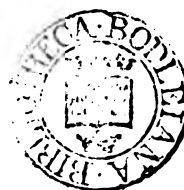


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AND
MASONIC MIRROR.

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THE
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ADDRESS TO OUR READERS.

It becomes once more our duty, at the close of the twenty-fourth volume of the present series of the FREEMASONS' MAGAZINE, to give a brief review of the Masonic events of the past six months.

In our last Address we had occasion to deplore the disastrous war then raging between two of the greatest powers in Europe. Thanks, perhaps, to the modern improvements in implements of warfare, the war was of comparatively short duration; although, also in consequence of the same improvements, the results in killed and wounded have been no less than if, as in former times, the war had lasted years instead of months.

Scarcely had Europe time to rejoice at the probable conclusion of these cruel devastations, when internecine troubles broke out amongst our French neighbours, which fratricidal struggle was carried on with a brutal ferocity that quite eclipsed all the efforts of the foreign foe, whose acts seemed humane in comparison.

In both struggles, French Masonry, as a body, maintained its character with dignity, in its endeavours at peace-making, and in indiscriminate assistance to the sick and wounded of both sides. Although, we had to record on the part of a section of the French Brethren, acts which threatened seriously to compromise the character and dignity of the Grand Orient of France, it was a source of the greatest gratification to us to be able to authoritatively announce, on more than one occasion, on the part of the Grand Orient of France, a renunciation of any connection, as a body, with the ridiculous and unmasonic proceedings of a comparatively few brethren.

The visit of our M.W. Grand Master to the United States of America, on an important mission, which though of a political nature, was, as stated by him, of a truly Masonic character, its chief object—that of establishing and cementing friendly relations between the two great branches of the Anglo-Saxon race. This is the first time that the the American Masons have had the opportunity of welcoming in their midst a Grand Master of English Masons, and right royally did they perform their part. The Grand Lodge of the District of Columbia, the smallest, we believe, of the forty-two Grand Lodges into which the United States Masons are divided feel their honour. Leading Masons from all parts of the country were invited, and a large number were present at the reception and subsequent banquet. It would not be too much to say that the enthusiastic reception of our Grand Master, as a Mason, lent additional weight to his well-known character as an able statesman and diplomatist, and that Masonry thus may claim a share in the happy work of settling differences, which in other and less judicious hands, might have led to a serious rupture between the nations concerned.

It is gratifying to record that in recognition of his services on this occasion, Her Majesty has graciously raised our M.W. Grand Master to the rank of Marquis, under the title of Marquis of Ripon.

In the higher degrees of Masonry we regretfully record that dissensions have occurred, which have led to suspensions and expulsions.

The introduction and revival of so-called Masonic orders, some of which were long since suppressed by order of the Grand Lodge of England, have necessitated the holding of a convention between the Supreme Council, 33°, the United Orders of the Temple and Hospital, and the Grand Lodge of Mark Master Masons. This convention has resulted in the adoption and ratification of a Tripartite Treaty, by which the bodies named acknowledge each other, and at the same time denounce as irregular all the new-fangled pseudo-Masonic Orders, and Rites.

The attention of Grand Lodge has been called to the propagation of so-called Masonic Orders, by those whose relations to the Grand Lodge should preclude any idea of their promulgating tenets, which are certainly at variance with the constitutions of the Grand Lodge of England, but as the matter is *sub judice*, we refrain from making further observation upon it. We would, however, simply remark that, in our opinion, it would be better that the Grand Lodge of England should, under certain regulations, acknowledge the standing of those higher degrees which are of undoubted antique origin, and forbid the propagation and manufacturing of new degrees, which are mainly got up, either for the personal aggrandisement of the promoters, or for the benefit of dealers in man-millinery and tinsel gewgaws.

The three Institutions for systematic Masonic Benificence, viz., the Royal Masonic Benevolent Institution, the Royal Masonic Institution for Girls, and the Royal Masonic Institution for Boys, have each, during the past half-year, held their annual Festivals. That of the Benevolent Institution was presided over by Bro. Samuel Tomkins, Grand Treasurer, in lieu of Bro. Col. Francis Burdett, Prov. G.M., for Middlesex, who was prevented by a domestic affliction from attending; that of the Boys' School by Bro. Sir Watkyn Williams Wynn Bart., Prov. G.M. for North Wales and Salop; and that of the Girls' School by Bro. H.R.H. the Prince of Wales, Past Grand Master. The aggregate amount collected at the three Festivals being upwards of thirteen thousand pounds, gives a result which (after taking into consideration the long-continued drain upon the charitable resources of the country, consequent upon the disturbances on the Continent) must be considered gratifying.

A great accession of members has taken place during the year, and a large number of new Lodges and Chapters have been established. With no desire to make Masonry exclusive we would impress upon the brethren the necessity in their zeal for the extension of the Order, not to forget that great caution is required in the introduction of candidates for initiation.

A year ago we had to congratulate the brethren upon the accession to our ranks of a Prince of the Blood Royal. We are pleased to see the realisation of our hopes, that our Brother, the Prince of Wales, would prove himself a Mason in reality, and not in name only. It was not without some regret that we saw him invested with the rank of Past Grand Master, without having served previously as Grand Master. But our Royal Brother has thoroughly proved himself a good working Mason. He has graduated in a Subordinate Lodge, and, we are authoritatively informed that he is now the W.M. Elect of his Lodge. This is a substantial proof that he is not content with the mere honorary rank of Past Grand Master, but that having Masonry at heart, he is determined to win his spurs.

Speaking generally, we have to congratulate the Brethren upon the position of the Craft, both at home and abroad.

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LONDON, SATURDAY, JANUARY 7, 1871.

"THE TASSELS OF THE LODGE."

AN ADDRESS DELIVERED AT THE INSTALLATION MEETING OF THE LODGE OF FORTITUDE, LANCASTER, 27TH DECEMBER, 1870, BY BRO. J. DANIEL MOORE, M.D., F.L.S., W.M. 281., P.M., P.Z., P. PROV. G. SUPT. OF WKS., WEST LANCASHIRE, &C.

Bro. Wardens and Brethren :

If the youngest Entered Apprentice amongst us were asked "What Freemasonry was?" he would probably inform us that it was a peculiar system of morality, veiled in allegory and illustrated by symbols. This is perfectly true, but for some time past it has appeared to me that in other Lodges as well as our own the illustrative and symbolical teaching has been too much neglected.

We certainly have symbols of various kinds in the Lodge for the brethren to moralise upon, but they are for the most part considered as mere ornaments, and do not convey to the mind of the brethren those exalted lessons of morality which we should ever strive to attain.

The fact of an old member of our lodge, some months since, being asked by a young mason "What was the meaning of those initial letters T.F.P.J., which are depicted upon the tassels of our Lodge, and being himself unable to reply, suggested to me that, as the Sectional Lectures are not now worked by us, it would not be inadvisable from time to time, as leisure in the Lodge might afford, to expound in a short lecture the true

meaning and allusion of some of our symbols, forms, and ceremonies.

I therefore propose this evening to offer to you a few remarks upon the Tassels of the Lodge. I am induced to commence with this subject partly from the incident I have just mentioned, and partly because, as the tassels have reference to the Lodge generally, it would afford an opportunity for newly initiated Freemasons to be present, as I could avoid trespassing upon anything restrictive to the higher degrees.

In the lecture on the tracing board of the first degree, delivered in this Lodge a few meetings since, we were told that pendant to the four corners of the Lodge are four tassels which represent the four Cardinal Virtues, namely *Temperance, Fortitude, Prudence, and Justice*. To take each of these subjects seriatim we find that our sectional lectures describe :

TEMPERANCE—As that due restraint of our passions and affections which renders the body tame and governable, and relieves the mind from the allurements of vice. Perhaps, since the formation of the noble Fraternity of Ancient, Free and Accepted Masons, be that when it might, nothing has tended so much to throw it into disrepute, as the neglect of the teaching indicated by this tassel. How often do good and worthy Masons shrink from association with the craft, from the fact that some of their number, unmindful of the charge given to the Junior Warden, that in presiding over the refreshments of the Lodge he should be temperate and discreet in the indulgence of his own inclinations, and carefully note that none others be suffered to convert the purposes of refreshments into those of intemperance or excess. Indeed of so great importance was this deemed by those who framed the ancient charges of our fraternity, that in Section 2 we are especially recommended to avoid all excess, and in Section 6 to avoid gluttony and drunkenness. It was a good and favourite maxim of a former Chaplain of this Lodge, when at a banquet, that in every case, the evening's enjoyment should bear the morning's reflection. This tassel then teaches us that at all times, both in and out of the Lodge, we should modify and curb our inclinations when they are at all likely to reflect discredit, either upon ourselves, or upon the order to which we belong.

This Cardinal Virtue should more especially be the constant practice of every member of our fraternity, as the old proverb teaches us "In vino veritas," which we may freely translate in the words "when the wine is in the truth will out," for then in an unguarded moment he might be tempted in some degree to disclose those valuable secrets which it is his bounden duty to preserve from the outer world.

FORTITUDE.—This virtue should come home to us with great force and effect from the fact that *Fortitude* is the title which has been adopted by the Lodge in which I now have the honour of addressing you. *Fortitude* has been well designated as that noble and steady purpose of soul, equally distant from thoughtless temerity and absolute cowardice, teaching us to avoid fear on the one hand and rashness on the other, and to press steadily forward in the course which we, in our judgment, have determined to follow. It is that virtue which enables us to undergo pain, danger and difficulty when they occur in the path of duty, without flinching.

The virtue inculcated by this tassel may also be required as a defence against the assaults of the cowan, who by persecution, artifice, or threats, might endeavour to wrest from us that which we ought most carefully to conceal.

Fortitude is often eminently required in order that the other Cardinal Virtues may be thoroughly observed, for we may require a degree of *Fortitude* in order to resist the allurements of *Intemperance*, to keep us from acts of *Imprudence* which we should afterwards regret, and to assist in putting aside any favouritism or dislike, and enable us to administer *Justice* with strict impartiality.

PRUDENCE—Is described as that habit of mind by which men wisely judge on all things relative to their temporal and eternal happiness, and teaches us to regulate our lives and actions by the dictates of right reason.

This is well chosen as one of the virtues emblematically depicted in our Lodges, as one which we should ever strive to attain. On this virtue the others depend for much of their power. For we require *Prudence* in order to be *Temperate*; *Fortitude* being equally distant from temerity and cowardice requires the judging hand of *Prudence* in order to point out the exact medium to be followed. *Justice* also could not exist without it.

Prudence should be our constant companion, both in our capacity as men and as Masons; as men to be successful, we must obey its dictates in all our lives and actions; and as Masons, we are especially to take care, lest any imprudence on our part, should do aught calculated to bring discredit upon our order, or that we should at any time thoughtlessly reveal that which we ought to preserve in that safe repository of our hearts, with the strictest fidelity. Thus we are reminded in our ancient charges, when in the presence of a stranger, to be cautious in our words and carriage that the most penetrating stranger shall not be able to discover or find out, what is not proper to be intimated, and sometimes to divert a discourse, and manage it prudently for the honour of our worshipful fraternity. Again this tassel should always appear before our mental vision in our behaviour towards a strange brother, for we are told cautiously to examine him in such a method, as *prudence* shall direct, lest we should be imposed upon by an ignorant, false pretender, whom we are to reject with contempt and derision, and beware of giving him any fruits of knowledge. King Solomon has it in one of his proverbs that "The prudent man concealeth his knowledge;" if our traditions are of a truth in their entirety, may not this proverb have especial reference to the knowledge, which, we as Masons alone possess?

Lastly, we should exercise this virtue in its highest sense in the admission of members into the secret penetralia of Freemasonry. Each of us before taking upon ourselves the important step of proposing a candidate for initiation into our mysteries, should consider it to be his especial duty to enquire into the character and associates of the individual to be proposed, lest he should hereafter regret that the absence of that virtue *Prudence* had allowed him to introduce one into the order who might in any way compromise us as a body, or cause a slur to be cast upon our good name.

JUSTICE—Is described as that station or boundary of right, which teaches us to render to every man his just due, and that without distinction. To be even-handed in our intercourse with the world and each other, is of paramount importance to all. Without *Justice*, social order, and the spirit of fraternal union could not be maintained, and in carrying it into the Lodge, we must remember that the jewel of the Senior Warden

teaches us that as we are all upon an equality as Masons, no injustice should ever be allowed to step into the disadvantage of a brother. When, as sometimes happens, for we are all men as well as Masons, neglect of any of the foregoing or other virtues, brings disgrace upon any of our Order, then stern justice is required, and must be meted out; but, always when sitting in judgment upon the failings of a brother, we should have due regard to another of the virtues, which is of great importance to the true Freemason, and take care that our *Justice* is in every instance tempered with *Mercy*.

Each of these four Cardinal Virtues have representatives, amongst the numerals, metals, colours, &c., as will be shown by the following diagram, from one of Dr. Oliver's works:—

of these virtues in the Lodge, let us also practice them in our daily walk of life, and so exemplify them in our conduct, that we may as readily be distinguished by them amongst the outer world, as we are in a manner familiar to you all, known to each other as members of our ancient and honourable Craft; so that one may be able to say "There is a man eminent for his *Temperance* in all matters of life,—his *Fortitude* under danger, trial, and affliction,—his *Prudence* in his dealings with his fellow-men, and his even-handed *Justice* towards all with whom he is associated. Surely that man is a Freemason!"

We are taught in the lecture on the tracing-board of the first degree, to which I have already referred "That these virtues were the constant practice of our ancient brethren and should be of

CARDINAL VIRTUES.	TEMPERANCE.	FORTITUDE.	PRUDENCE.	JUSTICE.
Numerals.	2	3		4
Metals.	Quicksilver.	Copper.	Lead	Tin.
Colours.	Purple.	Green.	Black.	Blue.
Gems.	Amethyst.	Emerald.	Diamond.	Sapphire.
Planets.	Mercury.	Venus.	Saturn.	Jupiter.
Gothic deities.	Woden.	Friga.	Seatur.	Thor.
Days of the week.	Wednesday.	Friday.	Saturday.	Thursday.
Elements, &c.	Thunderbolt.	Life.	Earth.	Air.
Jewish Sephiroth.	Mercury.	Beauty.	Strength,	Victory.
Indian Worlds.	World of existence	Heaven.	First World.	Middle World.

The Worshipful Lecturer then explained the Masonic forms, which are referred to in the teaching of these tassels, which for obvious reasons we are unable to publish, and proceeded as follows:—

In considering these tassels collectively, the truly genuine and expert Mason will learn several lessons of great importance, both to himself and to those with whom he is associated in his ordinary avocations of life, as well as in his more exclusive relations with the Masonic fraternity; and while we as Masons cultivate the teachings

those of the present day" let us therefore when in the Lodge never forget to moralize upon these Tassels, and after each visit to our temple, let us bear away with us as brethren of Fortitude, a renewed desire and earnest determination to carry out their teaching in its amplest sense; and, as these four tassels are symbolical ornaments of our Lodge-room, so let the virtues which they represent, be the ornaments of our character, and so shall we follow the recommendation given to the Entered Apprentice, immediately after his initia-

tion into our mysteries, to practice every moral and social virtue, and let *Prudence* direct us—*Temperance* chasten us—*Fortitude* support us—and *Justice* be the guide of all our actions; and, as was given in the "Freemasons' Magazine," a few years since :—

For ever may Level and Plumb-rule,
Their moral truths convey;
May Temperance, our passions cool,
And Prudence guard our way;
May Fortitude in danger's hour,
Our sinking spirits nerve,
May Masons, though possessed of power,
From Justice never swerve.

OF GOOD REPORT.

From the New York Cosmopolitan.

We frequently hear the remark made, both by the initiate and uninitiate to the mysteries of Freemasonry, that "persons not of good character are admitted to Masonic Lodges." Would such be the case if proper enquiry were made? We contend that no man should be admitted to brotherhood among Masons about whom there is a doubt as to character or habits, and there should be a doubt when good character is not proved by strict inquiry into past life and present moral standing. No brother should propose a candidate for Masonic degrees unless, from his own personal knowledge of the person proposed, he can vouch for his worthiness. The committee appointed by the Worshipful Master of the Lodge should be selected with care, and any brother accepting an appointment on such committee should accept it with the full purpose of faithfully performing the requirements of his office. It may be at personal inconvenience that sufficient time is devoted to strict inquiry, but we should hope no Mason would accept such a position that was unwilling to work for the good of the Craft even at a little personal inconvenience. Every member of a Lodge should use the means in his power to be assured of the character of those proposed to be admitted to brotherhood, for no good man wishes to associate with the vicious; especially he does not desire to admit a bad man to the close bonds of brotherhood.

We fear that occasionally the watchmen become sleepy, or what is more, indifferent, allow the enemy

to penetrate our portals and share in our mysteries. This may arise from various causes—the W.M. may desire to increase the number of members of the Lodge more rapidly than a healthy growth could accomplish; the Lodge may be pressed for funds, or there may be a desire to create a large fund, that when calls are made for charity the means may be at hand to be applied to succour the unfortunate brother or his family. Too often we fear the initiation fee is an argument that halts inquiry.

There is a necessity for the wakening of Masons to their duty, to the sublime order of which each one forms a part. Our noble-hearted P.G.M., the late Bro. Robert G. Holmes, during his occupancy of the position of Grand Master, and in fact through all his connection with Masonry, earnestly endeavoured to inculcate in the minds of Masons their duty to guard well the portals of the Lodge. If this duty is not well performed Masonry will sink from its high estate as rapidly as it has risen. There is more danger in rapid growth than in slow progress, and Masonry is rapidly growing throughout the entire civilized world. Hence, instead of relaxing in vigilance we should, by all judicious means, guard the purity of our Lodges. Wealth should not entitle to admission unless allied to worth. It certainly is desirable that men of wealth should be admitted to Masonic intercourse, but not desirable unless the possessor of wealth is a man of unblemished character.

The "brightest" Masons are not always the best. Though in the examination room or in the Lodge they are perfect in the ritual, they may not have imbibed the true spirit. Knowing the work, is not the comprehending of it in its full significance. Our Grand Master, District Deputies, and Grand Lecturers, while advocating good work and uniformity of work, should endeavour on all occasions to inculcate the principle that no man not of "good report" should be admitted within the portals of our Lodges. While adhering to form let us not forget the substance of Masonry. In contemplating the allegory let us not forget morality. We quote an eminent Mason's definition of Freemasonry :—

"Freemasonry is an institution based on that never-failing charity which upholds universal love, calms the troubled sea of our evil passions, and leaves a smooth surface in which all men who are sincere and conscientious worshippers of God and

unexceptionable in moral deportment, may unite, bless each other, and rejoice in practically realizing the sublime sentiment that,

"God hath made mankind one
Mighty brotherhood,
Himself the Master, and the
World his Lodge."—DR. J. BURNS:

MASONIC AMBITION.

There is nothing so pleasing to the venerable Masters in Masonry, as that ambition in the young which tends to assist the advancement of the Order and expand the genius of the Craft. The flowers of evening are gathering about the hoary locks of those beloved sires, and they look upon aspiring youth with more than a fraternal interest and gratification. As the valley they are descending grows deeper, and the paths they tread are becoming greener, they look back on the light of the past and behold with rapture their young friends pressing after them in the Temple. Their mantles are about falling, and a score would lift them reverently and with honor, ere they touch the ground. Their jewels are still blazing, but the hand trembles as it reaches them, and many a vigorous hearty grasp is put forth to steady, and if need be, to becomingly assume them. The various paraphernalia of office must descend to other shoulders, and youth preserves its spotless integrity with the same care that age has guarded its sacred instillments, then the Craft will do itself infinite credit in the future and reflect a blazing splendour on the past.

Ambition in any station of life, in any condition of circumstances or education, when untrammelled by insatiate greed, is always a noble element of the mind. Without it the world would not have moved one degree beyond the barbaric ages, and all the conveniences of civilization would be still the secrets of another sphere. Without it, advancement would never lift its eye to heaven, but rank obscurity would fetter the incoming multitude. Helpless, mild, unchristian, and deformed, humanity would have abruptly terminated in savage dens by violence and bloodshed, where now peaceful strains of saint-like music accompany the departing soul into a future life. How may we often thank the "All seeing One" for his great beneficence in implanting in our bosoms a desire for prominence!

If other men in the ordinary channels of life are impregnated with this aspiring element, and if it is necessary to the success of the world that man in general should be inoculated with ambition, how much more necessary is it for the Craft to possess the elevating motives of a soaring mind? In works of benevolence we should be

known by all, while words of comfort would drop from our lips, which should reconcile the fevered patient to his lot, even as the flowers cast at the feet of the wearied, sun-bronzed soldier, remind him of home, and love, and peace. If we were as ambitious to do good to others as we are to benefit ourselves, how many more weak hearts would flutter up to bright Hope, and ask a boon of Fortune; how many eyes would shine forth with the assurance of Faith in the future, which now only dimly reflect the sad despair of the present.

How important, then, it is to keep ourselves awake and fully alive to passing events in the existing state of the world. We may be humble, but if we are ambitious, and watch closely for an opportunity, our turn will come, when we may cast off the shackles of ignoble origin, and leap into the company of the distinguished, when we can exchange ideas with noted statesmen, sip a genial bowl of wine with the celebrated artist, or have thought wrestles with a famous Grand Master.

If we be not ambitious, then a thousand opportunities may come and pass, and no reckoning be made of them. Our plummet then seeks only to measure the depths of the brooklet, when we should be sounding the restless sea; our axe aims only at the sapling of learning, when we should be hewing at the great poplar in search of secret truth. Without ambition we are mere instruments without the ability to expand or soar—the tool of others, fit only to serve at the footstool on which greatness steps, in its mighty effort to reach the highest round of the ladder. We may be strong, but we only lift our neighbour up; our voices may be sweet, but we only sing another into fame; our brain is active only at a friend's bidding. Living thus, we fill up a line in the world's records, when our history should occupy a page; we are one of the leaves of the forest, when we should be the stately trunk itself.

Let us all, therefore, take on some aspiration in the brotherhood. Let us have an aim, and that a high one. In seeking to reach the opposite shore of light, we may arrive at the island midway in the stream; in aiming at the eagle, we may hit the hawk; and in striving for the office of "Worshipful," we may at last reach the Warden's chair.—*Masonic Review*.

THE POOR LAW SYSTEM.—When it is remembered that the Poor-Law operations extend to the remotest corners of the country, to the meanest hovel on the lonely moor, to the darkest alley in the densest town, to the very haunts of hunger and vice, where fevers begotten of dirt and ignorance thrive and spread in ever-widening circles; where children, alas! are but to die from unsanitary conditions, if not from actual starvation and neglect; when we consider, moreover, the opportunities for accumulating statistics of disease, for preventive measures, for instruction in the simplest laws of health which have been enjoyed through so many years, it will indeed seem strange and beyond belief that nothing has been done for the Public Health; that the zeal for sanitary work which we have noticed in the departments of the Government should in the Poor-Law Board have been hitherto conspicuous only by its absence.—*Food Journal*.

MASONIC JOTTINGS.—No. 51.

BY A PAST PROVINCIAL GRAND MASTER.

CHRISTIANITY—MASONRY.

Brother, Christianity is the Wellingtonia Gigan-tea. Masonry is the Banana Tree.

AN ERROR.

Brother, it is an error, the words which have made English Freemasonry, which was a Particular Freemasonry only, a Universal Freemasonry also, are in the charges of 1738.

MYTHICAL BEGINNINGS.

Brother, slight not mythical beginnings, slight not the mythical beginnings of Ancient Britain's Christianity; slight not the mythical beginnings of the world's Masonry.

THREE RELIGIONS AT THE REVIVAL

A correspondent sends some remarks upon the jotting "Church of Englandism," "Freemasons' Magazine, vol. 23 page 427. He thinks we may assume the existence in the Revival Lodge, 1717, of three Religions, Church of Englandism, Scotch Episcopalianism, and Scotch Presbyterianism.

PRINCIPLES OF THE ENGLISH LODGE.

The Principles of the English Lodge are now what they were at the beginning of the last century, but their range is vastly greater.

WHAT A JEWISH BROTHER WRITES.

A Jewish Brother, native of Paris, who has recently visited many English Provincial Lodges, writes that his own presence in them was the only observable evidence of the Universality of their Freemasonry.

ENGLISH LODGE 1717-1870.

The Lodge in 1717 was our English Lodge in its childhood, the Lodge in 1870 is our English Lodge in its manhood.

FRENCH AND GERMAN LODGES

Some lines in our Charges of 1723 furnished excellent foundation materials for French and German Lodges.

MASONRY IN THE WESTERN PROVINCES.

In the Annual Address of the Western Daily Mercury (Plymouth), the following remarks are made upon the Masonic doings of the year, in the Western Provinces:—

"With respect to Freemasonry in the two Western Provinces, we may state that in the Province of Devon two new Lodges have been opened, namely, one at Topsham, and another at Credition. The

"Semper Fidelis" Lodge at Exeter, has been consecrated, and St. Peter's Masonic hall, at Tiverton, dedicated. A Chapter has been opened at Honiton, and the progress of the Craft has been very satisfactory. The last returns of members are up to the 31st December, 1869. They show somewhere about 1,800, but these figures are deceptive, because many of the brethren are returned as members of several Lodges. At the Provincial Grand Lodge, which was held at Tiverton, on the 21st July, the R.W. the Prov. G. Master, the Rev. John Huyshe, brought forward a motion of very great importance to the local charities connected with the Craft. By a slight increase to the annual contribution of each member, so slight that it could not be felt, an addition was made of about £80 per annum permanently to the charitable funds. This proposal of the R.W. brother was unanimously adopted, although at first it met with some opposition, and by its adoption the Prov. G. Lodge will be able to increase their donations to the General Masonic Charities of England, and to elect two or three additional Annuityants on the Fortescue Fund, in this Province.

"In the Province of Cornwall no new lodges have been warranted during the past year. There are 24 lodges now working in the Province, the oldest being dated A.D. 1751, and the latest 1868. The Province has doubled itself with respect to the number of lodges every 35 years since the middle of the last century, but probably the culmination of that increase is attained. There are upwards of 1,000 members, and the majority of the lodges meet in lodge rooms of their own, apart from hotel influences. The Provincial Grand Lodge was held at Truro, on the 19th of July, 1870, when the Masonic Hall, built by the munificence of the R.W. the Provincial Grand Master, Bro. Augustus Smith, was dedicated in ancient form, by the Prov. G.M. in the presence of the Prov. G.M. of Devon, and a large number of brethren. The following new bye-law was then passed:—"No person, resident in any town or place where a lodge is established, shall be balloted for into any lodge held elsewhere within this Province, unless the Master of the lodge, wherein he so seeks admission, shall previously make inquiry in writing of the Master of every lodge in the town or nearest the place where the candidate resides, touching the fitness of such candidate. The brother of whom such inquiry is made, shall make prompt reply thereto in writing, and it shall be incumbent on the Master to read the reply to the members of the lodge before the ballot is taken." There is also a directory for the Province, edited by Bro. W. J. Hughan, the P.G. Secretary of Truro, who is one of the most voluminous writers on Freemasonry in this kingdom. We ought also to state that Devon has also its Masonic directory. These manuals, compiled with much care, are very useful to the Craft.

MASONIC NOTES AND QUERIES.

THE REVIVAL OF 1717.

The subjoined account of the Revival is taken from Brother William Preston's illustrations, edited by Brother Doctor Oliver, who has nowhere expressed the slightest doubt of its accuracy. The account has therefore for its author and its editor—two Masons than whom the Craft throughout the world, never held any in higher esteem.

The Revival, nevertheless, as there related, has been assailed by a contributor to the "Freemasons' Magazine," in some lines* which I purposely refrain from characterising in this place, except by saying that their nature is such that they must give pain even to the individual who could come to the conclusion that all that is narrated has its source in some strange inexplicable error of a bygone age.

This communication is made to the "Freemason's Magazine" in compliance with the pressing request of several distinguished brethren, one of them a member of the Grand Lodge of England.

The account above referred to is as follows:—"On the accession of George I. the Masons in London and its environs, finding themselves deprived of Sir Christopher Wren, and their annual meetings discontinued, resolved to cement themselves under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view the Lodges at the Goose and Gridiron in St. Paul's Churchyard; The Crown, in Parker's Lane; The Apple-Tree Tavern, in Charles Street, Covent Garden; and the Rummer and Grapes Tavern, in Channel Row, Westminster (the only four Lodges in being in the South of England at that time), with some other old brethren, met at the Apple-Tree Tavern, above-mentioned, in February, 1717; and having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, *pro tempore*, in due form. At this meeting it was resolved to revive the Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June; at the Goose and Gridiron, in St. Paul's Churchyard, in compliment to the oldest Lodge, which then met there, for the purpose of electing a Grand Master among themselves till they should have the honour of a noble brother at their head. Accordingly on St. John the Baptist's Day, 1717, in the third year of the reign of King George I., the assembly and feast were held at the said house, when the oldest Master Mason, being the Master of a Lodge, having taken the chair, a list of proper candidates for the office of Grand Master was produced; and the names being separately proposed, the brethren, by a great majority of hands, elected Mr. Anthony Sayer, Grand Master of Masons for the ensuing year, who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the brethren of the four Lodges to meet him and his Wardens quarterly in communica-

tion, enjoining them, at the same time, to recommend to all the Fraternity a punctual attendance on the next annual assembly and feast.—CHARLES PURTON COOPER.

AN OLD MANUSCRIPT.

In Upsala, in Sweden, there is a curious and renowned old manuscript, commonly known as Silver Handwriting. It is a translation of the Bible into the original Gothic, and the best authorities claim that it was written towards the end of the fifth or commencement of the sixth century. It was discovered in the sixteenth century at Verden, on the Rühr, and its authenticity was at once established. It was taken to Prague, but the Swedes took it away in 1648, and carried it to Stockholm; thence it was taken into Holland, and was bought back for Sweden by the Chancellor de la Gardie for four hundred dollars. He had it magnificently bound in a solid silver cover, and in 1669 presented it to the University of Upsala. It is written in silver on crimson parchment. The heading and a few principal passages are in gold. It is rich in Byzantine tracery of symbolic devices. It numbers three hundred and thirty leaves, with twenty lines to each page. Only two punctuation marks are used throughout—the period and colon.

HUMAN LIFE AS A JOURNEY.

Every Freemason, when he is initiated into the Craft, is taught to consider human life as a journey. He would faint with fatigue, lose himself in unknown roads, or fall over high precipices, if he was not supported, faithfully conducted, and fraternally warned. By these means he arrives in safety at the end of his journey, and is permitted to receive light himself, that he may be able to support, lead and warn others when travelling in the same road.—Gadick.

HALLAM'S OPINION OF FREEMASONRY.

The curious subject of Freemasonry has unfortunately been treated only by panegyrists or calumniators both equally mendacious. I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period when they were literally architects. They are charged by an Act of Parliament (3 Henry VI. 1), with fixing the price of their labour in their annual chapters, contrary to the statutes of labour, and such chapters are consequently prohibited. This is their first prosecution; they have since undergone others, and are perhaps reserved for still more. It is remarkable that Masons were never legally incorporated; their bond of union being stronger than any charter."

THE LOCATION OF SOLOMON'S TEMPLE.

There is a beautiful tradition in regard to the location of Solomon's Temple. The spot was owned by two brothers, of whom one had a family, and the other none. The ground was sowed with wheat. One evening in harvest time, when the wheat was bound in bundles and laid in two heaps, the elder brother said to his wife: "My younger brother is not able to bear the burden and heat of the day; I will arise and take my sheaves, and, without his knowing it, lay them beside his."

The younger brother, moved by the same benevolent impulse, said within himself: "My elder brother has a family, but I have not. I will contribute to

* See "The Pseudo-Revival of A.D., 1717."—"Freemasons' Magazine," vol. 23, p. 368.

his support. I will arise, and, without his knowledge, lay my sheaves beside his."

Who can conceive their mutual astonishment, when, on the following morning, each of them found their sheaves again, as if they had not been removed. This was repeated several nights in succession, till they both resolved to watch, that the secret might be unravelled. So said, so done. The next night they met half way, each with his arms full of sheaves.

On the spot sanctified by such affection, Solomon's Temple was erected,—a building so splendid and magnificent that it became one of the wonders of the world.—*Translated from the German.*

PAST GRAND CHAPLAINS.

It will now be quite possible to have Past Grand Chaplains, who are not Reverends, as in the last session an act was passed enabling clergymen to resign their order. Thus a clergyman who was appointed Grand Chaplain or Provincial Grand Chaplain may, at his will, abandon the clerical profession, and enter some other—the law for instance. Will he still be a Past Grand Chaplain?—*Inquisitive.*

ERRATA.

In "Freemason's Magazine," vol. 23, page 470, the following corrections amongst the Notes and Queries are necessary:—

Line 6, for "Certain Contributors" read "A Certain Contributor"; Line 7, for "brains" read "brain"; Line 8, for "treason," read "reason"; Line 23, for "ratiocination" read "ratiocination:"

MASONIC SAYINGS AND DOINGS ABROAD.

A Special Communication of the Grand Lodge of New Brunswick was held in the new Masonic Hall, at Carleton, on the evening of September 28th last, for the purpose of dedicating and consecrating the same to the service of Masonry. At the conclusion of the ceremonies, R.W. Bro. John V. Ellis, a Past Master of the Lodge, delivered a very instructive and interesting address, regarding the history and progress of Carleton Union Lodge, including the particulars relating to the building of the new hall. Grand Lodge was then called to refreshment, which had been provided by the lady friends of the Carleton brethren, in the hall below.

"The hall is one of the neatest and best arranged Masonic buildings in the Lower Province, and the Masons of Carleton may justly be proud of it.

"It is 42 by 68 feet, outside measurement, and two stories, in height, the whole being surmounted by a 'Mansard' roof. The exterior of the building is finished in the modern American style. The windows of the first story are square, with pediment caps supported by brackets.

"Those of the second story are made with heads segmental in form, surmounted by heavy hooded caps, supported by suitable brackets.—Over the

door of the main entrance the finish is in the balcony form, with pilasters and heavy trusses. The principal projecting cornice is supported by heavy ornamental brackets, and in the 'Mansard' roof there are two dormer windows, with semicircular heads, on each of the sides. These are ornamented by two scrolls and gilt terminals.

"On the first floor is the main hallway, 11 by 28 feet, a waiting-room 11 by 12 feet, and a large room 41 by 54 feet, which may be used when finished as a school or lecture-room. The height of this storey is 13 feet. The next floor, on which the lodge and other rooms for the use of the brethren are located, is gained by a semi-circular staircase of easy ascent, which starts from the main hallway below. This flat is well planned and laid out, and is divided as follows: First, the lodge-room, 28 by 52 feet, is entered from the stair gallery. The ceiling of this fine room is 17 feet high; is flat immediately above the centre, and finished with a large and finely-moulded 'cove' extending flush with the sides. A hot-air furnace in the cellar supplies warmth, while ample provision is made for ventilation.

"The Tyler's room opens from the stair gallery, as does also the refreshment-room, extending nearly the whole length of the building, and fitted with folding doors in order to make it available for committee and examination rooms at the same time. The upper floor, like the lower, is yet unfinished, but will be very suitable for the purposes of the lodge, and may be used as a school of instruction when needed, or devoted to storing purposes."

At the ordinary meeting of the San Francisco (Masonic) Board of Relief recently held, there being present W. Bros. John F. Snow, No. 1, acting President; P. Bonis, 17; A. D. Carpenter, 22; Robert Gowenlock, 30; Peter Short, 44; John G. Andresen, 127; John Bell, 144; Jerome Spaulding, and J. S. Scott, 169; and the Secretary, Bro. A. C. Waitt.

Minutes of last meeting read and approved. Orders drawn to reimburse expenditure for the past week. The widow and orphans of a brother, and two brethren, made personal applications, and in each case such action was taken as would meet pressing requirements, after which the board adjourned for a week.

We may here suggest that brethren who have not already done so should certainly attend a few meetings of this body, in order to fully realize its usefulness. It is a perfect "labour of love," and the duties are discharged willingly and in the proper spirit. Although the members of the board have the testimony of their good consciences

as a reward for their labours, it is but a graceful tribute, to give them a call and cheering word as expressive of our appreciation. How glad we should be if we had our own home to which we could send the worthy and necessitous. Perhaps we shall soon have one.—*Masonic Mirror*.

It is frequently the case that brethren serve as Secretaries for a year or two with a view to promotion. A Secretary may make a first-rate Warden or Master, but no Secretary should ever be selected with any such intent. They should be selected for a long service. It is no small matter to become an expert Secretary. Its duties cannot be learned in the schools of patience, drill and experience. Much of the troubles in regard to dues, incorrect records and returns, come from a frequent change of Secretaries. Let them have suitable compensation select brethren qualified; ignore the honors or the plea of service, and let them serve a long time, and the lodge will avoid many difficulties, and prosper accordingly. The very ablest Masters will find themselves sadly crippled with inefficient, inexperienced, or incompetent Secretaries, and not unfrequently mortified and chagrined.—*Cosmopolitan*.

The Excursion of Allegheny, (Pennsylvania,) Commandery, No. 88, Knights Templar to Europe, is assuming much larger proportions than was expected. Applications from Sir Knights in all sections are being made to Sir Knt. E. M. Jenkins, Recorder, for permission to accompany the Allegheny Sir Knights. It was not intended that the Sir Knights shall positively determine upon going until the first of January, but at that time all who intended doing so were to notify the Recorder.

We learn there is quite a number of the Sir Knights who even now have determined upon the trip. Among them we can mention Sir Knights Thos. Palmer, William Hamilton, Jacob Stuckrath, E. M. Jenkins, Rev. J. J. M'Illyar, James A. Sholes, Charles Davis, W. W. Brown, H. Richard Davis, John K. Brown, G. L. Goehring, and we hear of several from Pittsburgh Commandery.

The day of sailing from New York will be June 5th.—*Masonic Mirror*.

The Grand Council of the Royal Arch Masons of Maine, met at Portland, M.P. Grand Master, Gordon R. Garden, presiding. Eleven subordinates were represented. The annual address is very brief. His official acts had been few. He favours a national gathering of Grand Council representatives, with a view to harmonizing differences of work and nomen-

clature. The income was 9,000 dols. The number of Councils is 12, having a membership of 562. An excellent report on correspondence was submitted by Companion J. H. Drummond, in which Iowa receives a very brief notice. From the statistics at the close of this report, we learn that there are 501 Councils reported at work in the United States. The returns of 469 of these are collated, and give a sum total of 22,024 members, and 2,713 dols. receipts. Bro. Drummond also furnishes a valuable and interesting historical summary of the Rite, the main features drawn from available sources. Grand Master Garden, and Grand Recorder Ira Berry (Portland), were both re-elected. The number of those who passed the circle was 54.

A new Masonic Temple was dedicated in the city of Oberlin, Ohio, Nov. 17. An immense number of persons were present, many coming from neighbouring cities. The building cost 50,000 dollars.

Masonry in Michigan is in a very flourishing condition. Three new halls have recently been dedicated. The "Michigan Freemason," published at Kalamazoo, is one of the best Masonic publications in the United States.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir.—Will you kindly inform me through the medium of the Magazine whether a Junior Warden can legally initiate or pass a candidate; as there is a difference of opinion in our lodge about this. I take the liberty of asking your opinion on the subject.

I am, Sir and Bro.,

Yours fraternally,
HIRAM.

Carlisle, Jan. 2, 1871.

[He must not assume the master's place for any purpose. In the absence of the W.M., a P.M. of the Lodge, or of an Installed Master, the Lodge could not be properly constituted. If the W.M., being present, were to request his Junior Warden to perform the ceremony of initiation from the J.W. pedestal, the command must be obeyed. In like manner, if the S.W. is commanded by the W.M. to perform either initiation or passing at the S.W. pedestal, the S.W. must obey; but it has never been held that the W.M. could legally direct the S.W. or J.W. to perform the third degree (except for instruction) and raise a candidate; and we are decidedly of opinion that either of the Wardens performing the duties of the W.M., unless by virtue of being a P.M., is highly improper.—Ed. *F.M. & M.M.*]

THE MASONIC MIRROR.

. All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the *MAGAZINE*.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 32, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager, directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

The second great Masonic ball, (to which the public will be admitted,) will be held at the Town Hall, Preston, (the use of which has been specially granted for the occasion,) on Wednesday, January 11th, 1871, in aid of the Preston and County of Lancaster Royal Infirmary Fund, under the patronage of Bro. The Right Hon. the Earl of Zetland, K.T. and P.G.M. of England, and numerous other distinguished Freemasons. Brethren are requested to appear in full dress Crest Masonic clothing, with the jewels and insignia of their rank and office, up to eleven o'clock; and as Royal Arch, Knights Templars, and other degaees, after that hour. Gentlemen holding her Majesty's Commission, and Volunteer Officers, are desired to wear full dress uniforms.

From the *Brighton Herald* we take the following:—The first month of the new year is full of Masonic engagements, several of them being of a festive character. First Tuesday, January 3rd, Royal York Lodge, 315, for business only. Second Thursday, January 12th, Royal Brunswick Lodge, 721, installation meeting and banquet after. On the occasion Bro. Carpenter, the indefatigable Hon. Sec. of the Brighton Flower Show, will be promoted to the high position of W.M.; this event, it is expected will attract a larger number of brethren to congratulate Bro. Carpenter on attaining the reward of several years' Masonic labour. Third Friday, January 20th, the Royal Clarence Lodge will meet, the present W.M. being Bro. Dr. Beard. Third Saturday, January 21st, Yarborough Lodge, under the presidency of Bro. Edward Turner. The members of the Lodge will banquet together at the close of the Lodge. Fourth Thursday, January 26th, the Royal Sussex Chapter will hold its meeting. On the 4th Wednesday, January 25th, the installation meeting of the Royal Sussex Lodge of Mark Master Masons will be held, and Bro. W. Hudson, P.M., 315, P.P.G.D., Sussex, will be installed as W.M. of the Lodge for the year ensuing; Bro. Cook, P.M.,

72, the outgoing W.M., will perform the ceremony of installation. At the close of the Lodge the brethren will adjourn to the Terminus Hotel, Brother Pearson's, to banquet. All the meetings take place at the Royal Pavilion. On Thursday, January 26th, a ball will be held at the Royal Pavilion, under the auspices of the W.M., Officers, and Brethren of the Royal York Lodge, the profits to be given to the funds of one or other of Maronic charities.

An Amateur Dramatic Performance will be given at the Literary Institute, Altrincham, in aid of the funds of the Royal Masonic Institution for Girls, on Wednesday, January 11, 1871. The following noblemen and gentlemen have kindly given their patronage and support:—The Right. Hon. Lord de Tabley, R.W. Prov. G. M. Cheshire. George Cornwall Legh, Esq., M.P., D. Prov. G. M., Cheshire. The Hon. Wilbraham Egerton, M.P., P. Prov. J. G. M., Cheshire. Captain Cope, P.G.S.B. England, Prov. S. G. W. Cheshire, and other distinguished brethren. An opening address written expressly for this occasion, by a member of the Stamford Lodge, will be delivered at seven o'clock.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROBERT BURNS (No. 25).—The regular meeting of this Lodge was held at Freemasons' Hall, on Monday, January 2nd., present Bros. C. A. Long, W.M.: W. Watson, P.M., as S.W.; T. Arnold, J.W.; Wingham, S.D.; E. W. Long, J.D.; J. W. Powell, I.G.; Welch, P.M., Treasurer; J. Dyte, P.M., Secretary; Dickette P.M.; Bley and Hartley, P.M.'s; Bros. Griffith, Doody, White, Potter, Newland, Lord, Morris, Webber, Hawkins, Hedger, Fordham and several others. The auditors' report was presented. Bro. Dickette was appointed Treasurer of the Burns Fund of Benevolence, and two propositions for initiation were made. There being no further business the Lodge was closed.

PROVINCIAL.

CHESHIRE.

ALTRINCHAM.—*Stamford Lodge* (No. 1045).—The usual monthly meeting of this Lodge was held at the Town Hall, Altrincham, on Monday last, January 2nd. The Lodge was opened in due form, at five o'clock, by Bro. Captain Hardy, W.M., assisted by Bro. James Sudren, I.P.M., assisted by Bros. Siddeley, acting S.W.; J. H. Kirk, J.W.; Robert Heathcott, T.; Richard Newhouse, Secretary; John Siddeley, S.D.; Henry Kenyon, J.D.; Robert Ferguson, I.G.; John Worrington, Tyler, and about thirty other members. The visitors were Bros. The Rev. E. Dakin Garven, M.A., and W.M. Elsmere Lodge, 758, P.G.C., Samuel Lamb, 152; John Cavanagh, 317; T. Evans, I. Sly, William Laxton, W.M.; William Sykes, W.M., 104, St. John's Lodge; John Steer, 758; J. W. Bentley, &c. The minutes of the last regular meeting having been read and confirmed the ballot was then taken for Mr. John Woolf, and was in his favour. Ballots were also taken in favour of Bros. The Rev. R. Hodgson, I.P.M., Clinekerby Lodge, 607; and John Ferri, Affability Lodge, 317, after which Mr. John Woolf was regularly initiated by Bro. James Sudren, I.P.M. The working tools were given by Bro. Kirk, J.W. The charge was ably given by Bro. Kirk, J.D. The W.M. then resumed the chair, and passed Bro. Edward Hall to the 2nd degree, delivering the charge and giving the working tools. Bro. Ralf Weston, P.M., then took the chair and raised Bro. Thomas Kent to the sublime degree of Master Mason. The ancient charge was given by the W.M., Br. John Steer, 758. Bro. Runcorn was proposed as a joining member for next meeting. Hearty good wishes were expressed from several visiting brethren. The W.M. requested the co-ope-

ration of all the brethren and their friends, to help to make the proposed entertainment on the 11th inst. a success, so as to enable the W.M. of the Stamford Lodge to be a Vice-President of the Girl's School, as he now is of the Boys', through the exertions of Bro James A. Birch, P.M. and P.G.S.D. of Cheshire. The Lodge was closed in harmony at 8 o'clock, and the brethren partook of a sumptuous supper, provided by Bro. Harvey. The W.M. intimated that he had several propositions for next meeting.

CUMBERLAND AND WESTMORELAND.

PENRITH.—*Lodge Unanimity*, (No. 339.)—The members of the Lodge of Unanimity assembled in the Lodge Room, Penrith, on Thursday, the 22nd ult., when Bro. C. J. Smith, was installed W.M. for the ensuing year. The ceremony of installation was impressively performed by the late D. Prov. G.M., Bro. Greaves, after which the W.M. proceeded to appoint the officers as follows:—Bros. J. Graham, S.W.; I. J. Scott, J.W.; T. Lumb, S.D.; J. Kirkbride, J.D.; H. T. Bell, I.G.; T. B. Arnison, Treas.; and W. Kirkbride, Secretary. On the conclusion of the business the brethren adjourned to the Crown Hotel to celebrate the annual festival of St. John the Evangelist, where an excellent repast awaited them, provided by Bro. Wagstaff. The W.M. occupied the chair, and the J.W. the vice-chair. The usual loyal and masonic toasts were effectively disposed of, and the brethren spent the evening in a true Masonic manner.

WIGTON.—*St. John's Lodge*, (No. 327.)—Monday the 26th ult. was the day on which the festival of St. John was celebrated by the Wigton St. John's Lodge (No. 327) as the anniversary meeting of the brethren at Wigton. The lodge was opened at high twelve, after which Bro. H. E. Dand, S.W., was installed as W.M.; by Bro. Hayward, P.M., of Carlisle, in presence of the P.M.'s and W.M. The following officers were also appointed and invested with the jewels of their office:—Bros. Richardson, Treas.; Sheffield, Sec.; Hewitson, S.W.; Shannon, J.W.; J. Graham, S.D.; Bowman, J.D.; McMechan, I.G.; Martin, O.G. After the transaction of the business, the brethren and visitors to the number of about twenty-two, sat down to dinner, which was prepared by Bro. and Mrs. Martin, of the Lion and Lamb, in a style which called forth the unanimous approval of the guests. The chair was taken by Bro. Lemon, P.M., and the vice-chair by Bro. McNaughtan, P.M. On the right and left of the chairman sat Bros. Dand, W.M.; McMechan, I.G.; Sheffield Secretary. The vice-chairman was supported by Bros. Shannon, Jones, &c. Among the Past Masters present were Bros. Lemon, Dugdale, Richardson, McNaughtan, Halifax, Joseph Pearson, John Gate, Hayward, and Johnston. All the usual loyal and Masonic toasts were given and worthily received, and a few hours were very agreeably spent, the company breaking up at about ten o'clock. In recording the above event, it may not be out of place to name that the Wigton St. John's Lodge stands in a prominent position amongst the lodges in the north. The late Worshipful Provincial Grand Master of the Eastern Division of Lancashire, Bro. S. Blair, was initiated here, and the late Bro. Sir James Graham took one of his degrees, as did also his brother, the late Captain Graham. The oldest Mason in the two counties of Cumberland and Westmoreland (Bro. John Pearson) is a member of this lodge—the father of it indeed—and the lodges in the province have had his portrait engraved, and a copy framed and hung up in each lodge.

CARLISLE.—*Union Lodge*, (No. 310.)—The members of this lodge held their annual meeting on the 27th ultimo, at their hall for the purpose of installing the Worshipful Master for the ensuing year. The lodge was opened at 5.30. p.m., by Bro. Porter, I.P.M., of the Concord Lodge 243, Preston, assisted by Bros. Murchie and Gibson, the Wardens. The minutes of the last meeting were read and confirmed. Mr. James Cook, of Carlisle was then initiated, the ceremony being performed in a most exemplary manner by the W.M. pro. tem. The Installing Master then taking the chair, Bro. John Slack, the W. M elect was presented by Bros. Crockett and Blacklock, P.M.'s. for installation, and the three degrees proclaimed in the usual manner by Bro. F. W. Hayward, P.M., P. Prov. G.S.W., and Bro. Slack was inducted to the chair. He then proceeded to elect his officers as follows:—Bros. F. W. Hayward, I.P.M.; Gibson, S.W.; Taylor, J.W.; W. B. Scraggs, Sec., Court S.D., and

Treas.; Metcalf, J.D.; Harrison, I.G.; and Barnes, Tyler. The lodge was then closed in due form. The brethren adjourned to a banquet, provided at the Lion and Lamb, and a good muster sat down to dinner, including Bros. Porter and Banning, W.M. elect, Preston, and other visitors, in all numbering upwards of thirty. The chair was taken by Bro. Slack, supported on the right by Bro. Iredale, P. D. Prov. G.M.; on the left by Bro. Cockett, P.M., and the W.M. of the Wigton Lodge, Cumberland, and faced by the S.W., elect. After the usual loyal and masonic toasts had been given and responded to, the chairman proposed the health in very flattering terms of Bro. F. W. Hayward, I.P.M., and in the course of his remarks, testified to his invariable painstaking and hearty manner of performing the duties of the lodge for the past year, which was responded to very heartily by the brethren present. The health of the visiting brethren was then given, and responded to by Bro. Porter. The I.P.M. then proposed the health of the chairman, of whom he spoke in the highest terms as a man, and a Mason, concluding his remarks by saying he was the right man in the right place, and wishing him a happy and successful year, and impressing upon the members, and officers in particular, the necessity for attending punctually to their duties, and thus by their attention and attendance supporting the Master. The chairman in his response, said that nothing gave him so much pleasure as his lodge duties, for he really had Masonry at heart, and the Union Lodge in particular. Unless sickness, or some unavoidable cause prevented, they would always find him at his post, and at all times ready and willing to offer instruction and advice when he possibly could be of service to the Craft. "The officers of the lodge," "The Masonic Charities," and the Tyler's toast brought to a close one of the most pleasant evenings on record in the annals of the Union Lodge 310.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting was held at the Masonic Rooms, on Thursday, Dec. 8th. The officers present were Bro. W. Cumming, W.M.; A. B. Niner, S.W.; J. Heath, P.M., as J.W.; Presswell, Sec.; R. Watson, Treas.; Dr. Hopkins, as I.P.M.; Fowls, J.D.; Taylor, Organist; Colden, I.G.; Crocker, Tyler. There was no business, except the opening and closing of the Lodge, the confirmation of the minutes, and the proposition of a candidate for initiation.

TORQUAY.—*St. John's Lodge* (No. 328).—The annual meeting was held at the Masonic Hall, on Tuesday, Dec. 27th, to celebrate the Festival of St. John, and to instal the W.M. for the ensuing year. Very soon after 4 p.m., the Lodge was opened by Bro. G. Glanfield, W.M., in the presence of Bros. Rev. R. Bowden, Chaplain; Harland, as I.P.M.; T. Oliver, S.W.; D. Watson, J.W.; J. Paul, J.D.; Perry, as Secretary; T. Morgan, Organist; Richardson, as I.G.; as visitors, Bros. A. W. Ramsden, P.G.A.P. for West Yorkshire and P.M. 439; Dr. Hopkins, P.P.G.S.W. for Warwickshire, P.M. 43 and 958, &c.; A. B. Niner, S.W., 710; J. Simms, 318; W. McLean, 248; and many members of the Lodge. After the minutes had been read and confirmed, the Lodge was opened in the second degree. The W.M. announced that he had invited Bro. Dr. Hopkins, of Totnes, to perform the chief duty of the evening, who had complied with his request, and he was present for the purpose. He then left the chair, which was taken by the Installing Master, and presented Bro. T. Oliver, as having been elected his successor. The preliminary proceedings having been transacted in the customary forms, including assent by the W.M. Elect to the ancient charges, Bro. Glanfield again took the chair, and opened the Lodge in the third degree. The Installing Master resumed his place, and having requested all who were not P.M.'s to retire, a Board of Installed Masters was formally opened, consisting of Bros. Glanfield, Rev. R. Bowden, Harland, Dr. Smith, Ramsden, and Dr. Hopkins. This having been completed, Bro. T. Oliver, W.M. Elect, was summoned within the Lodge, obligated, and duly installed in the chair of K.S. The Board was then closed in due form. On the return of the Brethren, after the usual processions, salutations and greeting under the direction of the Installing Master, and the performance of the remainder of the prescribed ceremonial, the following were appointed and invested in the several offices:—Bro. Glanfield, I.P.M.; D. Watson, S.W.; J. Paul, J.W.; Rev. R. Bowden, P.M., Chaplain; Harland, P.M., Secretary; T. Perry, S.D. and Treasurer; W. G. Folland, J.D.; J. Greenfield, P.M., Director

of Ceremonies; T. Morgan, Organist; W. Hearder and W. Davy, Stewards; J. C. Parker, I.G.; Chennor, Tyler. The Installing Master concluded the proceedings by delivering addresses to the I.P.M., the W.M., the Wardens, and the members of the Lodge, including in the first of these the Masonic application of the 47th Proposition of the 1st Book of Euclid, which is the distinctive jewel of the office. On the proposition of the I.P.M., seconded by the Chaplain, a cordial vote of thanks was passed to Bro. Dr. Hopkins for his services, to which he made a suitable reply. The Lodge having, in the course of the ceremonies, been previously closed in the 2nd and 3rd degrees, it was finally closed by the new W.M. at a quarter to six. The Brethren then adjourned, and re-assembled in half-an-hour to partake of a liberal banquet, which was admirably prepared, and served in the rooms of the Lodge by Bro. Gibbons, one of the members, who was much complimented on his success. The usual toasts were duly honoured, many excellent songs were given, and not the least agreeable part of the proceedings was the narration by many present of some of their Masonic experiences, a considerable number of which conveyed instruction as well as amusement. Mutual congratulations passed round, on an announcement from the chair that during the last week arrangements had been legally completed by which the Lodge had come into full possession of the Masonic Hall, which had at one time appeared to be in some danger. There is now only a moderate mortgage upon it, which will within a reasonable time be paid by the sum annually accruing from letting a portion of the premises, and thus there will afterwards be a good income from this source, independently of the subscriptions of the members. This favourable state of affairs has already enabled the Brethren to make many embellishments and substantial improvements in the Lodge rooms, adding greatly to their comfort. The meeting broke up about eleven o'clock.

FOWEY.—*Fowey Lodge*, (No. 677).—On Monday, 2nd inst., the brethren of this lodge assembled at their rooms, situated in Church-street, Fowey, to perform the business connected with the monthly meeting, to install the Master, and to celebrate the festival of St. John. The lodge was duly opened at 1.30 p.m., by Bro. W. Hicks, W.M.; a candidate was initiated into the degree of Entered Apprentice; and a brother passed to the degree of Fellow Craft. The W.M. elect, Bro. J. Truscott, was ably installed by Bro. J. D. Hawkesley, P.M., P. Prov. G.C., assisted by Bro. Dr. Treffry, P.M., and Bro. Col. Peard, P.M., P. Prov. O.. The W.M. then invested as his officers:—Bro. W. Hicks, I.P.M.; Bro. J. Slade, S.W.; Bro. W. N. Abbott, J.W.; Bro. H. W. Durant, Treasurer and Steward of the Cornwall Masonic Annuity Fund; Bro. W. Tonkin, Sec.; Bro. J. Wellington, D.C.; Bro. Greet, S.D.; Bro. Nurse, J.D.; Bros. Beale and Rescorl, Stewards; Bro. Couch, I.G.; Bro. J. Pain, Tyler. At 4 p.m., the lodge adjourned to a banquet, provided by Bro. Nurse, in his usual good style, at the Ship Hotel. The W.M. presided, and was supported on his right and left by six Past Masters. Amongst the visiting brethren were Bro. Hawkesley, P.M., P. Prov. G.C., and Bro. Elliott, from "St. Andrews;" Bro. P. Giles, W.M., and G. Dyke, J.W., from "Peace and Harmony," &c., &c. The usual loyal and Masonic toasts were drunk with enthusiasm, and some telling speeches were made in responding, when, after a truly agreeable afternoon, the lodge was closed about 8 p.m.

STONEHOUSE.—*Lodge Sincerity*, (No. 189).—This lodge held its annual banquet at the Duke of Cornwall Hotel, on Tuesday 30th inst., and about thirty brethren sat down to an excellent dinner. In the necessary absence of Bro. Capt. Shanks, R.M., the W.M. of the lodge, Bro. Balkwill, I.P.M., presided, and was supported on his right by the V.W., Bro. Metham, D.P.G.M., and on his left by V.W., Bro. R. R. Rodd, P.M., P. Prov. G.S.W., of Cornwall; Bro. Roberts, S.W., acted as vice-chairman. A pleasant evening was spent. The usual loyal and Masonic toasts were proposed and drunk with enthusiasm.

TRIGNMOUTH.—*Benevolent Lodge*, (No. 303).—The anniversary meeting was held at the Masonic Hall on Monday, January 2nd., when the lodge was duly opened by Bro. G. N. Burdon, W.M., at 4.15, assisted by Bros. Hallett, S.W.; Coles, J.W.; H. M. Bartlett, I.P.M.; Short, S.D.; Perry, as J.D.; Tomes, Sec.; Haggerty, Tyler. There were also present Bros. Capt. Walrond, P.M. and P. Prov. J.G.W.; W. J. Paul, P.M., and P. Prov. J.G.W.; many members of the lodge, and Bros. Henry Bartlett, 710, and P. Prov. G.D.C.; Dr. Hopkins, 710, P.M., 48, and 958,

and P. Prov. S.G.W., for Warwickshire, with one or two others as visitors. The minutes of the previous meeting were read and confirmed, and a ballot was taken for a candidate, which proved unanimous in his favour. Mr. John Cox was then introduced properly prepared, and duly initiated into the mysteries and privileges of the Order, by the W.M., who promised to complete the proceedings by giving the charge and lecture on the tracing-board at a Lodge of Emergency, to be held on an early day, as well as to confer the second degree on several candidates to whom it is due. The lodge was opened in the second degree, and the chair was taken by Bro. Capt. Walrond, who had undertaken the duties of Installing Master. Bro. Burdon was presented by the I.P.M., as having been elected to preside over the lodge during the second year, an honour fully merited by his great exertions and by the success which had attended his efforts, not only for the careful administration of the ceremonies, in which he had been well supported by his officers, but for the increase in the number of members, the trouble he had taken in the embellishment and increased comfort of the hall, which has been greatly improved during the last year, and the very satisfactory condition of the finances. The preliminary proceedings having been completed, the lodge was opened in the third degree, the brethren below the chair were dismissed, a board of Installed Masters was constituted, and Bro. Burdon was again inducted into his office of W.M. On the re-admission of the brethren the customary processions, salutations, and addresses took place under the control of the Installing Master, who well merits a compliment on the efficiency with which he for the first time conducted this important ceremony. The business was brought to a close at 5.30. In the course of the proceedings the following appointments to office for the ensuing year were made. Bros. H. M. Bartlett, I.P.M.; Hallett, S.W.; Short, J.W.; Tomes, Sec.; Whidburne, Treas.; Roach, S.D.; Collins, J.D.; Coles and Loram, Stewards; Perryman, I.G.; Haggerty, Tyler. The brethren adjourned to the Queen's Hotel to partake of the annual banquet, which was prepared, with his usual care and liberality, by Bro. W. M. Bartlett, the host. After the customary masonic toasts had been honoured, Bro. Dr. Hopkins, with permission of the W.M., introduced that of the Masonic Press; and as many young Masons were present, enlarged on its importance, urging them to avail themselves of the opportunity of obtaining the knowledge which is open to them, by perusal of the standard works and current literature of the Order, and recommending to the lodge a systematic encouragement of the adoption of these means of diffusing information. In the latter part of the evening some excellent songs were given, and almost all who were present, in this way contributed to the enjoyment of the party. The proceedings were brought to a satisfactory termination, and the brethren dispersed before 11 o'clock.

PLYMOUTH.—*St. John's Lodge* (No. 70) and *The St. John's Lodge* (No. 1247).—A meeting of these Lodges was held on the 27th ult., at the Hayshe Masonic Temple, Plymouth, for the purpose of installing their respective W.M.'s for 1871—Bro. R. M. Andrews for Lodge 70, and Bro. R. P. Culley for Lodge 1247. The Installing Master was V. W. Bro. J. B. Gower, P.P.G.A.D.C., assisted by the P.M.'s present. At the close of the installations the W. Bro. Andrews appointed the following brethren as the officers of Lodge 70 for the ensuing year:—W. Bro. L. D. Westcott, I.P.M.; V.W. Bros. I. Watts, P.M., P.P.G.T., Treasurer; V.W. J. B. Gover, P.M., P.P.G.; A.D.C., Secretary; Bros. C. Knowsley, S.W.; J. Wainwright, J.W.; E. Crook, S.D.; O. Stribling, J.D.; H. Bowman, I.G.; W. H., Thomas, D.C.; H. B. Northcott, A.D.C.; W. F. Windett, Organist; R. Pengelly, S.S.; W. Harris, J.S.; T. Smith, Tyler. The W. Bro. Culley appointed as officers for Lodge 1247 the following:—Bro. W. J. Bennett, I.P.M. and Treasurer; W. J. B. Gover, P.M., P.P.G.A.D.C., Secretary; P. Skelton, S.W.; J. H. Keats, J.W.; W. H. Browning, S.D.; W. F. Windett, J.D.; S. Davey, I.G.; C. H. Treherne, D.C.; J. P. Elliott, A.D.C.; G. Cassell, S.S.; J. R. Lord, J.S.; T. Smith, Tyler. At six o'clock the brethren of Lodge St. John (No. 70), together with a number of visitors, dined at the Globe Hotel, when a sumptuous dinner was put on the table in Bro. Watt's usual good style. After dinner the various Masonic toasts were proposed and responded to, and the harmony was greatly enhanced by the really capital songs of several of the brethren. Bro. Windett presiding at the pianoforte. During the evening the Immediate P.M., Bro. L. D. Westcott, was presented by the V.W. Bro. I. Watts, on behalf of the members of the Lodge, with

a very handsome P.M.'s jewel, on his retiring from the chair of St. John's Lodge (No. 70), to mark their fraternal appreciation of his services therein. In addition to the officers of the Lodge the following brethren were present:—The V.W., J. J. Hambly, P.M., P.P.G.D.; V. W. Dupre, P.M., P.P.G.D.C.; V.W. F. P. Holmes, P.M., P.P.G.S. Works; V.W. T. B. Harvey, P.M., P.P.G.D.C.; V.W. W. K. Mitchell, P.M., P.P.G.A.D.C.; V.W. C. H. Law, P.M., P.P.G.S.W.; W. Bros. R. P. Culley, W.M., 1247; J. Richards, P.M., 70; J. Bennett, P.M., 1247; J. Ferris, P.M., 70; J. Williams, P.M., 77; E. A. Davies, W.M., 1099; V. Bird, P.M., 954; Bros. Chabrol, 105; G. Elliott, Medlen, J. J. Collings, J. H. Keats, J. W., 1247; T. Cuming, E. Steward, R. J. Steward, S. Cottle, J. Gullett, James Rendle, Vernon, Farthing, Bowden, Holloway, Hoskin, P. T. Skelton, S.W., 1247; Husson, Anthony, J.W., 105. Kerkin, &c.

LINKED.—St. Martin's Lodge, (No. 510).—On the 27th ult, the brethren of the Lodge assembled to celebrate their annual festival. Brother S. Seccombe presided, and was assisted in his Masonic labours by Bro. Lang, who installed the W.M. elect, Bro. W. Skin, in the chair. Brother Skin then appointed the following as his officers for the year ensuing:—Bro. S. Seccombe, I.P.M.; N. A. Courtney, S. W.; T. White, J. W.; J. Clymo, Treasurer; T. Lang, Secretary; J. Sobey, S.D.; N. Martin, J. D.; J. H. Botterell, I.G.; J. George and J. Hodges, Stewards; R. Penwarden, Tyler. The brethren afterwards sat down to a most sumptuous banquet, provided by Bro. Venning, who catered in his usual liberal manner. After the customary loyal and Masonic toasts had been received and responded to, a pleasant evening was spent.

CALLINGTON.—Loyal Lodge Victoria, (No. 557).—The annual meeting of this lodge was held at their lodge-room, Bull's Head Inn, Callington, on the 27th ult. The W.M. elect, Br. G. Crabb, was duly installed W.M. for the ensuing year, the ceremony being ably performed by the Installing Master, Br. Pearce, P.M. and P.P.J.G.D. assisted by P.M.'s Bros. Mason, P.P.S.G.W., Steele and Coward. The W.M. then appointed the following Brethren to be his officers, viz. Bros. J. Harris, S.W.; G. Bale, J.W.; Pearce, P.M. Treasurer; Williams, Secretary; Turner, S.D.; Br. Richards, J.D.; Br. Cornish, I.G.; and Br. Henwood, Tyler. Br. Mason was appointed Steward of the Cornwall Masonic Annuity Fund. At the conclusion of the business the Brethren sat down to an excellent dinner, provided by their worthy host Mr. Brown. After the customary loyal and masonic toasts had been given and responded to, Br. Kempthorne, P.M. and P.P.J.G.W., on behalf of the lodge, presented to Br. Pearce a handsome silver claret jug, which had been selected from the stock of Bro. Williams, and bore the following inscription:—“Presented by the Loyal Victoria Lodge, No. 567, Callington, to Bro. C. T. Pearce, P.M., in recognition of his services for a period of 15 years, 27th December, 1870.” To which Bro. Pearce made a suitable acknowledgment. The meeting afterwards became convivial, and a pleasant evening was spent.

ISLE OF MAN.

It has often been used as a word of reproach to the craft in Douglas that they have been too much divided, and that the lodges (the Athol, 1004, and the Tynwald, 1242) have not worked together in that spirit of harmonious concord by which they ought to have been animated. Happily that reproach has now passed away, and the good feeling and masonic unity engendered by the course adopted by both lodges on the occasion of the installation of the Worshipful Masters elect will go far to strengthen and encourage the daily increasing respect and admiration which masonry is earning for itself in Douglas. The decision on the part of the lodges to have a joint banquet, and the result which that banquet has brought about, cannot fail to be in the highest degree gratifying, not only to the brethren of the “mystic tie,” but also to every person who enjoys a little rational pleasure, and has a desire to benefit the cause of charity. But of this anon. The brethren of the Athol Lodge met at one o'clock on Wednesday, Dec. 21, when a recently-initiated brother was passed to the second degree. This ceremony completed, the lodge adjourned till four o'clock, in order to enable the members to be present at the installation ceremonies of the Tynwald Lodge, 1242, which assembled at two o'clock in the Masonic Rooms, St. James' Hall, Athol-street.

The routine business having been transacted, Bro. John A. Brown, past S.W., was duly installed W.M. for the ensuing year by Bro. G. M. Lofthouse, P.M.; the board of installing past-masters also comprising Bros. Harwood, Tibbitts, and Tuton. After the ceremony, the new W.M. invested his officers as follows:—Bro. Joseph Johnson, S.W.; Bro. John Quinney, J.W.; Bro. Harwood, P.M.; Bro. Tibbitts, P.M., treasurer; Bro. W. L. Clarke, Secretary; Bro. Cowley, S.D.; and Bro. Thos. Fairhurst, Tyler. After an eloquent and impressive address from Bro. Lofthouse (the installing master), the lodge was closed down, and the proceedings of the Tynwald lodge were brought to a harmonious end. At four o'clock the brethren of 1004 re-assembled in their lodge room, when Brother Samuel Webb, S.W. was duly installed W.M. of the Athol lodge for the ensuing year, the installing master being Bro. H. P. Mayle, P.M. The W.M. then invested his officers thus:—Bro. Thos. Handley, S.W.; Bro. George Heron, J.W.; Bro. Tuton, P.M.; Bro. G. M. Lofthouse, P.M., Treasurer; Bro. Lambert, Secretary; Bro. G. H. Wood, S.D.; Bro. John Berrill, J.D.; and Bro. J. G. Quine, I.G. A massive gold Past Master's jewel was presented to Bro. Tuton, by the members of the Athol Lodge, in recognition of his services in the chair during the past year. After an impressive address from the installing master, a joint banquet of the two lodges took place in the Athol lodge room at Bro. Mayle's, Douglas Hotel. The chair was occupied by Bro. Samuel Webb is the W.M. of the mother lodge; and the vice-chair by Bro. John A. Brown, as the W.M. of the junior lodge. The chairman was supported on his right and left by Bro. P. M. Tuton and Bro. Lees; and the vice-chairman by Bro. P.M. Harwood and Bro. Clarke. The catering was everything that could be desired, and great credit is really due to Bro. Mayle and Mrs. Mayle for the excellent and substantial repast provided, to which we need hardly add the brethren assembled did ample justice. The usual loyal, masonic, and patriotic toasts were proposed from the chair and vice-chair alternately, and responded to. An interesting discussion afterwards took place upon the subject of a masonic ball, which will be held within the next eight or ten weeks, the profits thereof to be handed over to one or more of the deserving local charities. A general expression favourable to the proposal was elicited from the brethren, and it was resolved that it should take place within the time stated, and that the price, including refreshments, should not exceed 7s. 6d. The preliminary arrangement were committed to the care of Bro. Joseph Lees, Bro. James Brown, and Bro. John Quine, by whom we feel sure they will be efficiently carried out. We shall have something more to say on the subject in the course of a week or two.

The *St. Maughold Lodge*, Ramsey, celebrated the Festival of St. John and installation of the W.M. for the ensuing year, Bro. H. P. Webb, at the Masonic Rooms, Ramsey, on Tuesday, Dec. 27, the installing officer being Bro. Elwood Tibbitts, 18°, P.M., 1242, Douglas. After the W.M. had appointed his officers the brethren adjourned to the Royal Hotel, where they partook of an excellent banquet, which reflected the highest credit on the hostess, Miss Mylrae. During the evening Bro. A. Dumbell, P.M., on behalf of the brethren, presented Bro. the Rev. W. Kermode, with a very handsome gold past master's jewel, as a token of the high esteem of the brethren. We are glad to learn this lodge is in a very flourishing condition. The officers for the ensuing year are as follows:—Bro. Rev. W. Kermode, I.P.M. and Chaplain; Bro. E. M. Taubman, S.W.; Bro. W. Cannall, J.W.; Bro. W. L. Wild, Sec.; Bro. D. Miller, Treas.; Bro. T. Allen, S.D.; Bro. J. Hannay, J.D.; Bro. W. H. Rowe, I.G.; and Bro. T. Vondy, Tyler.—*Isle of Man Times*

KENT.

WOOLWICH.—Nelson Lodge, (No. 700).—The brethren of this lodge met on Wednesday, 21st ult. The chair was occupied by Bros. W. D. May, W.M.; W. Graham, S.W.; S. C. Norman, J.W.; Henderson, Sec.; C. Hobson, S.D.; Ingle, J.D.; Ritchey, I.G.; Crawford, Treas.; and Alison, Tyler. Mr. W. A. Chambers was initiated. Bros. Dorey and Miller were passed, and Bros. Lasse, Ward, and Dibblin, were passed to the degree of Master Masons. The sum of one pound was voted for the local Bread and Soup Society. Mr. Lovelock, of Shooter's Hill, was proposed as a candidate for initiation. Bro. Biddie, of the Pattison Lodge, 913, was also proposed as a joining member.

LANCASHIRE (WEST.)

LANCASTER.—Lodge of Fortitude (No. 281).—Installation Meeting.—The regular meeting of this old established and prosperous Lodge, for the celebration of the Festival of St. John the Evangelist and Installation of the W.M., was held on Thursday, December 27th, at the Masonic Rooms Athenaeum. There were present Bros. John Hatch, W.M.; Edward Storey, I.P.M.; C. Hartley, S.W.; John Harrison, as J.W.; Edmund Simpson; P.M., Sec.; W. Heald, S.D.; W. Heming, J.D.; W. Hall, I.G.; Watson and Keeley, Tylers; J. Daniel Moore, M.D., the W.M. Elect; N. G. Mercer, W.M., 1061; Kelland, P.M.; King, P.M.; E. Airey, J. Beesley, R. P. Bateson, J. Budd, W. Bulfield, J. Dale, J. Dickinson, W. J. Sly, J. Stanley, J. Tilly, R. Taylor, &c. The Lodge was opened, the minutes read and confirmed and other business transacted. Bro. Edward Storey, I.P.M., proposed that a vote of thanks be awarded to the retiring W.M. Bro. Hatch, for his active services during the past year. This was seconded by Bro. King, P.M., and carried by acclamation. The Lodge was opened, in the 2nd degree; the W.M. Elect, Bro. J. Daniel Moore, M.D., P.M., P.Z., P.P.G.S. of W., was presented by the immediate P.M., Bro. E. Storey, to receive the benefit of installation. The Qualifications were recited and ancient charges and regulations read and agreed to, when the ceremony was proceeded with, and in a Board of Installed Masters Bro. Moore was for the third time placed in the chair of K.S., the important duties of the Installing Officer being ably and effectively rendered by the W.M., Bro. Hatch. The regular proclamation, salutes, and greetings were then given, and the W.M. proceeded to appoint and invest his officers as follows:—W. Bro. John Hatch, I.P.M., Bros. William Hall, S.W.; W. Fleming, J.W.; James Hatch, P.M., Treas.; Edmund Simpson, P.M., Sec.; Edward Airey, S.D.; William J. Sly, J.D.; John Harrison, I.G.; J. Watson, Tyler; R. Taylor and H. Sumner, Stewards. The charges were delivered to the W.M., Wardens, and Brethren by the Installing Officer, and the W.M. commenced the duties of his year of office by delivering a short address on "The Tassels of the Lodge," which we have given in another page of the Magazine. The great attention paid and the unanimous vote of thanks awarded to the W.M., at the conclusion of the address, amply testified that it had been much appreciated by the brethren. After the lodge was closed the brethren adjourned, and to the number of about thirty-six, assembled at the hotel of Bro. Sly, where a banquet was provided worthy of the occasion, to which they did ample justice, and after the cloth was drawn the usual loyal and Masonic toasts were given, those to the health and prosperity of the W.M. and I.P.M. being especially received with enthusiasm.

MONMOUTHSHIRE.

NEWPORT.—Isca Lodge, (No. 683).—Bro. R. J. Chambers, has been re-elected W.M. for the ensuing year, and he will invest his new office, &c., on the 18th inst. The banquet will take place at the King's Head Hotel, the same evening at 5 o'clock.

TREDEGAR.—St. George's Lodge, (No. 1098).—Bro. J. Phillips, S.W., has been elected W.M. for the ensuing year, and he will be installed on the 12th inst. The banquet is to take place at Bro. Spencer's, The Castle Hotel, the same evening, at 4 p.m.

SOUTH WALES. (EASTERN DIVISION).

CARDIFF.—Bute Lodge, (No. 960).—The annual festival of this lodge was held at the Masonic Hall, Consulate Chambers, Bute Docks, on Friday, 30th ult. The lodge was opened at half-past two o'clock, by the W.M., Bro. Fred Ware, Prov. G. Reg., who, after initiating one gentleman into the order, proceeded to instal as his successor, Bro. James Hurman, the W.M. elect, who afterwards invested as his officers for the ensuing year, Bros. S. Weichert, S.W.; T. C. Shelper, J.W.; W. H. Martin, P.M., Treas.; F. C. Beddoes, Sec.; Rev. N. Jacobs, Chap.; A. W. Sergeant, S.D.; J. Tamplin, J.D.; W. H. Davies, D.C.; F. Atkins, Org.; T. W. Jacobs, I.G.; and William Davies, O.G. There was a very large and influential attendance of brethren from all parts of the province, and great satisfaction was expressed at the admirable manner in which the ceremonies were performed, and all the lodge arrangements carried out. At five o'clock the brethren adjourned to the Royal Hotel, where an excellent banquet was provided by the manager, Brother Timot. About 60 sat down, under the presidency of the W.M., who was

supported by Bros. D. Roberts, P.M., 36; J. Middleton, Prov. G.S.W.; Mon.; W. Pickford, Prov. G. Treas., Mon.; H. Grattle, W.M., 471, Newport; G. Robertson, W.M., 36; F. Marwood, P.M., 291; and P.M.'s Ware, Martin, John Willans, Bell, Bird, and W. Willans, Bute Lodge, 960. A long toast list was gone through, as also was a select musical programme, during the evening.

SCOTLAND.

THE LODGE OF EDINBURGH (MARY'S CHAPEL)—No. 1.

PRESENTATION TO BRO. WILLIAM OFFICER, S.S.C.

The brethren of the ancient Scottish Metropolitan Lodge celebrated the Festival of St. John, in the lodge-room, Waterloo Hotel, on the 27th of December. There was a large gathering of influential brethren—more than ordinary interest being attached to the communication from the circumstance that the retiring R.W.M. was in the course of the evening to be presented with a testimonial for the eminent services rendered by him to the Lodge during his six years' tenure of office. Bro. W. J. Cranfield Abbott, merchant, Leith, was unanimously elected to the chair as successor to Bro. William Officer, S.S.C. Amongst other business transacted after the installation of the new office-bearers, was the honorary affiliation of that eminent craftsman and Masonic literati, Br. David Murray Lyon, of Ayr who is at present engaged in writing a history of the Lodge. Brother Lyon was highly complimented by the Brethren.

The Lodge then adjourned to the banquetting-hall and sat down to a sumptuous dinner. The chair was filled by the R.W.M., who was supported on the right by Bro. Officer; Br. D. Murray Lyon, Proxy Master for the Lodge Scarborough, Island of Tobago; Br. F. S. Melville, Past Depute Master; and Br. Thomas Swinton, Substitute Master; on the left, by Past Master William Mann, Senior Grand Warden; Br. James Ballantine, Grand Bard; Bro. Owen Gough, Proxy Provincial Grand Master of New South Wales; and the Rev. F. Rowbottom, of St. James's Church. The croupiers were Bros. W. G. Rye, Senior Warden, and Dr. Lillburn, Junior Warden. Apologies were read from the Substitute Grand Master, Henry Inglis, of Torrance, Esquire; the Lord Rosehill, Depute Master of the Lodge; Colonel Campbell, of Blythwood, Junior Grand Warden, and Provincial Grand Master of Renfrewshire; Col. Guthrie of Carlogie, and some other eminent brethren.

At the conclusion of the dinner the R.W.M. gave in succession "The Queen and the Craft," "His Royal Highness the Prince of Wales, Patron of the Scottish Craft, and a Member of the Lodge of Edinburgh"; "The Grand Lodges of England, Ireland, and Scotland, coupled with the names of their respective Grand Masters, the Earl de Grey and Ripon, the Duke of Leinster, and the Earl of Roslyn," all of which toasts were neatly introduced and responded to with enthusiasm, as was also in a special manner that of "The Earl of Dalhousie, Past Grand Master of the Grand Lodge of Scotland."

In proposing "The Health of the Retiring R.W.M.," Bro. Mann passed a high eulogium upon Brother Officer, whose Masonic enthusiasm and industry in the discharge of the Master-ship had been fruitful of results tending to the honour and prosperity of the Lodge in a measure which had excited the surprise as well as the high gratification of its sons. In looking back he (Bro. Mann) was astonished at what had been done by the Lodge during the six years of Brother Officer's reign. Two hundred new brethren had been admitted, many of whom, now scattered over the globe, were at this moment remembering with fraternal feelings the happy evenings they had spent in Mary's Chapel. After further referring to Bro. Officer's devotion to his mother Lodge, and to his success in its management, the speaker begged his acceptance of the testimonial which the Brethren had resolved to present to him on the occasion of his retirement from the chair, in token of their respect for him and their high appreciation of the distinguished services he had rendered to the Lodge of Edinburgh and to the Craft.

[The testimonial, which was much admired, comprises a magnificent silver *épérone*, after an original design, the figures on which were modelled by Gourley Steel, Esq., Royal Scottish Academician, and three other pieces of silver plate. The whole articles were manufactured by Messrs. Mackay,

Cunningham, and Co., Jewellers to Her Majesty, Princes Street, Edinburgh, and were supplied by the Jeweller of the Lodge, Bro. Francis L. Law.

The applause which followed Bro. Mann's remarks having subsided, Bro. Officer said he accepted the gift with the profoundest gratitude, as an expression of the friendly sentiments of the brethren, and their approval of the manner in which he had discharged the duties of the honourable office to which they had so often elected him. He thanked them for their magnificent gift, and for their fraternal indulgence and cordial support during his occupancy of the chair. His long connection with the lodge had not afforded a mere evanescent pleasure, for within the radius of its membership he had enjoyed the friendship of many with whom it was alike an honour and a privilege to be associated; and though not resigning the trust that had been reposed in him, his best services would ever be at the command of the lodge.

At this stage of the proceedings, the following Song, written for the occasion by Bro. James Ballantine, Grand Bard, was most effectively sung by the Senior Warden:—

Be honest and be gentle; be kindly and be true;
And help your humble brethren aye this life to warstle through;
And gin through life ye ope your hearts to Charity and Love,
You'll find yoursel's aye nearer drawn to Him wha reigns above.

True gentleness and kindness this night we honour here,
Our worthy Master, OFFICER, wha's deeds hae made him dear;
'Mong a' the Mason Craft throughout, his fame is far and wide,
And 'neath his way St. Mary's Lodge was every Mason's pride.
Since David, Scotland's saintly king, brought foreign Masons
o'er

To build fair Holyrood, that aye has been Edina's gloir,
The Masters o' St. Mary's Lodge hae ever led the van
In teaching art, and harmony, and brotherhood to man.

Then Schaw* and Milnes for centuries, through seven monarch's
reigns,
Our Masters aye, wi' gems o' art, graced Scotland's hills and
plains;
And Earls and Knights have joined our ranks wha fought for
Scotland's weal;
Our Country, 'mid her trials, aye found Mary' Chapel leal.
And lo! behold! what gallant chields, 'neath OFFICER's kind
reign,

Duke Rothesay† and five noblemen, are numbered in our train.
To say nought of the humble bards, like gude Torsonce and me,
Wha do our best to win your love, and share your festive glee.
A bumper fill for OFFICER, Past Master, and fast friend,
May he be lang, lang, spared wi' us, sic joyous nights to spend,
And when kind Providence is pleased, us frae this life to free,
May we a' meet in harmony around the throne on hie.

GLASGOW—ST. JOHN'S LODGE.

CONSECRATION OF NEW HALL.

The new Masonic Hall in Buchanan Street, just completed for the Lodge of Glasgow, St. John 3 bis, was last week consecrated by the R.W. Bro. F. A. Barrow, Prov. G.M. Depute assisted by other office-bearers of the Provincial Grand Lodge. In a recent impression we referred to the pleasant circumstances under which the members of the St. John Lodge now enter upon possession

* William Schaw, the King's Master of Works, signed the first Minute extant of Mary's Chapel in 1598, and the Milnes, who succeeded him as Masters of Works during the reigns of seven Monarchs, were all Masters of the same lodge.

† During the six years that Brother Officer has been Master of the Lodge Mary's Chapel, there have been affiliated—His Royal Highness The Prince of Wales and Duke of Rothesay, as also Lords Dalhousie, Haddington, Zetland, Rosehill, and Lindsay. The Duke of Leinster has also accepted Honorary Affiliation.

Several toasts in addition to those mentioned having been given and responded to, this interesting communication was concluded in the most harmonious and fraternal manner. The Craft in general, to whom Bro. Officer is favourably known as as one of the most able and influential office-bearers in the Grand Lodge of Scotland, will read with the highest satisfaction the preceding report, as containing a record of the estimation in which Bro. Officer's Masonic worth is held by those who are best able to appreciate it.

of their new premises in Buchanan Street, and also to the leading decorative and other features of the hall. We may only now state that the movement brought to such an auspicious issue has been greatly promoted by the zeal and well-directed energy of R.W.M. John Baird, to whom the lodge is much indebted for this and other important duties.

There was a large turn-out of the brethren yesterday, who all appeared in full dress. The R.W. Bro. F. A. Barrow, P.G.M. Depute, took the chair, supported by the following members of the Provincial Grand Lodge:—P.G.M. Substitute, Bro. James Steel; V.W.P.G. Chap., Rev. Dr. G. S. Burns; P.G. Treas., J. B. Walker; P.G. Sec., A. M'Taggart; Bros. Donald Campbell, P. Dep. Prov. G.M., as Prov. G.S.W.; James Wallace, Prov. J.G.D., as Prov. J.G.W.; Craig, P.G.B.B.; Alexander, P.G. Jeweller; and James Cruikshanks, Past P.D.P.G.M. The office-bearers of St. John's Lodge were R.W.G., John Baird; D.M., James M'Millan; Past R.W.M., Gavin Park; William Kyle, jun, S.W.; Thomas Fletcher, J.W.; Rev. Alexander Guthrie, Chap.; David S. Henderson Jeweller; James Hamilton, Architect; R. D. Samuels, Treasurer; T. J. Smillie, Sec.; J. Dicks, S.D.; and James Kyle, J.D. Amongst the visiting brethren were the following:—Bro. D. Murray Lyon, St. Paul's, Ayr, and also representing the Lodge Scarborough, Tobago, West Indies; R.W.M., Halkett, St. Mark's; R.W.M., James Miller, Lodge Athole; Langley, St. Mark's; and Bro. Alexander Gladstone, jun., St. Mark's.

The P.G.M. Depute having opened the Provincial Grand Lodge, prayer was engaged in. Thereafter,

The Very Worshipful Provincial Grand Chaplain (Rev. Dr. G.S. Burns) delivered the oration as follows:—Brethren—Before saying anything with regard to the more solemn aspects of our proceedings, let me congratulate the Lodge St. John on the beautiful hall, which we are now about to consecrate. I think it is highly creditable to the lodge to have provided themselves with such accommodation, and I am sure that here they will have many pleasant meetings. This is a very happy time, brethren, that you have chosen for the consecration of this hall—a time when one of the great principles of our order is very apparent in the intercourse of society. This is the season of goodwill, of happy and cordial greetings—the time pre-eminently set apart, we may say, for kindness and the interchange of friendly offices, which certainly form one of the distinguishing features of our venerable Craft. Masonry inculcates upon its members large-hearted charity. It requires that in our intercourse with the world we should live out those principles of love; and certainly there is no season of the year in which we may more fitly give expression to our feelings of benevolence and all the principles of our craft than in this dreary time of mid-winter. Very frequent are the visitations of sickness and death, but they come with special frequency at the fall of the year. Poverty, too, tightens its grasp often with the cold, and so we find many of our brethren not only obliged to combat with the storms of winter but also to battle with sore disease and want. Let us then brethren in the spirit of our craft, seek to extend to poorer brethren our sympathies, and let us, so far as we can, minister to their wants—so shall we make our craft a power felt in the world, and felt, too, at our very doors. Let me recall to you also, right worshipful sir and brethren, the high tone of morality which is inculcated by Freemasonry. Let us remember that it is required of us not only to have loving hearts but also to live pure and honourable lives. Never perhaps in the history of the world was there greater need for this than at the present time. We see a nation on the Continent being punished for its crimes, for God always does punish according to law; and however much we may differ as to the propriety of the war which is now raging on the Continent, I think we can have no hesitation in affirming that it is through the vices of France that France is now receiving the judgments of heaven. Unquestionably, Parisian society had become vitiated to a degree which it is perhaps impossible for us in this country adequately to realise. Where you find vice you always find weakness; and where you find vice and pleasure reduced, as in France, to a science, you may be sure that the avenging hand of Heaven will fall upon those who are thus blameworthy. It is for us, then, brethren, in our own country, to let the spirit of Masonry be felt, by setting in our own lives an example of that which is good, by inculcating those principles of virtue which certainly underlie this venerable Order. Perhaps, if we did so, Masonry would come to be a greater power than it is at this moment.

We should make ourselves felt as the ministers of good throughout the country, if we were to carry out most thoroughly the principles of the Order, and I am sure that, instead of Freemasonry being a name, as to some extent it is at present, it would then be felt to be a reality. Our lodges would be largely augmented in numbers, and we would discover that we existed for a great purpose—that Freemasonry was an Order which was blessed largely by God for the good of our fellowmen. I trust, right worshipful sir and brethren, that I am not using too great liberty in speaking these words just now, for I feel that Freemasonry is an Order to which anyone may be proud to belong; and I think were we really to live out those principles we would confer a blessing upon ourselves, and a blessing upon others—for all good when it comes out comes out to relieve want, but it returns again into ourselves to foster a spirit of holiness. Let us then, right worshipful sir and brethren, whilst consecrating this hall for the Lodge St. John, resolve that our Masonry shall become a living principle of our lives, and that we shall not only be distinguished for our charity, but for the other virtues which should adorn the Masonic character.

The consecration was then proceeded with, the service being of the most religious character. At its close,

P.G.M. Depute, addressing the brethren of St. John's Lodge, congratulated them on the possession of such an elegant hall, and trusted that they might hold many happy and profitable meetings within its walls.

R. W. M. Baird, after thanking the P.G.M. Depute and the brethren who had assisted him in consecrating the hall, referred to the period when entrance to the St. John's Lodge could only be obtained by those who were members of the incorporation of Masons. The Lodge at that time was necessarily limited in number, but when in 1846 the Incorporations lost their privileges in this respect, the Lodge applied to the Grand Lodge of Scotland to take place with the daughter lodges under its constitution. That application was granted, the St. John's getting the high position of 3 bis in joining the Grand Lodge. Since then the membership had gradually increased until now, and the Lodge had been able to purchase the property in which they were at that time assembled. In the decorations of the hall, he might add, the stereotyped Masonic emblems had been departed from; but whether they had succeeded in making it what a Masonic lodge-room ought to be, must remain for the brethren to determine. In conclusion, he hoped that all the good wishes expressed might be realised, and that in passing years the St. John's Lodge might be able to give increasingly of that bounty which it was alike the duty and the privileges of Freemasons to dispense.

The Provincial Grand Lodge was then closed. We may mention that during the service the music, selected and partly composed by Bro. Halkett; was efficiently rendered by a choir, Bro. Haydock presiding at the harmonium.

A meeting of the Lodge St. John was afterwards held, at which the office-bearers were appointed as follow:—Br. John Baird, R.W.M.; Br. Robert Neilson, D.M.; Br. James McMillan, S.M.; Br. William Kyle, jr., S.W.; Br. Thomas Fletcher, J.W.; Br. R. D. Samuels, Treasurer; Br. Thomas J. Smillie, Secretary; Br. John Dick, S.D.; Br. Jas. Kyle, J.D.; Br. James Hamilton, Architect; Br. David S. Henderson Jeweller; Br. David Walker, Director of Music; Br. Alexander Guthrie, chaplain. The office-bearers were afterwards duly installed. On the motion of the R.W.M. Baird, Br. Barrow, D.P.G.M., was affiliated an honorary member of St. John's Lodge.

In the evening, the members of the Lodge St. John and visiting brethren, to the number in all of about 100, dined together in Carrick's Royal Hotel. The chair was occupied by R.W.M. John Baird, who was supported by P.G.M. Depute Bro. Barrow; P.G.M. Substitute Bro. Steel; Bros. Rev. Alex. Guthrie, Chaplain; James Gilfillan, Deacon of Incorporation; James Cruickshanks, Donald Campbell, Thomas Halkett, A. McTaggart, and Granger. Bros. William Kyle Jun., and Thomas Fletcher officiated as croupiers, and amongst the brethren present were—Bros. Gavin Park, J. B. Walker, Peter Shannon, James McMillan, Substitute Master, T. J. Smillie, Sec., and R. D. Samuels, Treas.

After an excellent dinner, the ordinary loyal and constitutional toasts were given from the chair and cordially responded to, "The Army, Navy, and Reserve Forces" being associated with the name of Bro. Capt. Burn, who responded.

The Chairman, in next giving the "Grand Lodges of England, Ireland, and Scotland," referred to the presence of the

Grand Master Mason of Scotland, Bro. the Earl of Roselyn, at the Masonic Festival in the City Hall on Friday evening, the 23rd ult. He remarked that it was greatly to the credit of the newly-elected Grand Master that he had shown so much courtesy towards the Western Province, and if the Grand Masters of England and Ireland were equally earnest in doing their work, there could be no doubt that the lodges in both these countries were well ruled.

Bro. Cruickshanks next gave, "The Provincial Grand Lodge of Glasgow," and Bro. Deacon Gilfillan proposed "The Lord Provost and Magistrates," coupled with the name of Bro. Councillor Steel, who replied; while, on the invitation of the chairman, the brethren pledged the health of "Our newly-installed Chaplain," the Rev. Bro. A. Guthrie.

Bro. the Rev. Mr. Guthrie, in responding, said Freemasonry in some respects afforded an example to our Christian denominations. Amongst Freemasons all was harmony and unity. They were the only body who experienced the blessedness of those who dwelt together in unity. Looking round upon our Christian denominations, they were seen to be all jealous of each other. They were full of petty jealousies. Their work was more taken up with building walls of separation, one denomination against another, than in doing the great work of their Master and Founder. Was that not the case? They looked forward to the Millennium, and many of them might be disposed to say, "When the Millennium comes it will be a U.P. Church, a Free Church, or an Established Church. All the other denominations will be swamped into one, and of course that one is the denomination I belong to. I shall not move one step to the right or to the left, but just stand where I am, and all the others will come and join me. I see things in the right light, I put on my spectacles and other people must put on my spectacles and see things in the same light. If they are green spectacles, everything will appear green," and so on. People who thought and spoke in that way should refrain from making any attack on our friends the Roman Catholics on account of the doctrine of Papal infallibility, for they were just claiming that infallibility themselves. Mr. Guthrie went on to express the pleasure which it would afford him to discharge the duties of Chaplain of St. John's Lodge.

Bro. Barrow, P.G.M. Depute, then gave "Our Worshipful Master.

Br. Baird, R.W.M., in reply, said that during the past year the Lodge had had its fair share of prosperity, about 60 new entrants having been added to the roll. An unfortunate episode however, took place in connection with the laying of the foundation stone of the Albert Bridge. The members of the Lodge considered that they were put out of their proper place on that occasion, and they thought so still. The matter he thought would come before the Grand Lodge at Edinburgh in the month of February next, and he trusted the result would be such that no Lodge would attempt to over-ride the St. John's Lodge again. The R.W.M. went on to allude to the important foundation-stone ceremonials in which their Lodge had been engaged in bygone years and remarked that up till the withdrawal of the exclusive privilege of the incorporations in 1846 the Grand Lodge of Scotland even dared not lay a foundation-stone in Glasgow without the consent of the St. John. With the exception of the above episode, everything had been pleasant and harmonious during the year and he trusted that at the end of other twelve months when he quitted the chair in which they had kindly placed him on three separate occasions he might leave the Lodge to his successor in as flourishing condition as it was at present.

Several other toasts were proposed and a number of capital songs were given by the brethren.

AYR.

GALSTON.—A grand torchlight procession of St. Peter's Lodge took place here on Thursday night, 22nd ult., on the occasion of the anniversary of the installation of the Officebearers of the Lodge. Deputations from Kilmarnock and Newmilns Lodges were present; the Newmilns brass band was in attendance, and contributed much to the success of the affair.

STIRLINGSHIRE.

GRANGEMOUTH.—Zetland Lodge (No. 391).—On Monday evening the 26th ult., the brethren of this lodge met in the New Hall, for the purpose of installing those members who had previously been nominated for office—viz., Bro. E. Christensen R.W.M.; J. Munro, P.M.; A. Cowie, S.M.; A. McCulloch, D.M.

A. Taylor, S.W.; J. Walls, J.W.; P. Buchan, S.D.; A. Ross, J.D.; R. Wardrop, S.S.; J. Peddie, J.S.; T. Wilson, Chaplain; A. Rae, I.G.; J. Clark, Tyler; J. Gibson, Treasurer; and J. Barr, Secretary. The brethren were on Tuesday evening, to celebrate the Feast of St. John.

IRELAND.

GREAT MASONIC DEMONSTRATION AT PORTADOWN.

A Masonic meeting, on a splendid scale, was held in the Town Hall, Portadown, on Wednesday evening last, under the auspices of the Portadown Masonic Lodge and Royal Arch Chapter, 219, in aid of the funds of the Masonic Boys' Orphan School, Dublin. For weeks previous, extensive preparations had been made by the brethren of lodge 219 to have a meeting that would fittingly represent the number and respectability of the Masonic body of this and the surrounding towns. The result was a decided success. The large hall in which the meeting was held was crowded with members of the body in their Masonic costumes, and a large number of the friends including many ladies. The walls and roofs were decorated with great care and taste. Scores of flags, among which the Union Jack was the favourite, hung from the beams overhead. There were many Masonic devices, elegantly worked in evergreens, and beside the branches of gas, tastefully decorated with laurel, were the letters "CCXIX." The mottoes were elegant and appropriate, and printed in the Masonic colours—red and blue—"Let brotherly love continue;" "Faith, Hope, and Charity;" "Success to the Craft;" "Peace, Concord, Harmony;" "God save the Queen," &c. The following lodges were well represented:—Most Worshipful Grand Lodge of Ireland, Provincial Grand Lodges of Antrim, Armagh, Tyrone, and Fermanagh; Nos. 219, 82, 9, 24, 134, 431, 783, 39, 185, 109, 272, 105, 122, 23, and 749. The following brethren were present from 219:—Rev. C. King-Irvine, Chap.; and Bros. R. Darragh, C. M'Dermott, W. C. Baillie, W. Wilson, Fulton, M.D.; R. Morrison, George Wilson, W. J. Raymond, H. Power, Thomas Irwin, J. Kilpatrick, R. Guy, John Malcolmson, R. M'Farlan, A. M'Culloch, John M'Mullan, John Maxwell, Samuel Espy, and Samuel M'Connell. From 82, Portadown:—Rev. J. Ard, Chap.; and Bros. Carleton, Wolsey Atkinson, W. Hall, H. Wallace, and J. Brereton. From 105, Tandragee:—Rev. L. Sheppard, and Bros. John Hardy James Fordyce, Robt. Adair, W. Tully, Q. J. Whitten, Samuel M'Auley, James Taylor, John R. Mathers, Andrew Girven, G. Matchett, Thomas Clarke, James Henry, Samuel Matchett. From 39, Armagh:—Bros. Vance Speer, Prov. G. Sec.; Henry St. George, and Benjamin Robinson. From 85, Dungannon:—Bros. Gourlay, Harvey and Stevenson; Captain J. S. Wright, Lodge 9, Dungannon, was also present from Dungannon. From Belfast:—Bros. W. Redfern Kelley, C.E. and Joseph Moore; and from Lurgan:—Bros. G. Hazlett, A. A. Lutton, and F. W. Megahan. All the members of the fraternity appeared in full Masonic costume, which had a very pleasing effect. Amongst the general audience were Mrs. and Miss Atkinson and party, Eden Villa, Portadown; John Atkinson, Esq., W. Carruthers, Esq., and Mrs. Carruthers, T. Atkinson, Esq., Bank of Ireland; Jacob Sinton, Esq., Armagh House, Portadown, Mrs. Brereton, and Miss Heron, George Watson, Esq., and Mrs. Watson, Miss Beck, Garvaghy House, and party, Miss Johnston, Rev. J. S. Franks, M.A.; Rev. J. Douglas, and Miss Douglas, Mrs. Wallace, Mrs. Farrell, Mrs. M. Wilson, Mrs. M'Dermott, Miss Morrison, and Messrs. A. Cherry, W. M'Cammon, R. Glass, W. J. Watson, John Ferguson, T. Lindsay, J. Roe, D. H. Charles, G. Bright, J. M'Kenzie, and J. H. Mullinghan. Mr. Chas. M'Dermott, who had the direction of the arrangements, arranged the brethren in a treble line up the centre of the hall; and, having called on the R.W. Bro. M. C. Close, Grand Secretary of the Grand Lodge of Ireland, and Provincial Grand Master, to take the chair, requested the brethren to salute him, which was done in a very imposing manner. The Rev. C. K. Irwin, Chaplain of Lodge 219, engaged in prayer. The Chairman briefly addressed the meeting. The Rev. John Stokoe, Chaplain of Lodge 109, then came forward amid hearty applause to address the meeting. His subject was—"Freemasonry Expounded and Defended." Bro. J. Brereton, moved a vote of thanks to the lecturer for his eloquent address. Rev. M. Shep-

pard, Tandragee, seconded the motion, which was carried unanimously. The lecturer having replied, Captain Wright, of Dungannon, was called to the vice-chair, and Bro. F. W. Megahan of Lurgan, ably and eloquently proposed a vote of thanks to Bro. Close, for his kindness in presiding, and the care he always gave to the interest of Freemasonry. W. Redfern Kelly, Esq., seconded the motion in a short and telling speech, and it was very heartily carried. The chairman having replied, an anthem was sung, prayer engaged in, and the meeting separated.

CANADA.

The following is from the Daily News, Quebec:—

"We learn that several of the lodges in this city, under the jurisdiction of the "Grand Lodge of Quebec," have decided to forego the annual dinner, and to donate to their Grand Lodge the sum such dinner would have cost.

"Nor is Quebec City behind hand in its attachment to the new Grand Lodge, the late "Provincial Grand Lodge of England for Quebec and Three Rivers," being numbered amongst the things that were, has presented its beautiful silk banner to the Grand Lodge of Quebec, and jewels and regalia have been purchased by the subordinate lodges, and are about to be presented by them to the Grand Lodge of Quebec.

"For the benefit of our Masonic readers, we lay before them a most important and interesting communication touching the present existing troubles in the craft in Canada, addressed by M.W. Bro. T. D. Harington, Grand 1st prin. Z. of the Grand Chapter of Canada, to the M.W. the Grand Master of the Grand Lodge of Quebec.

"GRAND CHAPTER OF CANADA,
Office of the Grand Chapter,
Ottawa, 10th Dec., 1870.

'Most Worshipful Brother

J. H. GRAHAM, LL.D.,

Grand Lodge of Quebec.

"Most Worshipful Brother,—I beg to acknowledge the receipt from your Grand Secretary, Right Worshipful Brother J. H. Isaacson, of a letter, dated the 30th Nov. and written by your command. I briefly replied to him without delay, telling him at the same time that I would write more at length, which promise I now proceed to redeem and carry out. That communication conveyed to me for the information of Grand Chapter and my own self, the official intelligence of the existence of the Grand Lodge of Quebec, and was accompanied by a list of Grand Lodge officers elected and installed at your first annual communication, held in Montreal in October last, for which act of courtesy I have to express my thanks. I beg now to offer my best wishes for the future prosperity of the Grand Body over which you preside, and sincerely trust that all obstructions thereto, of whatsoever nature composed, may take to themselves wings and flee away, and I congratulate you personally on your own high position.

"You ask me to use my influence to preserve and maintain the good will and harmony which in accordance with the goodly customs and courtesies of our fraternity should ever exist between the two Grand Divisions of Ancient Masonry, the Symbolic, and the Capitular, and you express your desire, and as being the sincere and hearty desire of your Grand Lodge, to have established and maintained amicable and fraternal relations between the Grand Chapter of Canada and the Grand Lodge of Quebec and their respective subordinates, so that from henceforth harmony and amity may be preserved in our beloved order in its several departments.

"Most Worshipful Grand Master, I assure you that your truly Masonic wishes are cordially responded to and reciprocated by me, and nothing on my individual part shall be wanting to ensure a result in every way so desirable. I shall with pleasure bring to the notice of Grand Chapter, at its next convocation your courteous and fraternal communication, and in the interim, candidates hailing from the Grand Lodge of Quebec for admission into our Chapters will be received and acted upon as they are from other Grand Bodies with whom Grand Chapter is in communion. This course will, I trust, be satisfactory, and secure pleasant intercourse as well as serve to show how my wishes coincide with these so courteously and kindly expressed to me in your behalf by your Grand Secretary.

"I observe and take due notice of the list of Grand Lodges from whom the Grand Lodge of Quebec have received recognition, &c., one of which belongs to this Dominion. I trust that you will be able before any distant date to state that this recognition has become universal, and that there will not exist one single impediment to the Canadian craft working harmoniously together, in and for the several Provinces comprising the Dominion, as well for its own advantage and advancement as that for the entire ancient and honourable Order of Freemasonry spread over the world, and of which we form a component portion. My humble services in aid of this devoutly to be wished for consummation you may freely count upon, and I pray you to give me credit for both good will and sincerity.

"I observe likewise, upon reference to the list, that several of the officers, past officers and members of Grand Chapter, hold rank and position in the Grand Lodge of Quebec, which is of itself a good reason for pleasant intercourse between the two Grand Lodges; and as a conclusion to this letter I hope we may all be spared to assemble together at future convocations of the same fraternal nature as the one at which we met at the good old city of Quebec in August last, and with the same pleasing recollections after separating.

"I beg to remain, Most Worshipful Grand Master,

Yours truly and fraternally,

(Signed.)

T. DOUGLAS HARINGTON,
Grand First Principal Z.
Grand Chapter of Canada.

MARK MASONRY.

DEVONSHIRE.

PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge of Mark Masters was held on Thursday 30th ult., at Sincerity Lodge, 35, St. George's Hall, Stonehouse. The R.W. Bro. Dowse, presided, and Bro. Rodd, P.M., P.G.O., acted as D.P.G.M. The V.W. Bros. Metham, S.W.; Colonel Elliot, J.W.; Roberts, M.O.; Blake, S.O.; Balkwill, J.O.; Bro. Bisset, S.D.; Bro. Baxter, J.D.; Bro. Bayly, P. After the usual business, the following sums were voted to charitable purposes:—Ten guineas to the Fortescue Annuity Fund; five guineas to the Masonic bed of the Royal Albert Hospital; and five guineas for aged and decayed freemasons. The R. W. Bro. Huyshe was unanimously re-elected Grand Master for three years. The following officers were then appointed for the ensuing year:—Rev. J. Huyshe, P.G.M.; Dr. Dowse, D.P.G.M.; Dr. Metham, S.G.W.; Samuel Jones, M.O.; John Way, S.O.; Major Russell, J.O.; Rev. R. Bowden, Chap.; John Harris, Treas.; Augustus Rodd, P.M. of Boorondara Lodge, Hawthorn, Melbourne, Victoria, 718 E.L. Reg.; W. H. Maddock, Sec.; John Baxter, S.D.; Williams Roberts, J.D.; S. J. J. Jones, Dir. Cer.; Henry Trethewey, Ass. D.C.; Henry Port, Ins. Works; E. Rosevere, Sword Bearer; M. W. Webb, Org.; W. Andrews, Standard Bearer; William Bowall, James Phillips, Matthew Coates, William Coates, Stewards.

THE "CAPTAIN" RELIEF FUND.

A grand amateur performance was given on Tuesday, the 13th ult., at the Albert Rooms, Rock Ferry, Cheshire, in aid of the "Captain" Relief Fund, under the patronage of Captain Haswell and the officers of H.M.S. "Resistance," now lying in the Mersey. The performers were the officers and men, and the labour of sustaining the performance devolved upon the officers, many of whom are members of the Craft, and who entered into the arrangements with the most praiseworthy enthusiasm.

The benevolent object contemplated commended itself to all the residents in the neighbourhood, and long before the period for commencing the performance, the room was crowded with a fashionable full dress assembly

every seat being reserved, and great numbers who had not provided themselves with tickets were compelled to return home. It was matter of general regret that the dimensions of the room were so limited, and that so many were disappointed of the opportunity of thus contributing their mite to "The Captain Relief Fund." The proceedings were commenced by the recital of the following prologue, written by Bro. Captain Shanks, 18° K.T., R.M.L.I., W.M. No. 189, which that officer delivered with great feeling and taste, and which was received with frequent marks of approval:—

"Was she not grand?—that ship of strength and speed—
Matchless in all but safety! As a steed

From the restraint of rein and curb set free
Wanders unchecked, she roam'd the faithless sea;
She sought not idle calm repose, but loved
To face the tempest in its fiercest hour;
Yet, though her crew were brave, the sequel proved
She could not cope with its tremendous power.

Let us not sorrow for those heroes gone
'Twas God's high will—their race on earth was run!
Within their liquid sepulchre they sleep,
May He their widows and their orphans keep!
Their loss to us a lesson can impart
That should not fail to reach the hardest heart;
It loudly bids us lift our thoughts above,
And put our trust alone in heav'nly love.

Friends of the Widow and Fatherless
(As you desire that God should aid or bless),
Do you—with gen'rous rivalry—now prove
Foremost in deeds of charity and love;
Be 't yours to dry the widow's burning tear,
The wretched orphan's poverty to cheer;
To soothe the bed of sickness, to impart
Hope to the hopeless, heal the breaking heart;
These are worthy objects—these (at least)
Can give true pleasure to the human breast.
For this we amateurs now tread the stage,
You too, who hear me, in this cause engage;
To-night, we do not wish to use our power
Merely to friar away an idle hour—
We seek to aid in charity's design,
And in our task most gladly see you join.

When this world's vanities are nearly o'er,
Ere fate the curtain drops, to rise no more;
When the fast fleeting breath has almost sped,
Some moments thus devoted, then will shed
A calm and tranquil bliss, a ray serene,
To gild the mortal drama's closing scene.

What joy 'twould be if every heart could feel
That happiness springs from the wounds we heal;
Could we but see all undisclos'd despair,
And take delight in giving comfort there;
What joy if all the springs within that move
The tender sympathies of social love
Were melted to compassion's softest mood,
And our souls stir'd—for aye—to doing good!

Thoughts such as these made us adopt this plan
For bringing some relief to suffering man—
Inspir'd the actors (who will now appear)
With hope to dry at least one bitter tear
From those to whom that dreadful wreck has shown
What 'tis to pass through life unloved—alone!
Should, then, our efforts and our hopes succeed,
Yours be the merit, yours the happy mood
Which gracious Heaven promises to those
Who look with charity on human woes.
Here, with delight, our histrionic crew
Exert themselves to win applause from you,
And feel supremely gratified to be
The humble instruments of Charity!"

This was followed by what might strictly be termed a farce in two acts by W. Bernard, entitled "His Last Legs," in which Mr. T. H. Warren, Bro. Captain Shanks, Lieut. Robbins, Lieut. Gray, Mr. Williams, Mr. Hague, Miss James and Miss St. Cross took part. The incidents and situations, which were of a most ludicrous

character, kept the audience in good humour, and the characters throughout were well sustained. There is on board the "Resistance" a Christy Minstrel Troupe," who for this occasion laid aside their warlike occupation, and, having submitted to the blackening process, delighted the audience by their musical performance in imitation of their more professional compeers. Their singing was admirable, both as to time and harmony; and, amongst the visitors, some at least must have thought that if the bravery of these gallant fellows was equal to their musical taste—of which there could be no doubt—they would be no disgrace to the British Navy. The entertainment, which was one of unalloyed pleasure, was brought to a close with the performance of the burlesque "Bombastes Furioso." The character of King Artaxerxes being taken by Bro. Captain Shanks; Fusbos (Minister of State), by Lieut. Pickford, R.M.A.; General Bombastes, by T. R. Warren, Esq., R.N.; and Distaffina by Miss James.

ON THE USE OF COLOUR IN DIAGRAMS ILLUSTRATING THE HISTORY OF ARCHITECTURE.

A Paper read by Mr. Edmund Sharpe, M.A., F.R.I.B.A., before the Architectural Association.

(Continued from page 519).

The "arches of construction" were always pointed, and the arches of decoration "always circular. This was the invariable rule between 1145 and 1160, after which latter date the rule was not observed. During this period, in consequence of this simultaneous but discriminate use of circular and pointed arches, buildings presented a great contrast between their interiors and exteriors—the former looking like Transitional work, and the latter like Norman. A fantastical Frenchman, who had written upon the subject, suggested that this appearance was due to a contest between the lay and clerical architects as to which form of arch should be adopted throughout the building, who, failing to agree, the matter was compromised by the inside being allotted to the clericals and the outside to the laity. In the latter part of the Transitional period the pointed arch was applied to arcading and panelling, as well as to window-heads and doorways. The Transitional period, said Mr. Sharpe, was a most interesting one for purposes of study, because it was found in every part of Europe. It was also in reality the first English architecture that existed. The Norman influence having somewhat subsided, there arose an English school of architecture, in which the essential features of Norman work were seized upon and treated in a totally different way. Everybody was familiar with the Early Norman decorative forms—the chevron, the billet, and others. Many of these disappeared altogether, but one or two were seized upon and treated in a peculiarly interesting manner. Hitherto many of these modified and improved forms had been unjustly called Norman. The zigzag ornament at Selby Abbey Church, for instance, was not Norman, but Transitional work. In fact, there was no time when so much invention was shown as in the Transitional period. The abacus of the top moulding of the impost in the Transitional period was square, as in Norman work. Mr. Sharpe next called attention to what he termed the Transitional volute—the little curve which formed the termination of the leaf of the capital, which was curved upwards. That little ornament prevailed in England for about twenty or twenty-five years. It was universally used, being found at Jedburgh in the North and the Isle of Wight in the South. What was most wonderful was the way in which such ideas were circulated over the country in those days. This little volute was also to be found, and had been seen by Mr. Sharpe in Sweden, in the South of France, and in Italy. He had now said quite enough about the Transitional period to

draw attention to it, for after all it was for everybody to work out their own knowledge for themselves. He recommended the acquisition of a knowledge of architecture, not only by reading, but by sketching and measuring. With this view he enumerated a few of the buildings of the Transitional period which would well repay attentive study. He instanced Malmesbury (where the pointed arch was first used), Fountains, Kirkstall, Buildwas, Kelso, S. Cross, Furness, the Temple Church (where the Transitional volute referred to might be found fully developed), Llanthony, Abbeystead, Selby, Byland, Jedburgh, Roche, Hartlepool, Glastonbury, Wells, the galilee of Durham Cathedral, Shoreham Abbey Church, and Chichester. It was during the Transitional period that true foliage was first developed, for in the Norman period the carved work upon the capitals was very rudely executed, and with very little relief. At the close of the Transitional period builders commenced to have some idea of foliage growing out of the capital. In the Lancet or Early English period the lancet window was the prevalent feature. The circular arch had at that time entirely disappeared, or was only used by some accident or chance in building. The term "Lancet" was not applicable, as some supposed, to those pier arches which were extremely pointed in form, but to the windows, which were the shape of a lancet blade. In the early part of the period these lancet windows were used singly; latterly they were used in twos and threes.

The great progress of architecture during this period was clearly visible in the manner in which the builders connected three lancets together to form a window. Finding the head was very heavy, they perforated it with quatrefoils and cinquefoils, until nearly all the stone was cut away. In all the windows of the Lancet period, however, the true characteristic feature of tracery had not entered, because true tracery only existed where the whole of the stonework was cut up, and where there were only moulded stone mullions left. The rage for windows of this kind which immediately seized upon the whole of the architects, not only of England but of Europe, was best shown by the great number of buildings to which it gave rise—all the noblest cathedrals of France belonging to that period. There was no more beautiful example of this in any part of Europe than we had in the presbytery of Lincoln Cathedral. It had been objected to this work that it was not lofty enough. Certainly the immense elevation that the French architects gave to their buildings astonished the mind, but it broke the neck of the spectator, for it was not possible to study the upper parts of one of their buildings without excessive fatigue. At Lincoln, on the other hand, every part of the work was completely within the reach of human observation and appreciation. In the Geometrical period Gothic art reached its highest development. Mr. Sharpe thought there could be no question that the beauty of the conventional foliage of the early part of that period was not to be surpassed anywhere. Nor did he believe that the art of moulding stonework was ever carried to so high a degree of perfection as at that time. They had no notion of moulding stonework abroad, and it was in this country alone that marvellous effects of light and shade were produced by that means. Mr. Sharpe said he could not help urging every architect to improve his knowledge of the mouldings of the period; they could be measured with facility by means of the little instrument called the cymagraph. It was during the Geometrical period that the first approach to the imitation of natural foliage was found. The maple, the oak, and the vine leaves were attempted to be copied, and from that point of time Mr. Sharpe said a certain decadence in the architecture of the country might be dated. He did not think that the forms in the latter part of the period were equal to those at its commencement.

(To be Continued.)

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JANUARY 14th, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, January 9th.

LODGES.—St. George's and Corner Stone, Freemasons' Hall; Fortitude and Old Cumberland, Ship and Turtle, Leadenhall Street; St. Alban's, Albion Tavern, Aldersgate Street; Royal Naval, Freemasons' Hall; Confidence, Anderton's Hotel, Fleet Street; Peckham, Maismore Arms, Park Road, Peckham; Mount Zion, Radley's Hotel, Bridge Street, Blackfriars.

Tuesday, January 10th.

LODGES.—Old Union, Radley's Hotel, Bridge Street, Blackfriars; Union, London Tavern, Bishopsgate Street; St. James' Union, Freemasons' Hall; Percy, Ship and Turtle Tavern, Leadenhall Street; St. Michael's, Albion Tavern, Aldersgate Street; Wellington, White Swan Tavern, Deptford.

Wednesday, January 11th.

Committee Royal Masonic Benevolent Institution at 3.

LODGES.—Enoch, Freemasons' Hall; Union, Waterloo, Masonic Hall, William Street, Woolwich; Kent, Guildhall Coffee House, Gresham Street, Chesham; Vitruvian, White Hart, College Street, Lambeth; Justice, White Swan, High Street, Deptford; Pilgrim, Ship and Turtle Tavern, Leadenhall Street; Belgravia, Anderton's Hotel, Fleet Street; Merchant Navy, Silver Tavern, Burdett Road, Limehouse; Montefiore, Freemasons' Hall; MacDonald, Head-Quarters 1st Surrey Rifle Volunteer Corps, Brunswick Road, Camberwell; Beacons, Private Rooms, Leytonstone; St. John of Wapping, Gun Tavern, High Street, Wapping.—**CHAPTER.**—Hervey, Britannia, Walham Green.

Thursday, January 12th.

Quarterly General Court Girls' School at Freemasons' Hall at 12.

LODGES.—R. Athelstan, City Terminus Hotel, Cannon Street; Regularity, Freemasons' Hall; Friendship, Ship and Turtle Tavern, Leadenhall Street; Bank of England, Ra ley's Hotel, Bridge Street, Blackfriars; Polish National, Freemasons' Hall; Canonbury, Haxell's Hotel, West Strand; Dalhousie, Anderton's Hotel, Fleet Street; Capper, Marine Hotel, Victoria Dock; Finsbury Park, Finsbury Park Tavern, Seven Sisters Road, Holloway; Emblematic, Tulse Hill Hotel, Tulse Hill.—**CHAPTERS.**—Hope, Globe Tavern, Royal Hill, Greenwich; Yarborough, Green Dragon, Stepney.

Friday, January 13th.

LODGES.—Bedford, Freemasons' Hall; Domatic, Anderton's Hotel, Fleet Street.—**CHAPTER.**—Britannic, Freemasons' Hall.

Saturday, January 14th.

LODGES.—London, Freemasons' Hall; Granite, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, January 9th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcombe Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street.

Tuesday, January 10th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; British Oak, Silver Lion Tavern, Pennyfields, Poplar.—**CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Zion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, January 11th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—**CHAPTER.**—St. James's Union, Swan Tav., Mount-street, Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, January 12th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—**CHAPTER.**—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

Friday, January 13th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford. Unions (Emulation Lodge of Improvement for M.M.). F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammar-smith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav.; Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Staudard, Marquess Tavern, Canonbury.—**CHAPTERS.**—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, January 14th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

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LONDON, SATURDAY, JANUARY 14, 1871.

THE LEGAL REGISTRATION OF OUR LODGES.

Since the insertion of the letter of "Progress" we have received numerous letters, which we have not thought necessary to publish, thinking that the matter was under consideration by the "powers that be."

Recently, however, our attention has been called to the so-called Lodges, Chapters, &c., of spurious orders, trading upon the name of Masonry, and sailing under false colours, and thus violating the Act referred to by our correspondent.

This Act prohibits any secret assemblages of persons for any purpose whatever, but Lodges of Freemasons, which were supposed to assemble mainly for charitable purposes, are exempted from the provisions of the Act.

This exemption, however, only extends to such lodges as, in the words of the Act, are "usually holden under the said denomination, and in conformity to the rules now prevailing among the said Societies of Freemasons. Therefore, as our correspondent stated, the meetings of these quasi-Masonic orders are illegal, and the members thereof, subject to the penalties imposed by the said Act.

It has been alleged by some of our correspondents that a colour of legality is given to the meetings of bodies unrecognized by the Grand Lodge from the circumstance that some of them are under the patronage of the officers and employés of the Craft Grand Lodge of England.

There is certainly room for doubt, whether or not the greater number of our lodges, viz., all those established since the passing of the Act, (39th Geo. III. cap. lxxix.) are not illegal; certainly it is imperative that all lodges should be registered annually in March with the Clerk of the Peace. In the sixth Section we find

"That this exemption shall not extend to any such society unless two of the members composing the same shall certify upon oath (which oath any Justice of the Peace or other magistrate is hereby empowered to administer) that such society or lodge has before the passing of this Act been usually held under the denomination of a lodge of Freemasons, and in conformity to the rules prevailing among the societies or lodges of Freemasons in this kingdom, which certificate, duly attested by the magistrate before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this Act, be deposited with the Clerk of the Peace for the county, stewardry, riding, division, shire, or place where such society or lodge hath been usually held: Provided also, that this exemption shall not extend to any such society or lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its meetings, and the names and descriptions of all and every the members thereof, be registered with such Clerk of the Peace as aforesaid within two months after the passing of this Act, and also on or before the 25th day of March in every succeeding year."

It is high time that the matter should be taken up by the Board of General Purposes, and, that having taken the opinion of the Grand Registrar, the Board should either take measures to see the terms of the Act complied with, or use their influence to obtain the repeal of the Act.

The subject assumes an alarming aspect, as a correspondent has stated that it has come to his knowledge that an attempt will be made by a Common Informer to file information against all Masonic bodies, which, he has been advised, do not come within the exemptions allowed by the said Act. If this be seriously intended, he will find a large field of operation to reward him for his enterprise, and it behoves those upon whom the duty devolves, to take such measures as are necessary to enforce compliance with the law, the penal clauses of which are very stringent, and go so far as to impose a penalty of £5 on anyone permitting a meeting of any secret society, not exempted by the said Act, to be held in his house.

THE "RECTANGULAR REVIEW" AND THE MASONIC CHARITIES.

In noticing the sweeping charges recently brought against the Masonic Charities by the writer of an article in the last publication of the Rectangular Review, we expressed our belief that the managers of those institutions would be able, without any difficulty, to clear themselves from the insinuations contained in the article in question.

Although a refutation has been previously made in general terms, we are pleased to observe that Bro. Binckes, the indefatigable Secretary of the Royal Masonic Institution for Boys, has entered into figures, and boldly repelled the remarks referred to.

At the recent meeting of the Albion Lodge, at which he was present, Bro. Binckes in responding to the toast of the Masonic Charities said that,

"Every shilling given to those Institutions was as faithfully applied as it was gratefully received, although there were at the present time those who charged the managers of those Institutions with misapplication of the funds, he wished that brethren would take the trouble to examine and inquire for themselves into the distribution of the sums collected. The managers demanded scrutiny, and were willing to expose every book and document to falsify the charge of mismanagement. The Boy's School which he represented, collected nearly £13,000 in 1869, and over £11,000 in 1870, and out of those sums £7,000 in the former year, and £6,000 in the latter, had been applied towards paying off the debt which hung over the institution. The Boys' School was not so fortunate as its sister Institutions as to have funded property, but he could safely say there was no institution better managed. In nine years it had raised £75,000, out of which £46,000 had been spent in the erection of a building, which was capable of holding 200 boys, £30,000 had been spent on the education and maintenance of the inmates, and the Institution would remain a monument to the beneficence of the Order.

Thus, in one instance, at least, the charge of mismanagement of the Masonic Charities, falls to the ground, and

"Like the baseless fabric of a dream
Leaves not a wrack behind."

We hope that in the interest of their respective institutions, and in the face of the approaching Festivals, that the managers of the other Masonic Charities will be equally out-spoken; we hope also that the challenge will be accepted, and that

a strict scrutiny will take place so as to put the matter once, and for all at rest, trusting that the result will be to place our Institutions on a firmer basis than ever, in the opinion of the members of the craft.

In giving additional publicity to the statement, which has been denounced as a "scandalous calumny," we considered it a sacred duty not to allow the statement to go unnoticed. It would have been a neglect of duty on our part to allow the charges to remain unchallenged, and we are convinced that the most sincere advocates of the interests of our Charities are those who court the fullest investigation into the details of their management.

NOTES ON AMERICAN FREEMASONRY. (Continued from page 523).

RHODE ISLAND.

At the communication of Grand Lodge it was "ordered, That the Grand Lodge of Instruction be and the same are hereby directed to cause the work and lectures of the three degrees, as approved by this Grand Lodge, to be suitably engrossed in a book for preservation in the office of the W.G. Secretary."

It was also "resolved that the W.G. Secretary shall not allow the book containing the approved work and lectures of this jurisdiction to be taken from his office, except by a member of the Grand Lodge of Instruction, and upon his receipt therefor."

At the Annual Communication held at Providence, Grand Master Doyle delivered his annual address. The address is confined to matters of interest to his own jurisdiction, excepting that he adheres with great pertinacity to the decision made by him last year, "that a man who has lost one foot, which has been replaced by an artificial one, can be made a Mason."

Number of lodges, 24; number of Master Masons, 3,253.

SOUTH CAROLINA.

At the Grand Lodge of South Carolina held at Charleston, W.M. James Conner, Deputy Grand Master, presided, and made an extemporaneous address, M.W. Grand Master J. L. Orr not being in attendance.

Amongst the proceedings we find a letter from W. Grand Master Orr, giving the reasons for his absence, thanking the Grand Lodge for having elected him for three successive terms Grand Master, and positively declining a re-election.

The subject of Masonic Life Insurance Companies having been brought before the Grand Lodge, the object appeared to be to insure the lives of Master Masons in good standing, without regard to their age, by the payment of much smaller premiums than those usually demanded by Life Insurance Companies.

On motion it was "resolved that the Grand Lodge of South Carolina commend said associations to the favourable consideration of the members of Subordinate Lodges, and earnestly recommend them to avail themselves of the benefits of said associations."

From the resolutions adopted in several cases where the Subordinate Lodges have not been able to meet regularly, or where the officers of the lodge are in pecuniary difficulties on account of the troubles incident to the late civil war, it appears that they have been in the habit of remitting the unpaid dues of brethren, and that the Grand Lodge has also in all cases remitted the dues of Subordinate Lodges, payable to that body.

The general tenor of the Report on Foreign Correspondence by the Grand Secretary, is that of fraternal kindness to north and south, east and west. He remarks "that he is happy to observe that, emerging from their late ruins, the several Grand Jurisdictions of the Southern States exhibit an earnest working, a hopeful spirit and a progress in Masonic virtue that falls short of none of the highest standards of other States." The report covers one hundred and two pages of printed matter. It is most carefully prepared. He concludes by saying "In our own jurisdiction, as elsewhere, I have reasons to congratulate you for the activity, energy and zeal of the Craft. In spite of the general poverty of our people, especially the brotherhood, the depression that prevails in all the interests of society and business, we can still report a favourable progress in Masonry, in the increase of its members, the revival of lodges hitherto prostrate and seemingly extinct, in the gradual increase of our resources, and the relief of our charity, and those of our brethren of other jurisdictions, have been able to give to thousands who were otherwise without hope, and abandoned

to despair. We have many who suffer and need further aid, and who still look to us for succour, and we must not fail them, we must help them, and hope for ourselves, trusting that the G.A.O.T.U. will give us the needful power to bring light out of the darkness, and lift bruised humanity from its ruins and its ashes, into peace and comfort. And so, my brethren, I appeal to you to continue in all good works of charity, in the energy which survives with faith, in the zeal which fills up the temple, and in the faith which finds the Omniscient and Omnipresent Father still smiling approval on all your toils."

Number of lodges, 132; number of members not given.

TENNESSEE.

The annual communication of the Grand Lodge of Tennessee was held at the Masonic Temple in the city of Nashville. M.W. Joseph M. Anderson, Grand Master, presiding. His address is a short one. He announces that, for the last time as the presiding officer of the Free and Accepted Masons of Tennessee, he addresses them. He states that during the past year he has granted dispensations to open twelve new lodges in his jurisdiction. He also states that since the last meeting of the Grand Lodge, the Worshipful Master of Huntingdon Lodge, No. 106, was charged with unmasonic conduct, habitual drunkenness, and presiding over his lodge whilst in a state of intoxication. Having received in his official capacity a copy of the charges, he appointed commissioners to investigate them. Upon appearing before the Commissioners, the offending Master pleaded guilty, and the Commissioners recommended that he be suspended from the right to exercise the duties of Master of the lodge, and from all the rights and privileges of Masonry, for the space of twelve months. The report was offered to the Grand Master, and having been notified of it the accused did not make an appeal.

A special Committee on the subject of Masonic schools reported the following resolutions:—

"Resolved, That the Grand Lodge heartily recommends the efforts of the various Subordinate Lodges to build up and foster educational institutions."

The Grand Lodge also "adopts and approves the action of said Lodges, with the distinct understanding that it assumes no pecuniary liabilities thereby."

Under the head of Masonic Jurisprudence we find the following:—

"To inquiries whether certain persons 'are entitled to the Degree called the Master Masons' Daughter,' the Committee answer that the the Grand Lodge of Tennessee does not recognize, and has no jurisdiction over the degree, or any of the degrees familiarly known as Side Degrees."

The proceedings of a "Lodge of Sorrow in memory of the late brother Charles A. Fuller, Past Grand Master and Past Grand Secretary," accompany the Grand Lodge proceedings. The ceremonies were very imposing. At the conclusion of the services, Bro. W. A. Nelson delivered an eloquent and appropriate address. From it we make the following extracts:—

"These emblems of mortality bring most vividly to mind the sad and solemn fact that a burning taper of life has been extinguished,—a bright star has fallen from our mystic constellation.* * * * *

"As a citizen of the State, his life was a most striking exemplification of Masonic teaching, for he was indeed a 'peaceful and quiet subject.'

"With malice toward none, and charity for all, he pursued his avocations with that dignity which marked the entire pathway of his life.

"Though he aspired not to the statesman's honours, nor descended into the sloughs of political chicanery, yet his counsel was deemed of interest, and his words were accounted wisdom. He led no hosts to battle, nor marshaled those in military array, but he did what was better, wiser, and still more honourable—he led out the instincts of a pure and correct disposition to the subduing of his passions, and the conforming of his actions to the purer dictates of reason and of right.

"His presence was not seen in the councils of the nation, nor his voice heard in party strife. He engaged not in these, yet he commanded the most profound respect and enjoyed the implicit confidence of all who knew him.

"A philanthropist by nature, and a benefactor by practice, his heart was ever engaged to commiserate distress, and his hand ever open to relieve it. Deprecating the conduct of the low and vicious, his appreciation was unsurpassed for the virtuous and honourable.

"His social qualifications were truly enviable. Extraordinarily fluent, and abundantly gifted in this respect, our brother stood peerless. Who

that ever spent 'the passing hour' in his society, was not impressed with the dignity of his style, added to the genial manner of his deportment.* * *

"He was at every meeting of the Grand Lodge of Tennessee during a period of twenty-six long years, and I presume no member in this Grand Jurisdiction was more favourably known or justly appreciated.

"I cannot close without calling attention to that trait which shone the brightest and well-nigh dimmed the lustre of all the rest. I refer to his faithful and constant reliance in the merits of the 'Lion of the Tribe of Judah.' Unostentatiously he moved forward, right forward, to the altar of consecration. If his Masonic life rendered him great, his Christian life illustrated that he was good. In every department of life, in all its various trying scenes, in no phase does the 'good man' shine out with such transcendent brilliancy as in the shere of an humble and devoted Christian. Faithfully he worked—ardently he strove—and heroically he battled in the mighty host of Israel's God.* * * * *

"When the death-messenger was at the very door, his Christian heart, in imitation of the World's Redeemer, while on the reeking cross, was moved with compassion for the widow and orphan."

Tennessee has in operation the following Masonic schools:—Masonic Female Institute, Hartsville, Sumner County; Masonic Male School, Gallatin, Sumner County; Clifton Masonic Academy, Clifton, Wayne County; Petersburg Masonic Academy, Petersburg, Lincoln County; Macon Masonic Male College, Macon, Fayette County; Sule Creek Male and Female Institute, Sule Creek, Hamilton County; Huvasse Masonic Institute, Charlestown Bradley County.

The report of the Grand Lodge proceedings gives no account of the state of these institutions.

Number of chartered lodges, 298; initiated, 2060; passed, 1882; raised, 1900; deaths, 70; total number of Master Masons, 16,996.

TEXAS.

The thirty-third annual communication of the Grand Lodge of this State was held in the city of Houston. The Grand Lodge was opened by the Grand Master, Peter W. Grey, in ancient form.

The Grand Master of Texas notices with satisfaction the settlement of the difficulties between

the Grand Lodge of Virginia and that of West Virginia.

He also notices the difficulty between the Grand Orient of France and the Grand Lodge of Louisiana. He asserts the doctrine so firmly held by the Grand Lodge of this State, "that no Grand Lodge has the right or power to dictate in any way to the Grand Lodge of another jurisdiction."

The report of the Grand Secretary shows that the cash receipts from the subordinate lodges, amounts to the sum of 10,723 dollars.

The Committee on the matter of the erection of a Masonic Temple reported that the second storey of the building is nearly completed, the masonry done, and the joists being put in place. The money already expended on the building amounts to 10,333 dollars.

Number of lodges, 321; Master Masons, 10,506; initiated during the year, 875; passed, 723; raised, 725; affiliated, 738; deaths, 221.

MASONIC JOTTINGS.—No. 52.

By a Past Provincial Grand Master.

ROMAN CATHOLICS, SOCINIANS.

A Brother thinks that neither Roman Catholics nor Socinians were admissible into the English Lodge until the year 1723.

REPUBLICATION OF NATURAL RELIGION.

Brother.—See in pure Christianity—see in true Masonry, a Republication of Natural Religion.

NO PROGRESS.

Brother.—No progress, is stagnation, and with stagnation comes decomposition, and with decomposition comes destruction.

THE STARS.

The glimmering stars, heard by the deep ear of meditation tell in their midnight watchings of the glorious Architect of Heaven and Earth.

THE ENGLISH LODGE, 1723-1738.

Brother.—The identity of the English Lodge was in nowise affected by the great increase of 1723 and the still greater increase of 1738.

SPECULATIVE MASONRY, SPIRITUAL MASONRY.

Brother.—It is not uncommon to find writers calling Speculative Masonry—Spiritual Masonry.

PROVINCIAL GRAND MASTER'S OBLIGATION.

Although this obligation was administered to the contributor of these jottings, June, 1853, and he was active in the administration of the like obligation to Bro. Benjamin Bond Cabbell, September, 1856, yet his old memory does not permit him to answer the enquiry of an esteemed correspondent upon this subject.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

CHRISTIANITY AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

Dear Sir and Brother.—The speech delivered by the Rev. Bro. Alexander Guthrie, as contained at page 16 of your Magazine has led to a long continued discussion upon Freemasonry, in one of the Glasgow papers, of which the following is a specimen, and which will show the necessity for brethren, especially upon what may be called public occasions, being very careful as to what they say or touch upon.

I am yours fraternally,

OBSERVER.

TO THE EDITOR OF THE NORTH BRITISH DAILY MAIL.

Sir,—I was much pleased at reading in your columns on 28th ult., the able and sensible address delivered by Dr. Burns at the consecration of the St John's Lodge, Glasgow. There was none of that fulsome, pedantic nonsense about it, which we far too often hear from the lips of—I am sorry to say—even reverend brethren, when addressing a Masonic audience. With his remarks on France, I entirely sympathise, and trust that after the fire her gold will be purified from its dross. As to the remarks of our Rev. Bro. Alex Guthrie, I was much disappointed with them, and consider them remarkably ill-timed. He said—"Freemasonry even showed an example to Christianity in many respects," and "amongst Freemasons all was unity and harmony. They were the only body who experienced the blessedness of those who dwelt together in harmony." Mr. Guthrie is wrong in his ideas, and at fault as to matter of fact, for only a few minutes after he was done speaking, the B.W.M. rose, and stated that they were not all in unity and harmony, for, says he, at present we have a little quarrel of our own on hand with the Grand Lodge of Scotland, which we hope will be settled in February. Then in Canada at present a quarrel on a grand scale is going on; and so on; so that, when we look under the surface, where is all Bro. Guthrie's imaginary "unity and harmony?" In fact, Freemasonry was hardly "out of its teens," even if it was that length, when the great fight between the pretended "ancients" and the "moderns" took place, which lasted for many years, and there have been many other quarrels besides it. Allow me a word in answer to a "No Mason" in to-day's "Mail." I perceive he has made the mistake of accusing Dr. Burns, but he should have said Mr. Guthrie, as it was the latter who,

as Chaplain of St. John's Lodge (not P.G. Chaplain, which Dr. Burns is), made the remarks he falls foul of. However, to the point. Freemasonry is not able to teach Christianity anything; but a good many of the principles of Freemasonry have been copied from Christianity. Christianity has existed for nigh nineteen centuries, and has been teaching the world all that time, and still continues to teach it. Freemasonry has only existed for about one century and a half, and may I ask—what good has it done to Glasgow *e.g.*? I know that it has done very much evil in the past, but it has been doing better lately, and we hope that it will continue to improve, and be, as Dr. Burns says, "an order blessed largely by God for the good of their fellow-men."—I am, &c.,

"A CHRISTIAN AND A FREEMASON."

[While inserting the above correspondence we cannot but regret to find "a Christian and a Freemason" rushing into print to insert in the "profane" press a letter containing passages, certainly not calculated to raise the Order in the estimation of the "unenlightened" public. We shall on every similar occasion pass our *veto* on the utilizing of the public newspapers as vehicles for the ventilation of subjects relating to Freemasonry.—Ed. F. M.]

THE LANCASHIRE BALL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I was somewhat surprised to see an announcement in your last number that on the 11th of January, a Masonic ball would be held at the Town Hall, Preston, in aid of the Infirmary fund, such ball to be open to any one who might choose to go, and that the brethren who attended it were requested to appear in full Masonic clothing, with regalia, jewels, &c. This was accompanied with the further startling announcement that all this was to take place under the patronage of Bro. the Right Hon the Earl of Zetland, K.T., and P.G.M. of England, and numerous other distinguished Freemasons. Now, Sir, I have always been given to understand that our clothing had a symbolic meaning, and was to be used only in the celebration of the rites of our Order in our lodges, or matters in connection therewith, and was never intended to be made a display of in public to those who are strangers to our Masonic art, leading in many instances to the utterance of a vulgar jibe or lampoon of that which they have not the capacity to comprehend. If these exhibitions are to take place to satisfy the vulgar or gratify the vanity of some new fledged Masons who are anxious to show their new clothes, I think our noble order will soon degenerate to the level of other public displays to which I need not more specifically allude. Public processions of Masons clothed in the badges of the Order are most strictly prohibited by the Book of Constitutions unless under very exceptional circumstances, and although I have been some years a member of the Craft, I have never seen one in London, but it is my opinion that if my life could be very far extended I should never hear of the prohibition being removed to allow a number of Masons to appear at a ball, even although the proceeds of it might be devoted to a charitable object. If the ball is only to

be made a success by brethren of the Craft making an exhibition of themselves in their Masonic clothing, jewels, regalia, &c., it appears to me, to say the least of it, a very objectionable way of "raising the wind."

I am, dear Sir,
Yours fraternally,
P. M.

MASONIC NOTES AND QUERIES.

THE GLORIOUS BODY AND THE STILL MORE GLORIOUS SOUL.

The only chronicle of the past was the monuments and the ruins which men saw about them, and from which they deduced the conclusion that before their days there had been workers who had produced these visible results. By a like deduction in the architecture of the world, they found the evidence of the existence of a Supreme Grand Architect, and thus, through the beautiful symmetry of nature, they looked up, even though with blind and doubting eyes, to nature's God.

Then following the yearnings of the immortality within towards this Infinite Power, testified of by nature, who opens to all her prophecy, the unrevealed revelation of the Highest, thus learned to feel the assurance of the existence of that city whose maker and builder is God; to look to the future, as the consummation of life; and this grand result arrived at through the combined studies of the magi of Egypt, and the Orient, and the Philosophers of Greece, and the West, and confirmed by the inspired preacher and philosopher of Israel, made Masonry perfect, by adding to the use of the operative the beauty of the speculative part, by infusing into the glorious body the still more glorious soul. [From a bundle of Masonic Excerpts.]—CHARLES PURTON COWPER.

EXCESSIVE ZEAL.

In our Masonry, excessive zeal is commonly incompatible with impartial criticism.—A PAST PROVINCIAL GRAND MASTER.

AMERICAN MASONIC PUBLICATIONS.

Recent American publications include Masonic Prayers, being a series of Original Prayers, by John K. Hall, and a new edition of Albert J. Mackey's Manual of the Lodge, which embraces the craft system, including the P.M., which is now spreading at a degree in the States. These books can be obtained of Bro. Trubner, Paternoster Row.—W. M.

ON THE USE OF COLOUR IN DIAGRAMS ILLUSTRATING THE HISTORY OF ARCHITECTURE.

A Paper read by Mr. Edmund Sharpe, M.A., F.R.I.B.A., before the Architectural Association.

(Continued from page 19).

It was very much the fashion, said the lecturer, to refer the architect to Nature, but he contended that leaves were not suited for anything like exact

representation in stone. He did not counsel the imitation of such forms in modern work. They were only suited to the worker in iron and brass. Foliage in stonework must necessarily be more or less conventionalised. He did not deprecate the study of Nature, but the work resulting from such study should be suited to the material in which it was executed. At the close of the Geometrical period the art of sculpture (as applied to the human form) was practised with great success, and at the beginning of the Curvilinear period this art was still progressing. In Lincolnshire, the churches at Heckington and Vavenby, together with Lincoln Cathedral, afforded noble examples of this. Mr. Sharpe did not think that models even of Classical times could excel the sculptures of the Easter sepulchres in those churches. On the whole, however, the churches of the Curvilinear period showed a marked falling off from those of the Geometrical epoch. The generality of Curvilinear churches were very plain. The carved bosses of the period were, however, good. The decadence of Gothic art was carried still further in the Rectilinear period. In the Curvilinear period the prevailing feature was the sinuous character of the tracery. In the Rectilinear period much greater harshness, coarseness, and squareness was found than hitherto. One redeeming feature was that the architects of this period took the liberty of finishing the upper parts of the buildings of their predecessors, and improved the sky outline by ornamental parapets and pinnacles, and therefore they deserved our thanks. One or two features characteristic of the Rectilinear period were as follows. The four-centred arch came in during that time also. The Tudor flower; vaultings also became more elaborate. Having thus directed attention to the distinctions he wished to draw between the various periods of English national architecture, Mr. Sharpe proceeded to refer to the manner in which he represented these various epochs by means of colour. Professor Willis, he said, was the first person to employ colour in his ground plans for the purpose of distinguishing the parts of buildings which belonged to different styles and periods. The Professor, however, applied his colours indiscriminately, and simply for the purpose of distinguishing the work of one date from that of another. It had some time ago occurred to Mr. Sharpe, however, that the use of colour in this manner might be carried a point further, and in fact made much more useful, by attaching a fixed significance to the employment of different colours, and by causing a specific colour always to represent a specific period of architecture; and it appeared to him that no better basis could be taken for such an application of colour than the prismatic spectrum itself, which, in a two-fold sense, was peculiarly adapted to represent the gradual progress of art in the buildings of the middle ages; first, because, as in church architecture, the progress was so regular and so gradual as to be almost imperceptible, rendering difficult the drawing of any exact line of demarcation between the buildings of one style and those of another, or to say, for example, where Norman art ended, and where English art began; so in the prismatic spectrum, it was difficult to say where one colour ended and where another began. Yet inasmuch as it was necessary, for descriptive purposes, to call certain portions of the spectrum blue, green, yellow, and red, for the same reason, was it necessary to select and characterise in the same manner portions of the history of the continuous art of Gothic architecture, and to designate those parts by some such specific terms as those before proposed. And in the second place the adaptation of the prismatic spectrum for this purpose appeared to be a peculiarly happy one, inasmuch as English national architecture, rising out of the deep gloom of debased Pagan art in the dark age of barbarous invasion, was thus fitly represented as brightening gradually into the

period of the thirteenth century, and as deepening again in its descent through the three following centuries into the dark age of Pagan revival in the seventeenth century. He had therefore for some time, for purposes of his own, made use of the following selection of colour, to indicate on the ground plans of churches the particular dates of the construction of their different parts and he thought he could safely recommend it as a sufficient one for general use:—

	A.D.	A.D.	
Norman	from 1066	to 1145	... Black
Transitional	" 1145	" 1190	... Blue
Lancet	" 1190	" 1245	... Green
Geometrical	" 1245	" 1315	... Yellow
Curvilinear	" 1315	" 1360	... Orange
Rectilinear	" 1360	" 1500	... Crimson

Mr. Sharpe exhibited a ground-plan of Lincoln Cathedral coloured in this manner, and an illustration of the use of colour in defining the states of work in elevation, a large coloured drawing of the west front of that noble building. A plan of Horbling Church, Lincolnshire, was also exhibited. In that building every period of Gothic art was represented, owing to the frequent rebuilding of portions of the structure necessitated by the badness or rather total want of foundations. Mr. Sharpe said he must lay a good deal of blame upon the old masters in this respect. They seemed to have literally built upon faith. He believed that the reason why the Mediæval buildings still remained, despite their inefficient foundations, was to be found in the tenacity of their mortar—a subject to which we in the present day (though we provided good foundations) paid too little attention. In reference to the west doors of Lincoln Cathedral, Mr. Sharpe said that, as far as he could tell by comparing them as they now were with drawings made by him many years ago, they had suffered so much injury as had been alleged by the scraping and "tooling" which they underwent a few years ago. He, however, maintained that for cleaning old carved stonework, the use of anything harder than the cotton carding-brush or bristles was a great error. Mr. Sharpe then walked round and commented on the large number of full-sized sections of the mouldings of chancel arches and doorways in the most prominent buildings of each period of Gothic art in this country, those belonging to each period being coloured in accordance with the foregoing chromatic scale. These sections of mouldings (which completely covered the walls of the large gallery at Conduit Street) were brought upon paper, Mr. Sharpe said, by means of the valuable little instrument called the cymagraph, invented by Professor Willis, thirty years ago, but never used since its invention, except by the inventor, Mr. Sharpe, and one or two others. Mr. Sharpe said he had altered and improved it, as he thought, thus rendering it still more useful. In the course of his comments on the sections of mouldings exhibited, Mr. Sharpe strongly urged, upon young architects especially, the diligent study of mouldings, for most undoubtedly, he said, the history of architecture was written in its mouldings. It was in the varied forms and deep under-cutting of its mouldings that English architecture first manifested itself. In conclusion, Mr. Sharpe expressed a wish that the Association, which possessed so much energy and vitality in its management, should put itself at the head of a movement which should have for its object the extension of a knowledge of the history of church architecture, not only amongst its own members, but amongst those numerous amateurs who had a strong desire to make themselves acquainted with the subject, and who had now the annual meeting of some local society only to rely upon. He should like to see the Association engaged in such a work.

MASONIC SAYINGS AND DOINGS ABROAD.

We are informed by a correspondent that an effort is being made by the lodges in St. John, New Brunswick, to organize a "General Board of Relief." It is proposed to place a *per capita* tax, on the number of members, as returned to the Grand Secretary, by each a lodge; committee to be appointed by each lodge, and this committee to appoint a sub-committee to distribute the funds.

Address of G.M. Bro. French, to the Grand Lodge of the District of Columbia.

"Let us remember that although we are brethren we are men, and subject to all the frailties of humanity. That we may all err, for it is the characteristic of mortality; and while we know that "to err is human, let us never forget the remainder of the poet's sentiment, "to forgive, divine."

The time will never come on this earth, until the arrival of the millenium, when men will not be found going wrong. We are all the subjects of passions, of prejudice, of indiscretion. If we mean to live harmoniously, we must exercise charity, we must subdue passion, and we must look upon the failings of our fellow-men, and especially of our brethren, as to be forgiven, instead of to be reproached and trumpeted to the world.

"Then gently scan your brother man,
And gentler sister woman,
Though ye may gang a kenning wrang,
To step aside is human."

This was said by a poet and a brother Mason, and now when we cannot disguise the fact that feelings do exist among the members of this jurisdiction that are not creditable to the Craft, let us all strive to overcome them ourselves, and to earnestly inculcate the sentiments expressed in these quotations, and cast the mantle of charity and forgiveness over the errors of our misguided brethren.

There is in Brooklyn an association, of which any member in good standing in a Brooklyn lodge, can become a member by the payment of a small fee, which, unobtrusively, does a great deal of practical good. When any member of the association dies, the survivors pay one dollar each into the hands of

the Secretary, and this sum is given to the widow or other legal representative of the deceased. As there are about three hundred members, the amount is amply sufficient to pay all reasonable funeral expenses (if there be anything reasonable in modern funerals), and leave something to enable the widow to look around for a week or two without danger of starvation. Reduced to its simplest form, this amounts to an agreement on the part of each member to contribute about five dollars a year to relieve the distress of the widows and orphans of his brethren stricken down by the hand of death, and secure to each one thus contributing, the assurance that in case of his own death, the heavy cost of consigning his remains to their last resting place will be met without drawing upon the means he may have been able to get together for his family. During the existence of the association some thousands of dollars have been paid by it to the families of deceased brethren, relieving, in some instances, the sorely pressed purses of lodges and brethren, where a long-continued drain has been kept up by sickness of the head of a family and cessation of income from his labour. In view of its great beneficence, the wonder is that the association does not number in its fold every Brooklyn Mason.

Members die, and others take their places, and so it keeps on. The initiation fee is a permanent fund not touched by deaths of members, and were it possible that so praiseworthy and practical a means of mutual assistance could dwindle down to the last man, his patience, perseverance, and longwindedness, would be amply rewarded, seeing that the permanent fund is largely more than equal to the dollar per head paid to his predecessors when the association was full. Speculations of this kind, however, are entirely unworthy in connection with an undertaking of this character, which does not offer opportunities for making money nor inducements for the investment of capital, but simply a convenient medium whereby many small contributions may be gathered into one sum, when death makes such an offering peculiarly acceptable to the widow and the fatherless little ones. We are justified in believing that there are few Masons in Brooklyn who, being asked to contribute one dollar toward the funeral expenses of a dead brother, would hesitate for a moment, even though the giving involved a sacrifice. The association systematizes such giving without making its calls a tax beyond the means of any brother able to keep up his affiliation in a lodge. The Secretary is the well-known, genial, and venerable H. W. Karn, which fact is worth a whole column of argument to prove that the association should have three thousand members instead of three hundred.—*New York Dispatch.*

Our good friend, Bro. A. G. Brandner, of St. Paul Lodge, No 3, St. Paul, Minnesota, is now a sojourner in the city of the saints, where he is acting as secretary and treasurer of the Norris Silver Mining Company. In answer to the request made some weeks since, he sends us the following brief mention of matters in Salt Lake City. We hope often to hear from him, and trust he will not forget to send us the "other side" of the Mormon Mason question ere long. He says:—

"Dear Bro. Guilbert—If my memory serves me right, Bro. Luse gave you quite an elaborate, as well as interesting, account of the 'City of the Saints' some time since, consequently, there is no use in me trying to say anything after him. So much has been said by the Masonic press generally, about 'Mormon Masons,' and the 'Masons of Utah,' that I will not attempt to take up the subject again, but leave it for abler and more interested parties, who, I understand, contemplate bringing the matter before the Grand Lodge of Kansas next month, when we shall have the other side of the question. There are two lodges in this city, both of which, I am happy to state, are in a flourishing condition. 'Wahsatch, No. 8,' is working under a charter from the Grand Lodge of Montana, dated October, 1867, and has forty members. I give the names of part of its able and efficient officers. Bros. Hon. O. F. Strickland, W.M.; S. S. Walker, S.W.; J. M. Orr, J.W.; M. H. Walker, Treas.; and Ira M. Schwartz, Sec. 'Mount Moriah, No. 70,' chartered by the Grand Lodge of Kansas, October, 21, 1868. Bros. Joseph F. Nounman, W.M.; Louis Cohen, S.W.; Paul Engelbrecht, J.W.; Henry Wagner, Treas.; and Christ. Diehl, Sec. Total number of members, thirty-two, six of which were raised during the past year. Cash in treasury, 1,000 dols. No Mormons are admitted in either lodge. Their lodge-room is as fine as any I have seen west of the Missouri, and will compare favourably with those in some of our larger and much wealthier eastern cities. It is certainly a credit to the Masons of this city.

"A series of 'social hops' are given semi-monthly, during the winter season, under the direction of a joint committee from both lodges, one of which took place a short time ago, and was very well attended; all, I believe, enjoyed themselves greatly. All brothers in the city at such times are always cordially invited. Some time since, Bro. Gouley (of the "Freemason"), held that 'Mormons' could not be refused admission to any lodge they desired to visit, because they were 'Mormons.' Now, I should like to know why they have a right to visit elsewhere, when they are debarred from so doing at home."

Since penning the foregoing article, we have received from Bro. Brandner, a copy of the Salt Lake "Tribune," the organ of the liberal wing of the Mormon church. If anything was wanting to prove the correctness of the exclusion of Mormons from a Masonic lodge, it would be the statements made in this paper. The lodges in Salt Lake City, despite the *ipse dixit* of Bro. Gouley, are the best judges of who they shall fellowship with, and their decision, in our judgment, is final. We agree fully in this respect with Bro. Brandner, whose views, being those of an eye-witness and a man of capacity and discernment, are entitled to credence and to adoption. Aside from the utterly unmasonic theories on the subject of marriage, which the so-called Mormon Masons entertain, we believe that they were long ago declared clandestine by the Grand Lodge of Illinois, which fact alone would settle the matter, and declare the wisdom of the action of the legitimate Masons of that locality. —*Evergreen.*

All subordinate lodges under the jurisdiction of the Grand Lodge of Illinois are instructed to admit no negro or mulatto as a visitor, or otherwise, under any circumstance whatever. If any lodge violates this expressed will of the Grand Lodge, it shall be the duty of the M.W. Grand Master to at once arrest its charter.

REVIEWS.

Whittaker's Almanack for 1871. London: J. Whittaker, 12, Warwick-lane, Paternoster-row.

We have received this excellent Shilling Almanack, which contains, in addition to the usual features of such publications, a vast amount of very useful and carefully compiled information respecting the Government, Finances, Population, Commerce, and general Statistics of the British Empire throughout the world; with some notices of other countries. The following are amongst some of the novel features which have been introduced with this year's issue:—

The lists of Hereditary Dignities have been completed by the addition of the Baronets of England, Scotland, and Ireland, and by the Peerage of the the two latter countries.

A list of the Military Companions of the Order of the Bath has been added.

Some additional particulars have been given respecting the Area, Population, Property and Taxation of the United Kingdom.

The work extends to 326 pages of well-printed matter, and reference to the voluminous contents may readily be had by means of the very carefully prepared and copious index which precedes the work.

The Almanack must have been prepared at great trouble and expense, and is a marvel of cheapness, considering the vast amount of indispensable information which it contains.

The work ought to be in every home, and on every office desk.

THE MASONIC MIRROR.

••• All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs Strathern and Stirrat, 32, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager, directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

The Royal Standard Lodge of Instruction (No. 1298,) meets every Friday evening at 8 pm., at the Marquess Tavern, Canonbury. Bro. Wigginton, P. M., 902, W. M. 1298, President; Bro. R. Lee, Preceptor.

On the 28th ult, the noble Masonic Hall at Watford was totally destroyed by fire, caused by overheating the flue of the Corn Exchange buildings adjoining, which must have been badly or carelessly constructed, as the flue so closely touched the Hall, as to ignite the timbers of the latter. The conflagration commencing on the roof, allowed time enough for the lady proprietress to remove a great portion of the fittings, glass and furniture. The Watford fire brigade was soon the spot, but in consequence of the delay caused by the loss of time in obtaining water they were unable to save the building. The roof of the Corn Exchange is likewise destroyed. The Hall was the Lodge property, and built some 35 years since, and was insured for £600, and the furniture for £200, hence it is expected no great loss will be sustained by the Watford lodge. It is not yet decided where the lodge, chapter, and encampment will meet, until a new Hall is erected. The Clarendon Hotel is spoken of as the most likely.

The next meeting of the Great Northern Lodge, 1283, will take place on Thursday next, January 19th, when Bro. Edward Moody, the W.M. elect, will be installed as the W.M. for the ensuing year.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ALBION LODGE (No. 9).—This Lodge met on Tuesday, 3rd inst at Freemasons' Tavern, Bro. R. Bullen, W.M., presiding, and P.M.'s Stevens, Young, Vallentine, S. Cooke, E. Coste, Willing, C. Lee, and T. Moring being also present. The report of the Audit Committee, which was read, showed a large balance in favour of the Lodge. The Committee reported that it had been proposed to mark the esteem of the brethren for Bro. Burton, P.M., Secretary, on his resigning that office through illness, after many years' service, by presenting him with a handsome silver snuff-box. The report also expressed the regret of the Committee at losing his services. The Committee further reported that the gift of a P.M. Jewel to Bro. Buller, W.M., be presented in recognition of his discharge of the duties of his office during the year with so much skill and ability. The report was unanimously adopted. Bros. Walter Knight and Carter were then passed to the second degree, and Bro. E. Kimber was elected a member of the Lodge. The installation of the W.M. was then proceeded with, for which purpose Bro. S. Vallentine, P.M., took the chair, and in the same able style in which he has conducted the same ceremony for many years past, installed Bro. William Harding Baylis, S.W., as W.M. of the Albion Lodge for the year 1871. The officers appointed by the W.M. were Bros. Hilary Albert, S.W.; Morton, J.W.; Harvey, S.D.; R. Papineau, J.D.; Cater, I.G.; Buller, I.P.M.; Moring, P.M., Treasurer; H. Mitchell, as *locum tenens* for Bro. Friend, Secretary, absent through ill health; and George Smith, Tyler. After the various charges had been delivered by the Installing Officer, the new W.M. initiated Mr. David Berwick in the mysteries of the Order, in a way which gave great promise for his future excellence, after which the Lodge was closed, and the brethren sat down to an excellent banquet. The toasts which followed the pleasures of the table were proposed with considerable skill by the W.M., that of the Deputy Grand Master, and the rest of the Grand Officers, finding a representative in Bro. Conrad C. Dumas, Assistant Grand Director of Ceremonies. Bro. F. Binckes, in responding for the Masonic Charities, said that every shilling given to those institutions was as faithfully applied as it was gratefully received, although there were at the present time those who charged the managers of those institutions with misapplication of the funds. He wished that brethren would take the trouble to examine and inquire for themselves into the distribution of the sums collected. The managers demanded scrutiny and were willing to expose every book and document to falsify the charge of mismanagement. The boys' school, which he represented, collected nearly £13,000 in 1869, and over £11,000 in 1870, and out of those sums £7,000 in the former year and £6,000 in the latter had been applied towards paying off the debt which hung over the Institution. The boys' school was not so fortunate as its sister Institutions as to have funded property, but he could safely say there was no Institution better managed. In nine years it had raised £75,000 out of which £46,000 had been spent in the erection of a building which was capable of holding 200 boys, £80,000 had been spent on the education and maintenance of the inmates, and the Institution would remain a monument to the beneficence of the Order. Bro. Binckes further stated that these large amounts had been collected by comparatively few members of the Craft, for not more than one-fifth of the entire body of Freemasons were subscribers to the Charities, and he exhorted his hearers to use their utmost endeavours to obtain the support of all the brethren belonging to the great body of Freemasons. Subsequently to this appeal Bro. T. Moring, P.M., in the kindest manner undertook the office of Steward of the Albion Lodge for the next festival of the Boys' School on March the 8th. Bro. Stevens, P.M., and Bro. Thomas contributed some capital songs during the evening, and Bro. Jordan played some excellent music on the pianoforte. The visitors were Bros. S. Ayres, W.M. 95; J. Sweasy, 946; D. H. Jacobs, P.M. 27; W. Holland, 157; H. Massey, P.M. 619; Alfred Avery, W.M. 1814; F. Walters, W.M. 1309; Conrad C. Dumas, A.G.D.C.; and F. Binckes, G.S. Lodge.

LODGE OF JOPPA (No. 188).—The brethren of this Lodge met on the 2nd inst., at the Albion Tavern, Aldersgate-street, Bro. H. M. Levy, P.M., in the chair, in the absence of the W.M., supported by Bros. M. Alexander, J.W.; C. Nathan, as S.W.; E. Hunt, J.D.; O. B. Roberts, I.G.; S. Hickman, D.C.; I. Abrahams, P.M., Treasurer; E. P. Albert, P.M., Honorary Secretary; and P.M.'s Van Diepenheim, L. Alexander, H. M. Levy, Joel Phillips, H. Harris, P. Beyfus. The Lodge having been opened, the minutes were read and confirmed. Bros. Engel and M. Hyman were raised to the third degree, and Bros. Hunt and Hyman were passed. Bro. Alexander, W.M. Elect, was presented to the Lodge, and the ceremony of installation was performed very ably by Bro. M. Van Diepenheim, P.M. The W.M. then proceeded to invest his officers as follows:—Bros. Berkowitz, S.W.; Edward Hunt, J.W.; J. Elkan, Treas.; E. P. Albert, P.M., Secretary; O. Roberts, S.D.; C. Nathan, J.D.; S. Hickman, I.G.; A. Dodson, D.C.; Goldsmith and M. Hyman, Stewards; P. E. Van Noorden, Organist. The Lodge was then called off and the brethren sat down to a banquet. On the removal of the cloth the usual loyal and Masonic toasts were given. Bro. John Hervey, Grand Secretary, responded for the toast of the "Earl of Carnarvon, the Deputy G.M. of the Grand Lodge of England, the Earl of Zetland, and H.R.H. the Prince of Wales, Past Grand Master, and the rest of the Grand Officers." The Secretary of the Joppa Benevolent Fund, Bro. Albert, having previously read the report, the amount in hands of the Treasurer was £1000 5s. 9d. Bro. Beyfus, in proposing the toast of the "W.M.," said he was young, but he was in every way calculated to fill the chair in which he had been installed, and he exhorted the brethren to support him. The W.M. in reply, said he would endeavour to fulfil the duties faithfully. His ambition had long been to fill the chair which so many eminent Masons had filled before him; he would exert every effort to perform his duties as W.M. The toast of "The Visitors" was responded to by Bro. Buss, P.G.T., Middlesex, who in responding expressed his gratification at the able manner in which detail had been carried out, and the cordial reception the visitors had met with. Bro. L. Alexander responded for the P.M.'s. The Lodge was then resumed, and a sum of two guineas was voted to a distressed Bro. The Lodge was then closed. The following were present as Visitors:—Bros. John Hervey, G.S.; H. G. Buss, P.M., 27, P.G.T. for Middlesex; A. Edersheim, P.M., 957; Hoare, P.M., 27; S. Moss, P.M., 185; James Stevens, W.M., 1215, and P.M. 720; M. Emanuel, W.M., 205; F. Walters, W.M., 1309, P.M. 73; H. Margateon, Old Concord Lodge H, Massey, P.M. 619; J. G. Chancellor, P.M. 465, P.P.G.D. (Surrey); C. Reed, P.M., 733; Rees, 742; J. Hart, S.W. 1269; L. H. Beck, 185; Headon, 1287; Hopekirk, P.M. and Treasurer, 179.

LODGE LA TOLERANCE (No. 538).—This lodge met on 5th inst., at Freemasons' Hall. The Chair was occupied by Bro. Kench, W. M. who was ably supported by his officers, Bros. T. Hardy, S. W.; H. W. Lindus, J. W.; J. Hart, S. D.; Steward, J. D.; and J. S. Sly, Secretary. Signor Enrico Bevigiani was initiated, and Bro. Ellis (No. 1269) raised to the degree of Master Mason, by Bro. Kench. The W. M. then proceeded to instal as his successor in the chair of K. S. Bro. T. E. Hardy; and appointed and invested his officers as follows:—Bros. H. W. Lindus, S. W.; J. Hart, J. W.; Jas. Kench, I. P. M., Treasurer; Murgrove Watson, Secretary; Steward, S. D.; J. B. Sly, J. D.; Walter Jas. Thicke, I. G.; and Funk, W. S. A. P. M. Jewel was presented to Bro. Kench. The Brethren then adjourned to the banquet provided by the Freemasons' Tavern Company. Some excellent music by Professional Brethren, including Bro. Seymour Smith, contributed to the harmony of the evening. The Right Hon. Earl Vane, P. S. G. W.; and Sir Albert Woods, G. D. C. and some twenty other distinguished Brethren were present as visitors.

YARBOROUGH LODGE (No. 554).—The regular meeting of this Lodge was held at the Green Dragon, Stepney, on Thursday, the 5th inst., present Bros. Vesper, Wynne, Kindred, Mortlock, Harris, Bowron, Scurr, Roberts, Vaughan, Shaboe, Hamilton, Middleton, Walter, Mosely, Lacy, Stevens, Wainwright. The business of the evening consisted solely of the installation of the W.M. for the ensuing year and the appointment and investiture of officers as follows:—George Warde Ferry, S.W.; Henry Mosely, P.M., Secretary; Henry Morrison, J.W.; William Harrison, P.M., Treasurer; Henry

Coord, S.D.; James Thomas Samuel Hood, J.D.; Jeh-James Berry, I.G.; David Stoltz, D.C.; George Joseph Jennings, Steward, C. T. Speight, Tyler; Rev. J. M. Vaughan, Chaplain.

LODGE OF ASAPH (No. 1,319).—The Brethren of this Lodge met on Monday 2nd inst. at Freemasons' Hall, and was presided over by Bro. E. Stanton Jones, W. M., supported by Bros. Chas. Coote, S. W.; J. M. Chamberlin, J. W.; James Weaver, D. S.; E. Frewin, J. D.; J. S. Jekyll, I. G.; T. A. Adams, P. G. P. Perry, Easton, Weston, Ball, Boatwright, Harper, Maby, Tyler; Snyders, and Tinney, were also present. Messrs. H. J. Tinney, H. J. Snelling, and Julian Egerton were initiated, and Bros. W. A. Tinney, J. M. Ball, H. Snyders, W. H. Weston, and W. A. M. Easton were passed to the degree of Fellowcraft. Mr. Joseph Baker, jun., and Mr. John Tiplady Carrodus, both professors of music, were proposed for initiation, and Bro. E. Terry comedian, was proposed as a joining member. The lodge is strongly supported by the brethren connected with the musical and theatrical professions, for whose convenience it was established, and its success is now placed beyond all doubt.

ROYAL STANDARD LODGE (No. 1298).—The regular meetings of this Lodge was held at the Marquess Tavern, Canonbury, on Tuesday 3rd inst. Bros. Colonel Wigginton, P. M. 902, P. P. G. D. C. Worcestershire, W. M., R. Lee (P. M. 193) J. W. as S. W. in the absence of Bro. Poynter, P. M. 902, S. W.; Bro. Ballantyne, P.M., as J. W. Bro. R. Shackell (W. M. 80), Sec. and Treasurer, pro tem. Capt. Obeyne, R. N.; Bros. Lieut. Bracey, J. Jameson, Sweetland, Wright, Collins, Modridge, C. Woodman and others were present. Bro. Price, P. M., 657, was present as a visitor. Bros. Rutherford and Dupont were raised. Bro. Sansom was passed, and Mr. E. Whittier was initiated.

LION AND LAMB LODGE (No. 192).—The brethren of this old Lodge met on Thursday, 5th inst., at the Cannon Street Terminus Hotel, Bro. E. Roberts, W.M., occupying the chair. Bro. Newman was raised to the third degree, and Bro. Baker passed to the second, both ceremonies being performed by the W.M. Bro. Bryant, P.M., took the chair in consequence of the W.M.'s illness, and initiated Messieurs Clements, Donne, Chillingworth, and Edwards. Bro. H. Mugeridge, P.M., afterwards took upon him the Master's duties, and installed Bro. George Kenning, S.W. of the Lodge, as W.M. for the year. The officers appointed by the W.M. were Bros. Harris, S.W.; Trott, J.W.; Goodyer, P.M., Treasurer; H. G. Marsh, P.M. Secretary; Abbott, S.D.; Dickenson, J.D.; Newman, I.G.; King, P.M., W.S.; Cohen D.C.; and G. Smith, T. On the motion of Bro. Goodyer, P.M., seconded by Bro. Harris, S.W., a P.M.'s Jewel was voted to Bro. Ebenezer Roberts, I.P.M., as a testimony of their regard on his relinquishing the office of W.M. The W.M. then closed the Lodge, and the brethren, to the number of seventy-nine, sat down to an exquisite banquet provided by S. Spencer, the manager of the hotel, and spent a delightful evening. The vocal arrangements were under the able superintendence of Bro. H. Parker, assisted by Bros. Carter and Theodore Distin.

INSTRUCTION.

EASTERN STAR LODGE OF INSTRUCTION (No. 95).—The members of the above lodge met on Monday, the 26th ult., at the Royal Hotel, Mile-End-road, E. Guttthiel, P.M. 141, Preceptor; Bros. M. Davis acting as W.M.; Saunders, as S.W.; S. Davis, as J.W.; D. Davis, as J.D.; and Kennett, as I.G. The ceremony of initiation was rehearsed, Bro. Burton acting as candidate. The sections were afterwards ably worked by Bros. Guttthiel, Davis, and Saunders. There were also present Bros. Maud and Burton avisors, and Bro. Rugg, Hon. Sec.

DORIC LODGE OF INSTRUCTION (No. 933).—The regular weekly meeting was held on Friday, the 30th ult., at Bro. Scurr's, the Three Cranes, Mile-End. Bros. M. Davis acting as W.M.; Myers, as S.W.; Scurr, as S.D.; D. Davis, as J.D.; Austin, as I.G.; Barnes, as P.M., Hon. Sec., and Bros. Cundick, Stevens, Gaskell, and others. The ceremony of opening the lodge, reading the minutes, and initiating, were performed; the first, second, third, and fourth sections were respectively worked by Bros. Davis, Austin, Cundick, and Scurr. A sum of five guineas was proposed and carried from the funds to be given to Bro. Barnes, P.M., and to be placed on his list for the Royal Benevolent Masonic Institution in aid of the aged Freemasons, and the Widows of Freemasons,

he being a Steward at the next Anniversary Festival on the 25th instant. Bros. M. Davis, Richardson and D. Davis were unanimously elected joining members; Bro. M. Davis having taken the chair *pro tem.*, was elected W.M. for the ensuing week. A vote of thanks was accorded to the W.M. for his admirable working, and the Lodge of Instruction was closed.

VICTORIA: METROPOLITAN LODGE OF INSTRUCTION (No. 1056)

—The usual weekly meeting of the above lodge was held on the 30 ult., at Bro. Price's, the Portugal Hotel, Fleet-street, under the able Preceptorship of Bro. James Brett, G.P.; Bro. Snelling, as W.M.; A. L. Annett, as S.W.; Drew, as J.W.; J. R. Stacey, as S.D.; G. Lemann, as J.D.; A. Frickerhaus, as I.G., and Bros. C. G. Hill, S. Hill, S. A. Stephens, D. D. Beck, J. Kent, J. R. Foulger, J. E. Walford, and D. R. Still, Hon. Sec. The ceremony of opening the lodge, and the reading of the minutes took place. The second degree was then rehearsed, Bro. S. Hill acting as the candidate, the ceremony being perfectly worked. Bro. Annett was elected W.M. for the ensuing week. A gratuity of 10s. was awarded Bro. Grant, the Tyler of the Lodge of Instruction. Bro. D. R. Still then announced that the Anniversary Banquet of the above lodge would take place at the Portugal Hotel, on Friday, the 29th of January, 1871. Bro. James Brett, G.P., had kindly consented to take the chair. The price of the tickets would be 3s. 6d. each, and he hoped on that occasion to have a good attendance of the brethren. The lodge was then closed. Those brethren who wish to gain good Masonic instruction cannot do better than avail themselves, by attending the above lodge, under the able Preceptorship of Bro. James Brett.

PROVINCIAL.

DEVONSHIRE.

TORRES.—Pleiades Lodge (No. 710).—After a period of inactivity of three months, during which, though the meetings were regularly held, there was no ceremonial work to be performed, something like fresh vigour now seems to be infused, and the capabilities of the new officers appointed in October last have been fully tested—at least in the first degree. At 6.30 p.m. on Thursday, January 5th, the Lodge was opened by Bro. W. Cumming, W.M., assisted by Bros. J. Heath, as I.P.M.; Niner, S.W.; Stafford, J.W.; Presswell, Sec.; Fowle, J.D.; Taylor, Organist; Colden, I.G.; Crocker, Tilor. Bros. T. E. Owen, and Dr. Hopkins, P.M.'s, were also present, with others; and as visitors Bros. Ferry, 303, and Warren, 1254. The minutes were read and confirmed, and several matters of a private nature were settled. The ballot for one of the candidates for initiation was deferred, as he was not present, and some of the information respecting him was deficient. A ballot for Bro. Kiddle as joining member took place, and was unanimous in his favour, as was one for Mr. Goodridge, a candidate for admission into the Order, after receipt of satisfactory information respecting him. The W.M. performed the ceremony of initiation in a very creditable manner, especially as this was his first effort in the Lodge. The charge was given by the S.W. with equal effect, and the Lecture on the Tracing Board, by Bro. Dr. Hopkins, P.M. and P.P.G.S.W. The duties of the evening were brought to a close soon after 8. The Brethren adjourned for refreshment, and finally separated at 9.30.

HERTFORDSHIRE.

BERKHAMPTED.—Berkhampted Lodge (No. 504).—The annual installation meeting of this now prosperous lodge was held on Wednesday the 4th inst., at the King's Arms Hotel. The members duly met at the appointed hour, 2 p.m., and the chair was promptly taken by Bro. W. J. Adams, the W.M., and the lodge was opened, assisted by the Bros. R. W. Wright, S.W.; H. E. Long, J.W. A medical gentleman of the town was proposed, for initiation and ballotted for, but, his professional duties prevented him being present. The usual formal business being gone through, Bro. Heath, P.M. took the chair, and Bro. W. Wilson, the W.M. elect, was presented by Bro. W. J. Adams for installation

he was with all the forms and ceremonies duly placed in the chair, in the presence of the following installed Masters:—Bros. John Havers, Past J.G.W.; Wilson, Treas., P. Prov. S.G.W.; Rev. F. B. Harvey, P. Prov. G. Chap.; J. How, P. Prov. G.D.C.; J. Lane. J. Johnson, C. Allen, F. Shugar, and others. The W.M. appointed his officers as follows:—Bros. W. J. A. Adams, P.M.; A. E. Olney, S.W.; J. H. Adams, J.W.; W. H. Rowe, S.D.; W. T. Hendry, J.D.; G. L. Hart, I.G.; Heath, D.C.; S. T. Rowe, Steward; Bro. Thomas for the 26th time was re-installed Tyler. The ceremony of installation was most admirable performed by Bro. Heath, (whom for his good services the Prov. G.M. had appointed S.G.W. at the last Provincial Grand Lodge) and Bro. Wilson, the newly-installed W.M. deserves great praise for his addresses to each officer on investing them. All business being ended, the lodge room was cleared for the banquet, which was of a quality we are not accustomed to meet with at meetings elsewhere in the provinces, the wines and viands were alike of the best. Bro. Wilson being a resident of Berkhampted, and taking great interest in our institution, a prosperous year is certain. There were thirty-four brethren present.

KENT.

CANTERBURY.—United Industrious Lodge (No. 31).—The usual monthly meeting was held at the lodge-room, High Street, on Thursday, the 5th inst. The officers present were Bros. John R. Hall, W.M.; Gardner, S.W.; Davey, J.W.; I. G. Hall, S.D.; H. M. Bigglestone, I.G.; Delmar, Treas.; Pous, Sec.; and S. F. Pringner, Tyler. The following members also attended, Bros. Coppin, I.P.M.; Hemery, P.M.; Major Elmsall, P.M.; and Captain P. Knight. Bros. Captains Denne, 187, and Teversham, 623, (I.C.), attended as visitors. The lodge was opened in due form with solemn prayer. After the minutes of the previous meeting had been confirmed the lodge was opened in the second degree, and Bro. the Rev. T. P. Mullins, having answered the usual questions satisfactorily was properly prepared and raised to the sublime degree of a Master Mason. The lodge was then resumed in the first degree, and Bro. R. J. Prior, having given the necessary proofs of his proficiency, was properly prepared and passed to the degree of F.C. The W.M. himself performing both ceremonies. Bro. Davey gave notice that he should at the next meeting propose Bro. Captain Teversham, 623 (I.C.), as a joining member. The lodge was then closed in due form with solemn prayer.

LANCASHIRE (WEST).

PRESTON.—Unanimity Lodge (No. 113).—The Annual Installation Festival of the above old and prosperous lodge was held at the Bull Hotel, on Monday, the 2nd instant. The lodge was opened at 8 o'clock, by Bro. Whitehead, W.M., supported by Bros. Steib, P.M., Porter, P.M. (343), Myers, P. M. (343), Wilson, P.M., Birchall, P.M., Fryer, P.M., and assisted by Bros. Wade, S.W., Nevitt, J.W., Barnes, Sec., Summer, S.D., Hunt, J.D., and about thirty brethren. The minutes of the previous meeting having been read and confirmed, the lodge was opened in the second degree, when Bro. H. Atherstone, being a candidate for the sublime degree, was examined, entrusted, and retired; the lodge was opened in the third degree, he was again admitted, and raised in a very impressive manner by the W.M. The traditional history and lecture on the tracing board being given by Bro. Foster, P.M. The lodge was then resumed in the second degree, when Bro. J. J. Greaves, P.M. (the oldest member of the lodge), was presented by Bros. Fryer and Whitehead for Installation. Bros. H. Steib, P.M., officiating as the installing master, and performing his part most efficiently. The W.M. next appointed and invested his officers as follows:—Nevill, S.W.; Summer, J.W.; Fryer, P.M., Treas.; Barnes, Sec.; Hunt, S.D.; Livesy, J.D.; Robinson, I.G.; and McCarter, Tyler. Before the lodge was closed, Bro. J. J. Greaves presented to Adjutant H. H. Whitehead, the immediate P.M., a P.M.'s jewel, subscribed by the members of the lodge, in recognition of the satisfactory manner in which he had filled the office during the past twelve months. Subsequently a very sumptuous banquet was given, and was provided in the style for which the Bull Hotel has become so famous. The chair was occupied by the new W.M., Bro. J. J. Greaves, who was supported on the right by the installing master (Bro. H. Steib) and P.M.'s A. H. H. Whitehead, Major Wilson, Dr. Smith, C. Fryer, &c. There was a considerable number of the brethren from other local and district lodges. The chairman

proposed successively "The Queen," "The Prince of Wales, P.G.M., the Princess of Wales, and the rest of the Royal Family," "The Right Hon. the Earl de Grey and Ripon, M.W.G.M., his deputy, the Earl of Carnarvon, and the Grand Officers," "Sir T. G. Fermor Hesketh, Bart., M.P., R.W.P.G.M. of Lancashire, and Lord Skelmersdale, D.P.G.M., and the P.G. officers of West Lancashire, past and present," "The army, navy, and volunteers." To the last-mentioned toast Bro. A. H. H. Whitehead responded on behalf of the army and navy, and Bro. Major Wilson on behalf of the volunteers. P.M. Whitehead then proposed "Bro. Greaves, W.M.," which was received with applause, and duly acknowledged. The chairman then gave "The health of Bro. Whitehead, the immediate P.M.," which was well received. P.M. Fryer next proposed Bro. Steib, the installing master," which met with appreciative recognition. The following toasts were also given:—"The officers of the lodge," proposed by P.M. Johnston, and acknowledged by Bro. Nevett; "The P.M.'s and treasurer of the lodge," proposed by the chairman, and responded to by Bro. C. Fryer; "The visiting brethren," proposed by the S.W., and acknowledged by P.M. J. J. Myers and the Rev. James Taylor, M.A., Bamber Bridge (who also officiated as chaplain); "The secretary's toast;" and "To all poor and distressed Masons, and a speedy relief to them." Bro. H. Livesey and Bro. James Grime added much to the pleasure of the evening, by rendering various songs, being accompanied on the pianoforte by the son of the W.M., Bro. G. F. Greaves, of Coleraine, Ireland. In the course of the banquet proceedings P.M. Fryer presented to Bro. Major Wilson a past master's jewel, and highly eulogised him for his untiring zeal and earnestness in the cause of Masonry. The gift was acknowledged in very suitable Masonic terms, and the brethren indicated their appreciation by enthusiastic applause.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279). The Annual Festival of this Lodge was celebrated at the Freemasons' Hall, on Wednesday, the 4th instant, by postponement from *St. John's Day*, when there was a numerous attendance of members and visitors. Among the brethren present, in addition to the W.M., Bro. Stanley, were W. Kelly, I.P.M. and R.W., Prov. G.M.; W. Weare, P.M. and Treas.; G. F. Brown, P.M.; Clement Stretton, S.W. and W.M. elect; E. J. Crow, J.W.; A. Palmer, S.D.; J. Wright Smith, J.D.; R. W. Widdowson, I.G.; Bembridge and Dunn, Tylers; and Capt. Goodchild, J. Halford, J. McAllister, Atwood, Barber, Matts, Gosling, Porter, Blankley, Gurden, Kirby, Shuttlewood, Beeton, Pye, and others. Visitors—W. Worrall, "King Solomon" Lodge, Toronto (Canada) T. H. Buzzard, W.M.; W. Beaumont Smith, P.M.; Geo. Toller, Junr., P.M.; Rev. Dr. Haycroft, J.W.; E. Mace; W. Baxfoot; W. S. Bithrey; A. Ross; S. S. Partridge, S.D.; and J. F. Smith, of the "John of Gaunt" Lodge. The Lodge having been opened, and the election of the W.M., &c., duly confirmed, a ballot was taken for Mr. Samuel Cleaver, who was duly elected. Bros. Pye and Beeton, having passed an examination, retired, and the Lodge having been opened in the Second Degree, they were passed as F.C.'s, the ceremony, at the request of the W.M., being most efficiently performed by Bro. Toller, P.G. Sec. Mr. S. Cleaver was then duly initiated into Masonry by the W.M. The chair was then taken by Bro. Kelly, Prov. G.M., and the Lodge having been resumed in the Second Degree, he proceeded to instal Bro. Clement Stretton, P. Prov. G. Reg., as W.M., and who, on the Board of Installed Masters being closed, was proclaimed and saluted in the three degrees. A vote of thanks for his attention to his duties, and for his efficient services in the chair, was unanimously accorded to Bro. Stanley, the I.P.M., and a similar well-deserved compliment was paid to Bro. Weare, P.M., for his valuable services as Treasurer, to which office he was again unanimously elected by ballot. The report on the treasurer's accounts was highly favourable—showing a clear balance of upwards of £100 in favour of the Lodge. The W.M. then appointed and invested the following brethren as the officers for the ensuing year, viz.: Bros. W. E. S. Stanley, I.P.M.; E. J. Crow, S.W.; Dr. Pearce, J.W. (who was unavoidably absent); W. Weare, P.M., Treas.; R. W. Widdowson, Sec.; A. Palmer, S.D.; J. W. Smith, J.D.; John Halford, I.G.; C. Bembridge and J. Dunn, Tylers. Relief having been voted to a case of distress, the Prov. G.M. reported that the W. Bro. Hughan, P.G. Sec. Cornwall, (who had evinced the

greatest interest in the case of their local candidate for the Boy's School, Alfred Nutt had very kindly placed at his, (the P.G.M.'s) disposal a collection of rare and curious Masonic works, to be raffled for, the books to be presented by the winner to the Library in the Hall, and the proceeds, £5 5s. to be placed on Bro. Deane's list as the Provincial Steward for the Boy's School for a Life Subscribership for Bro. Hughan, who would give the vote in favour of Alfred Nutt. The P.G.M. added that the list having been filled up with twenty-one names at 5s. each, the raffle would take place in the interval between the Lodge business being concluded and the banquet. Accordingly after the transaction of some business of a private nature the Lodge was closed, and the raffle took place, the winner being Bro. George H. Hodges, P.M., No. 523 and P.P.G.S.W. The P.G.M. then announced that Bro. Hughan had most liberally promised that on condition of the books being presented to the library he would make a further addition to the collection himself. The brethren then sat down to a plentiful repast and dessert, to which a liberal supply of Champagne and other wine, was contributed by the newly-installed W.M., Bro. Stretton, who of course presided, supported by the P.G.M. and nearly fifty other brethren. The usual loyal and Masonic toasts were duly honoured, interspersed with some excellent songs from Bros. Crow, Atwood, Palmer, Bithrey, and others, and the brethren separated, after a very pleasant celebration of the Festival of St. John.

MARKET HARBOUROUGH.—*Lodge St. Peter's* (No. 1830).—A monthly meeting of this highly flourishing young lodge was held at the Assembly Room, Three Swans' Hotel, on Friday the 6th instant. There were present, in addition to the W. M., (Bro. Kelly, Prov. G. M.) Bros. Rev. John Halford, J. W.; R. Waite, P. M., Treas.; W. H. Marria, P. M., Sec.; Albert Pell, M. P.; H. Freestone, W. Martin, J. Shovelbottom, E. Fuller, T. Macaulay, J. H. Douglass, J. Newton, W. Heygate, J. H. Harrison (who was elected a joining member), J. Whitehead, T. P. Platford, C. Bembridge, and E. Clarke, Tyler. Visitors. Bros. Rev. John Carter Brown, W. M., (1804) and P. G. Stwd, Lincolnshire (who officiated as S. W. in the absence from the County of Sir H. St. J. Halford, Bart.), E. J. Crow, S. W., (No. 279) and P. G. O. and R. Blankley (No. 279). After the preliminary business had been transacted, Bros. Heygate, Fuller, Lawrence, Shovelbottom, Whitehead, Newton and Clarke were examined in the second degree, in a highly satisfactory manner. After which they were severally raised to the degree M. M. The lodge was then lowered to the first degree, a candidate for the second degree not being in attendance. The Rev. Francis Morton Beaumont, M.A., Vicar of Farndon, who had been elected at a previous meeting, was regularly initiated into our mysteries. During the ceremonies, valuable assistance was rendered by Bros. Brown and Crow. Two gentlemen having been proposed as candidates, the lodge was closed and the brethren adjourned to refreshment. The Rev. Bro. Brown expressed the pleasure of attending the lodge as visitor, he having been initiated in Leicester, by its present W. M. the P.G.M., Bro Pell, M. P. responded to the toast of the Founders of the lodge, and expressed his regret that the many calls upon his time prevented his attending regularly as he wished to do.

SUFFOLK.

ALDBOROUGH.—*Adair Lodge* (No. 936).—The usual monthly meeting of this prosperous Lodge was held at the White Lion Inn, on Friday, the 6th inst. The brethren assembled at four p.m. The Lodge having been opened in due form, the minutes of the last regular meeting having been read and confirmed, Bro. George Harper, who had been duly re-elected to the chair of K.S. for the ensuing year, was proclaimed and saluted in ancient form. The W.M. briefly addressed the brethren, and proceeded to appoint and invest the following brethren his officers, giving suitable addresses to each:—Bros. James, S.W.; Hayward, Secretary; Moore, J.D.; Roper, Tyler; Taylor, J.W.; Carr, S.D.; Newman, I.G. The Lodge was closed in due form, and the brethren adjourned to the banquet. The W.M. occupied the chair, and was supported by Bros. Bannig, Fletcher, Baker, Zetland Lodge, No. 525, and a goodly muster of the members of the Lodge. The banquet was most admirably served by Bro. Moore, who had spared no efforts to ensure the comfort of the brethren. The cloth being removed, the usual loyal and Ma

sonic toasts were given. Bro. Newton Garrett, P.M., proposed "The health of the W.M.," wishing him another happy and prosperous year of office. The toast was drank with lodge honours. The W.M. most appropriately replied, and expressed the great pleasure it gave him to see that his efforts to promote the interests of the Craft in general, and this Lodge in particular, were so duly appreciated by the brethren; he earnestly advocated that all who accepted office should, as far as they were able, make themselves perfect in the duties. The officers of the Lodge duly responded to the several toasts. Bro. J. S. Banning replied to that of "The Visitors." Bro. Garrett made a touching allusion in the course of the evening to the severe affliction sustained by Bro. Rendle in the loss of his son. The harmony of the evening was greatly enhanced by songs and recitations, and the Tyler's toast brought a most pleasant and satisfactory meeting to a close.

SCOTLAND.

ARGYLL AND THE ISLES.

INVERARY.—The members of the Lodge Inverary St. John's, No. 50, met in their lodge room on the evening of Tuesday, the 27th ult., and celebrated the festival of their patron saint.

ROTHESAY.—*Lodge St. John* (No. 292).—The brethren of this lodge celebrated the Festival of their patron on Tuesday, the 27th ult., by sitting down to dinner in the Bute Hotel. R.W.M. Bro. J. Milloy occupied the chair, and S.W. Alexander Duncan Bro. officiated as croupier. The newly-installed office-bearers having taken their places, the company, to the number of fifty, partook of dinner, and after enjoying themselves for a few hours adjourned to the Victoria Hall, where, having provided themselves with partners, the mazy dance was indulged in till an advanced hour in the morning.

GLASGOW.

BARRHEAD.—*Union and Crown Lodge*, (No. 103).—On Tuesday, evening, the 27th ult., the members of this lodge celebrated the anniversary of St. John. The members, headed by the Barrhead brass band, marched to Neilston and Gateside, accompanied by numerous torch-bearers and a large crowd of spectators. On reaching the Upper Ward, the brethren were refreshed by Brother Macrae, after which they crossed to the residence of Bro. James Hall, R.W.M., where refreshments were again provided. The brethren gave three hearty cheers for their R.W.M. and his fireside, after which they returned to their lodge room, where supper was awaiting them, and where with song and sentiment, they spent a most agreeable evening.

GLASGOW.—*Lodge Commercial* (No. 360).—The brethren of this lodge held their annual festival, (which this year took the form of a supper), in their own hall, on the 30th ult. Bro. J. D. Porteous, R.W.M., presiding; Bros. F. A. Barrow, D.P.G.M., and Davidson, P.M., supporting him. After the supper the lodge was opened in the first degree, and Bro. Barrow was admitted as an honorary member of the lodge. On the lodge being called from labour to refreshment, the usual loyal toasts having been given and responded to, the R.W.M. gave the Prov. Grand Lodge of Glasgow, and said that it had always been the pattern Prov. Grand Lodge of Scotland. He coupled with the toast the name of Bro. Barrow; "The prosperity of the Lodge Commercial;" "The Office-bearers;" "The Glasgow Masonic Choir;" "P.M.s of the lodge;" "The Press;" etc., were also duly proposed and responded to, alternated with some capital songs, glees, and dramatic selections. The lodge was thereafter closed and the brethren separated all highly delighted with the night's enjoyment.

LANARKSHIRE, (MIDDLE WARD).

COATBRIDGE.—*St. James' Old Monkland Lodge*, (No. 177).—The annual meeting was held on Tuesday, 27th ult. The treasurer's report, read by Bro. Stewart, showed that the funds of the society are increasing, and all liabilities have been cleared off, and that they enter the year with a sum to their credit. The election of officer-bearers was then gone on with. Bro. Bell, R.W.M.; Bro. Lindsay, S.W.; Bro. Chrington, J.W.;

Bro. Young, Sec.; Bro. Stewart, Treas.; Bro. Symington, Deput. Master.

AIRDRIE.—*New Monkland Montrose Lodge*, (No. 88).—On Tuesday, 27th ult., the members of this lodge met for the purpose of electing office-bearers for the ensuing year. Bro. W. Fleming was unanimously installed R.W.M.; Bro. Connor, S.W.; and Bro. Henderson, J.W.

RENFREWSHIRE (EAST).

POLLOKSHAW.—*Royal Arch Lodge* (No. 153).—The brethren of this lodge met in Maxwell Arms Inn on Tuesday evening 27th ult., for the purpose of electing office-bearers for the ensuing year. The following brethren were declared duly elected, and installed into office:—Bro. J. Kirkwood, R.W.M.; G. Macka P.M.; W. Adams, D.M.; W. Slimon, S.W.; J. Purse, J.W.; J. Cullen, S.D.; J. Slimon, J.D.; A. Whyte, S.A.S.; W. Cullen, J.A.S.; R. Campbell, S.B.; J. Purdon, Chaplain; J. Barbour, I.G.; J. Macfarlane, Tyler.

RUTHERGLEN.—*Lodge Royal Arch* (No. 116).—Tuesday, 27th ult., being St. John's Day, the brethren met in their lodge room. Bro. William Robertson, R.W.M., in the chair. The annual election of office-bearers took place, the result of which is as follows:—Bros. Robert Lang, R.W.M.; William Robertson, P.M.; Moses Laird, D.M.; Robert Steven, S.M.; William Crawford, S.W.; J. Gilmour, J.W.; John McCann, Sec.; John Hamilton, Treas.; William McBride, S.D.; George Crawford, J.D.; George Love, Chaplain; John Duncan, S.S.; Duncan Colquhoun, J.S.; Archibald Baird, I.G.; J. Harris, Tyler.

WISHAW.—*Lodge St. Mary's*, (No. 31).—Tuesday being St. John's Day, (27th ult.), the brethren met in the lodge room, to celebrate the natal day of their patron saint, elect office-bearers, and transact other business connected with the Order. The election of office-bearers was the first business of the evening, the result of which is as follows:—Bro. W. Forrest, R.W.M.; Bro. W. Thompson, P.M.; Bro. R. Nicol, D.M.; Bro. R. Scott, S.M.; Bro. C. Gilchrist, S.W.; Bro. R. Kelso, J.W.; Bro. C. Neilson, Sec.; Bro. John Hendry, Treas.; Bro. Rev. Dunn (late of Wishaw), Chaplain; Bro. T. Beattie, B.B.; Bros. Calder and Young, Stewards; Bro. R. More, S.B.; Bro. S. Naismith, I.G.; Bro. Thos. Young, Tyler.

PAISLEY.—*Renfrew County Kilwinning Lodge*, (No. 370).—The annual election of office-bearers of this lodge took place on Thursday Evening the 15th ult., with the following results:—Eben. Anderson, R.W.M.; David E. Hamilton, S.W.; James Goldie, J.W.; Jas. Reid, Treas.; Alex. Knox, jun. Sec.; John Robertson, S.D.; James Goold, J.D.; Angus Ferguson, S.B.; J. B. Hunter, B.B.; J. M'Ewen, Org.; John Lyle, Jeweller; Rev. J. McLean, Chap.; John Heiton, John Anderson, Alex. Morrison, R. McFarlane, Stewards; John Robertson, I.G.; William Cameron, Tyler.

The brethren of this lodge met again on Tuesday afternoon 27th ult., when the newly-elected office-bearers were installed into office. At six o'clock they sat down to dinner in the George Hotel, to celebrate in a becoming manner the festival of St. John. R.W.M. Ebenezer Anderson occupied the chair, supported by Bros. Swan, P.M.; the Rev. J. McLean, R. Armour, Quartermaster Barr, William Pollock, Dr. Hunter, Reid, A. Knox, A. Gardiner, G. Peacock, W. Johnston, &c. Bro. David E. Hamilton, S.W. was croupier, supported by Bros. Richard Watson, William Wilson, Gordon, Lyle, A. Ferguson, D. P. Boyd, &c. After an excellent dinner, the chairman proposed the "The Queen and the Craft," which was received with Masonic honours. The usual lists of toasts followed, interspersed with some good singing, and altogether the evening was spent in a very happy manner.

PAISLEY.—*St. Mirrens Lodge*, (No. 129).—The members of this ancient Lodge met in their lodge room, Moss Street, on Tuesday evening the 27th ult., for the purpose of celebrating the anniversary of St. John, the Patron Saint of Masonry. They afterwards adjourned to dinner at the Globe Hotel. R.W.M. Wallace presided, and Bro. George F. Paton acted as croupier.

PERTHSHIRE (EAST).

AVONTERFARDER.—*St. John's Lodge*, (No. 46).—The annual celebration of the festival of St. John was held Tuesday, 27th ult., in the Masonic Hall, R.W.M. Malcolm presiding. The annual election of office-bearers took place, when the following

were elected for the ensuing year:—Bros. Peter Malcolm Kincardine, R.W.M.; Hugh M'Lean, Aucterarder House, D.M.; John Sinclair S.M.; Amailer, Senior Warden; C. M. Hunter; Solicitor, Junior Warden. The Treasurer, Secretary, and committee were re-elected same as last year.

PERTSHIRE (WEST).

CRIEFF.—*St. Michael's Lodge* (No. 38).—The annual meeting of this lodge was held on Tuesday, the 27th ult. After the disposal of preliminary business, the following office-bearers were appointed, viz:—Bros. Sir Patrick Keith Murray, Bart., of Ochertyre, R.W.M.; David Dinnie, D.M.; W. France, S.W.; Peter M'Gregor, J.W.; Charles Anderson, S.D.; Swanston Drysdal, S.D.; Adam Stewart, J.D.; John Foster, S.G.L.; George Morgan, J.G.S.; G. M'Culloch, Treas.; John Young, Sec.; James Todd, R.G.S. Upwards of £260 has been divided through the friendly department of the lodge during the past year.

SOUTH AUSTRALIA.

DISTRICT GRAND LODGE.

A quarterly Communication was held at the Freemasons' Hall, Flinders Street, Adelaide, on Wednesday, 5th October, 1870.

There were Present, Bros.—R. W. Arthur Hardy, J. P., Dist. G. M. in the Chair; W. Henry Edward Downer, Deputy D. G. M.; W. P. M. Macaulay, as S. D. G. W.; the Dist. G. Secretary, as J. D. G. W.; the Rev. Canon Farr, M.A., D. G., Chaplain.

W. Bros. Wicksteed, P. Dist. S. G. W., as Dist. G. Secretary; W. Letchford, Dist. G. S. D.; John Cox Bray, Dist. G. Pursuivant; and H. E. Bright, Dist. G. Steward.

The District Grand Lodge was opened in due form, and the minutes of the last meeting were read and confirmed.

The R. W. The District Grand Master then proceeded to appoint Officers for the ensuing year as follows:—

His Honor Edward Castres Gwynne (Judge of the Supreme Court), Dist. G. S. W.

J. F. Botting, Dist. G. J. W.

The Rev. George Henry Farr, M.A., Dist. G. Chaplain.

John R. Gurner, Dist. G. Registrar.

Ralph Everard Lucy, Dist. G. Secretary.

Aulay Macaulay, Dist. G. S. D.

John Rudall, Dist. G. J. D.

Hon. Thomas English, Dist. G. Supt. of Works.

William Hill, Dist. G. Dir. of Ceremonies.

William Henry Bean, Dist. G. Asst. Dir. of Ceremonies.

Augustus E. Davies, Dist. G. Swordbearer.

Henry Louis Durien, Dist. G. Organist.

John Cox Bray, Dist. G. Pursuivant.

William Martin Letchford, Henry Edward Bright, Thomas Paltridge, Charles Francis Godfrey Ashwin, and Henry Hill, Dist. G. Stewards.

Bro. McIntyre, P.M. United Tradesmen's Lodge, No. 583, was unanimously elected Dist. G. Treasurer, and John Monck, Tyler.

The Report of the General Committee, to the following effect, was presented:—

"To the R. W. the D. G. Master and

"District Grand Lodge of South Australia.

"Your Committee report:—

"That they have ascertained that £45 was paid by the District Grand Lodge for Furniture on the 14th day of August, 1866. They are, therefore, of opinion that the giving it up to the Trustees of the Freemasons' Hall ought to be a sufficient equivalent for the use of the Hall to the end of the year, at which time they hope to be free from debt.

"They recommend that afterwards a reasonable rent be paid for the use of the Hall, and that a liberal subscription be made annually towards paying off the principal for which the Hall is mortgaged, provided that they are shown a reasonable prospect of the liquidation thereof in the course of years, and that a remainder is insured to the Benevolent Fund.

"They regret that the Trustees have not put them into a position to make any more definite recommendation; but, if supplied with the requisite information, will endeavour, in a supplementary report, to supply the deficiency.

"They report that during the past quarter Dispensations have been granted to the Duke of Edinburgh Lodge to walk in procession for the purpose of presenting an address to Bro. His Excellency Sir Jas. Fergusson, Bart.; and the United Tradesmen's Lodge to Pass and Raise Brother Hyman at intervals less than four weeks.

"They regret to say that a very heavy list of Brethren have had their names erased from the Lodge, chiefly for non-payment of dues."

"They have satisfaction in reporting that the Returns to June, 1870, show the addition of the names of thirty-six Bros. as initiated into Masonry. They are also pleased to report that the returns were made very regularly, and dues paid, only one exception having been made; and that all dues to Grand Lodge have been remitted by August Mail.

"As the October Quarterly Communication is the time for the R. W. the D. G. M. to appoint officers for the ensuing year, it will be your duty to elect Treasurer and Tyler.

"Also, to elect ten Members of the General Committee. The following Brethren have consented to act if elected:—W. Bros. Whittell, Wicksteed, Gurner, Hamlin, McIntyre, Hill, A. E. Davies, Crank, Macaulay, and Tuxford.

"Also, four Members of the Board of Management of the Masonic Benevolent Fund, and three Auditors. Bros. Whittell, Botting, Gurner, and Haussen have consented to act, if elected, on the Board.

"Adelaide, September 20th, 1870."

The consideration of the Report was postponed until next meeting of the Dist. G. Lodge.

Bro. Wicksteed, P. Dist. S. G. W. proposed, and W. Bro. Letchford seconded—that Bros. Whittell, P. Dist. D.G.M.; P.M.'s Gurner, Wicksteed, Hill, Tuxford, Hamlin, McIntyre, Botting, and A. E. Davies, and W. M. Crank, be the ten elective members of the General Committee for the ensuing year, which was carried unanimously.

Bro. Wicksteed P. Dist. S. G. W. proposed, and W. Bro. Letchford seconded—that Bros. Haussen, Whittell, Gurner and Botting, be the elective members of the Committee of the Masonic Benevolent Fund for the ensuing year. Carried unanimously.

Bro. Wicksteed P. Dist. G. S. W. proposed and Bro. H. E. Bright seconded—that Bros. Hamlin, Jaffa and Letchford, be Auditors of the Masonic Benevolent Fund for the ensuing year. Carried unanimously.

The balance sheet and return of the Trustees of the Masonic Hall was then read, Bro. Letchford having obtained leave to withdraw the motion for which he had given notice, the R. W. the Dist. G. M. having promised his assistance in framing a trust deed.

W. Bro. Letchford proposed and Bro. Bright seconded—that the whole matter be left in the hands of the General Committee, and that they be requested to prepare a Report for submission to Dist. G. Lodge. Carried unanimously.

There being no further business before the lodge it was then closed with solemn prayer.

The following statements of accounts are appended to the Report.

"South Australian Masonic Benevolent Fund.—Statement of the Receipts and Expenditure from January 1st, 1870, to October 3rd, 1870:—

DE				£	s.	d.
1870.						
Jan. 1.	To Balance forward	...	...	111	7	4
July 8.	" Lodge of Truth	...	...	5	5	0
Sept.	" District Lodge, Interest on Loan	...	...	
	£5, due 16th September.	...	...	5	0	0
	To Savings Bank Interest to 31st Dec.	...	...	
	1869	...	...	8	1	4
				£129	13	8

CR.				£	s.	d.
1870.						
Jan. 8.	By Memorial No. 22 (H. D. W.) omitted					
	last Balance	...	...	1	0	0
	" " No. 23 (B)	...	...	5	0	0
	" " No. 24 (B)	...	...	2	0	0

* We have not inserted the names of the brethren referred to, but have preserved a list of the names which may be inspected at this office. [Ed. F.M.]

Mar. 14.	"	No. 25 (J. S. C.)	...	5	0	0
	"	No. 26 (M)	...	0	12	6
Oct. 3.	"	Balance in Bank	...	105	1	5
"	"	Hand	...	10	19	9
				£129	13	8

Statement of accounts of the Trustees of the Freemasons' Hall, &c. :-

	Dr.	£	s.	d.
To Cash received for mortgages	...	5,000	0	0
" Subscriptions received	...	469	17	0
" Profit, O. A. Christy's Entertainment...	...	43	2	6
" Profit from Fancy Fair, in addition to goods on hand, valued at cost, £231	...	39	15	11
" Rents received	...	165	0	9
" Balance due Secretary	...	193	9	3
				£5,911 5 7

	Cr.	£	s.	d.
By cost of Land	...	1,157	5	0
" Cost of Buildings	...	3,684	13	7
" Arrears of Rent for old Hall, paid to Mr. Henning to recover Furniture	...	61	2	6
" Expenses laying Foundation Stone	...	8	5	6
" Furnishing Lodge, Banquet, and two Anterooms, Bar Fittings, and Engine	...	478	17	2
" License, Salary, and other expenses in opening the House	...	63	5	0
" Interest paid up to September 4th	...	387	9	2
" Expenses of Consecration Ceremony	...	14	15	3
" Insurance, Rates, Gas, Stationery, Candles, Printing, Advertisements, &c...	...	55	7	5
				£5,911 5 7

The Trustees in presenting the above statement of accounts to the D.G. Lodge regret having to state that they have not received that amount of support from the Craft they were led to expect. Also, that a large amount of promised subscriptions (over £200) still remain unpaid, after repeated application to the brethren for them. They trust, however, that in prospect of a better season, the brethren will not only redeem their promises, but, by putting forth renewed energy, they will soon reduce the debt remaining, so that in the course of a few years the Craft may be in a position to carry out the primary object in erecting the hall, by the possession of a fund from which the necessities of the widows and orphans of the brethren of the craft may be relieved. The goods left from the Fancy Fair (valued at £231, cost) the Trustees intend disposing of by auction at the earliest opportunity.

CANADA.

DEDICATION AND CONSECRATION OF THE MASONIC HALL, WOODSTOCK, ONTARIO.

On Wednesday evening, the 8th of November, the Masonic Hall belonging to Oxford Lodge, No. 76, and Oxford Chapter, No. 18, Woodstock, Ont, was formally dedicated in the name of T.G.A.O.T.U. to Masonic purposes by D.D.G.M., P.J. Brown, upon which occasion there was a very large assemblage of the brethren of the "Mystic Tie." The Lodge having been duly opened by Worshipful Bro. E. H. Fauquier, the able and esteemed master of Oxford Lodge, assisted by his Wardens and subordinate officers, and all work having been disposed of, the D.D.G.M. proceeded to perform the dedication ceremony in due and ancient form, and for that purpose formed a procession in the following order :-

The Acting Grand Chaplain, the Rev. D. M'Dermid.

The Acting Junior Grand Warden, W. Bro. James Scarff bearing a vessel with corn.

The acting Senior Grand Warden, W. Bro. George Beard carrying a vessel with wine.

The D.D.G. Master P. J. Brown, bearing a vessel with oil, followed by the wardens, deacons, brethren and visitors.

The procession moved three times round the hall, and the corn, wine, and oil were then sprinkled by the D.D. Grand Master, and the usual dedication to the great principles of which they are symbolic, took place amid solemn prayers by the acting Grand Chaplain, and well executed music by the organist, Bro. McCausland. The dedication ceremony over, and the ordinary officers resuming their places; various resolutions were passed embodying the thanks of Oxford Lodge to a number of brethren and friends who had evinced great interest in the furnishing of the new hall. The lodge was then called from labour to refreshment and the brethren adjourned to a room in the lower part of the building where a substantial and recherché supper had been supplied by the members of Oxford Lodge, and Companions of Oxford Chapter, and which appeared to be very acceptable to the company. After supper, and all having returned to the hall the lodge was closed, "happy to meet, sorry to part, happy to meet again," and thus closed one of the most pleasant evenings we have ever passed, every member bearing on his face the index of contentment and satisfaction.

It is always a pleasure for Masons to meet with their brethren from a distance, and it will be but right to mention that Oxford Lodge was favoured by a visit from the Rev. Bro. Gilbert Percy, L.L.D. of the Grand Lodge of Ireland, who received a truly Masonic greeting.

We must now describe the new hall which was built by Mr. John M'Intyre for the purpose, and in its arrangement; both external and internal, are displayed the taste, energy and ability of that experienced draughtsman. Most Eminent Comp. O. L. Beard, the first Principal of Oxford Chapter and D.G. Superintendent for Wilson District, who was ably seconded by W. Bro. E. A. H. Fauquier, his Wardens and other members of the Committee.

Standing on the opposite side of the street and looking up at the Masonic Hall it presents an appearance at once chaste and appropriate, being adorned on each side of the coping by two large stones, engraved upon which are masonic emblems, the whole being surmounted by an excellent carving in stone representing Canada's beaver, which composedly sits at that giddy height and looks down on the busy scene below.

Mounting the first stair and passing through the passage we come to the waiting room, which is commodious and convenient; ascending another stair we reach the ante-room and contiguous apartments, and from thence enter the hall or Lodge or Chapter room, which is large and elegant, with a lofty coved ceiling, chased cornices, and ornamental centre piece; but the furniture (from the manufactory of James Hay, Woodstock) of the room, we cannot too highly praise, over the floor being spread a beautiful carpet which is in perfect harmony with the crimson "Rep." covered furniture and altar, painted a pure and lustrous zinc white adorned with gilt mouldings and Masonic emblems, and bearing upon its top a handsome cushion, girt with silk cord and braid and pendant from each corner, graceful and majestic tassels, upon which was placed the volume of the Sacred Law. The Master's and Warden's chairs of mediæval patterns like all the furniture, except the altar, are of oak, they are beautiful specimens of workmanship; the backs are between seven and eight feet in height, the tops being ornamented with a fine piece of carving representing an oak branch with acorns; in the centre of the circle are placed the appropriate emblems of office, gilt. Arm chairs of oak surround the hall being stuffed and covered with Rep.

NEW BRUNSWICK.

GRAND LODGE.

At the annual communication of the Grand Lodge of New Brunswick, the M.W. Grand Master delivered his Annual Address, from which we make the following extracts :

BRETHREN OF GRAND LODGE,—

We assemble to enter upon the duties and responsibilities of the third Annual Communication of the Grand Lodge of New Brunswick.

Our review of the past affords encouragement in the present and gives good hope for the future. At home our lodges flourish and are prosperous, and from abroad we receive renewed assurances of fraternal interest in our organization.

It is my privilege to make the gratifying announcement to you that since the last annual communication fraternal intercourse has been established between this Grand Lodge and "The United Grand Lodge of Ancient Free and Accepted Masons of England," as well as "The Grand Masonic Lodge of Ireland." These grand bodies, that we regard with peculiar affection and reverence as the parent Grand Lodges under whose fostering care Freemasonry was established in this Province, have, after careful consideration of the circumstances which called for the erection of this Grand Lodge, welcomed us cordially into the sisterhood of Grand Lodges; conveying the fraternal recognition in most gratifying terms of approval of our action, as correct in procedure, and as evincing a true Masonic spirit.

From the M.W. Grand Lodge of Scotland no communications have been received in acknowledgement of, or in reply to, the memorials forwarded. As there are two lodges in this Province still working under warrant from that body, I recommend to Grand Lodge that a final application be made to the Grand Lodge of Scotland to withdraw the warrants issued to their lodges. I make this recommendation because while I am of opinion that no lodge that does not submit to the Grand Lodge should be permitted to exist within this jurisdiction, yet that every fraternal endeavour should be made to induce voluntary submission before proceeding to the exercise of discipline.

I have appointed as Representatives of the Grand Lodge of New Brunswick, M.W. Bro. Past Grand Master Bernard near the Grand Lodge of Canada; R.W. Bro. Brackstone Baker near the Grand Lodge of England; R.W. Bro. J. N. Castle near the Grand Lodge of Minnesota; R.W. Bro. George F. Gouley near the Grand Lodge of Missouri.

During the year I made official visitations to Zetland Lodge, Shediac; Sussex Lodge, Dorchester; Solomon's Lodge, Fredericton; Midian Lodge, Clifton; and the several Lodges in the City of Saint John.

Having received an invitation from the M.W. Grand Lodge of the State of New York to be present on the 8th of June last at the laying of the corner stone of a proposed Masonic Temple in the City of New York, I had great pleasure in taking part in the interesting ceremonies, which were most ably and effectively conducted under the direction of the M.W. Bro. James Gibson, then Grand Master. There was a great gathering of the craft from all parts of the State of New York. The Brethren in procession numbered, as estimated, upwards of 15,000. I had the gratification of meeting many distinguished brethren visitors from other sister jurisdictions.

A serious question involving the important subject of Masonic sovereignty has arisen within the jurisdiction of the Grand Lodge of Canada. It is a matter of general interest affecting the authority of every independent Grand Lodge.

In placing the memorials, circulars and documents addressed to the several Grand Lodges, and which have been received at the office of the Grand Secretary in this jurisdiction, before you, I ask your careful and thoughtful investigation of the whole question. All consideration of *expediency* it is your duty to put aside; the grave responsibility rests on you of determining, so far as this jurisdiction is concerned, upon the very right of this important matter.

In the month of October last, at the City of Montreal, at a convention of lodges, it was resolved to erect an independent Grand Lodge for the Province of Quebec, and the body so formed claims to be recognized as the duly and legally constituted Masonic authority in that Province.

The Grand Lodge of Canada recognized by all Grand Lodges in the Masonic world and claiming jurisdiction over the Provinces of Ontario and Quebec, protests against the recognition of the so-called Grand Lodge of Quebec, and asserts its right to exclusive Masonic government over the Province of Quebec as occupied Masonic territory.

The question then upon which the several Grand Lodges are called on to pronounce is, first, the right of the lodges in Quebec to erect an independent Grand Lodge, then, if the right exists, whether or not their proceeding in the organization has been regular and according to Masonic usage.

It is manifestly necessary to determine first, as to the right to establish an independent Grand Lodge, for if the right does not exist and is not inherent in the lodges acting in the formation, no formality of procedure, no unanimity of action, no preponderance of numbers, no individual or collective weight or importance to be attached to the component parts of the convention, can avail to give vitality to the new body.

I have considered this question by the light of what is called "American Masonic Jurisprudence," relating to the formation of Grand Lodges, because the new body claims to have followed American precedent.

The learned and W. Bro. Mackey, in his "Masonic Jurisprudence," Book 5, under title "The Nature of a Grand Lodge," lays down certain rules as necessary to be observed in the organization of a Grand Lodge, in a territory wherein no such body has previously existed. He asserts that such a territory is common ground, and that it is competent for any Grand Lodge to grant a warrant of constitution and establish a lodge in such unoccupied territory on the part of a requisite number of Masons. Each Grand Lodge in such case exercising jurisdiction over the lodge or lodges it has established, but not over the territory. When the subordinate lodges desire to organize a Grand Lodge, and take possession of the territory, they meet by lodges in convention and erect a Grand Lodge. At page 424, he says: "The Grand Lodge thus formed, by the union of not less than three lodges in convention," (other jurists contend that a majority of the lodges working in the territory is required,) "at once assumes all the prerogatives of a Grand Lodge and acquires exclusive Masonic jurisdiction over the territory within whose geographical limits it has been constituted. No lodge can continue to exist or be subsequently established in the territory except under its authority."

To the same effect is the authority of Chase in his "Digest of Masonic Law," 6th Edition, page 15, "The usual mode of organizing a new Grand Lodge is in substance, as follows: A certain number of lodges, not less than three, holding charters or warrants from some legal Grand Lodge, or from different Grand Lodges meet in convention by their representatives, formally resolve to organize a Grand Lodge." Page 16. "It is necessary that it be a separate state or territory; that there be no Grand Lodge at that time existing within it."

The R.W. Bro. Robert Macoy in his valuable work, lately issued, "The General History, Cyclopaedia and Dictionary of Freemasonry," at page 160 under the title "Organization of Grand Lodges," says: "In a country or State where there is no Grand Lodge, three or more legal lodges may meet in convention and organize a Grand Lodge."

W. Bro. Luke A. Lockwood, in his "Masonic Law and Practice," Chapter 2, under the heading "Of the Grand Lodge," at section 4, asserts: "A Grand Lodge may be established in any unoccupied territory by the representatives of not less than three regular lodges situated therein, all being permitted to be represented in such assembly." And in a note to that section the Worshipful brother says: "By unoccupied territory is meant, territory in which no Grand Lodge is located, and which is, therefore, common ground for all Grand Lodges."

Grand Lodges in the United States and in American territories—the Grand Lodge of Canada, the Grand Lodge of Nova Scotia, and our own Grand Lodge—were erected on this Masonic law and usage so recognized and established.

It cannot be successfully contended that the organization of a Grand Lodge for Quebec is justified by the rules above referred to, for the plain reason that there was an existing independent Grand Lodge; and that the Province of Quebec was and is within the jurisdiction of the Grand Lodge of Canada.

The Grand Lodge of Canada was organized in 1855, at a Convention of Lodges from both of the old Provinces of "Upper Canada and Lower Canada, then existing with defined and distinct territorial boundaries as Canada East and Canada West, though united under one Legislature. The representatives from Lodges that existed in Canada East and Canada West, holding Warrants from the Grand Lodges of England, Ireland and Scotland, met at the city of Hamilton and united in the formation of the Grand Lodge of Canada, and established one masonic government, which included Canada East (now Quebec), and Canada West (now Ontario.) The Grand Lodge of Canada so duly organized, was recognised by Grand Lodges in the United States, and after much correspondence, by the Grand Lodges in Great Britain, and is now in fraternal communication with all existing Grand Lodges. The territory so comprising Canada East and Canada West, now Quebec and Ontario, was a masonic jurisdiction in which no Grand Lodge in the world could send a warrant for the establishment of a new Lodge. It matters not that by arrangement between the Grand Lodges in Great Britain and the Grand Lodge of Canada, lodges already working, and that did not join in erecting the new Grand Lodge, were permitted by the Grand Lodge of Canada to continue their work

in her territory. However injudicious such permission might be it could not alter the status of the Grand Lodge of Canada, and the very fact that the Grand Lodges in the Mother Country recognizes the independent Grand Lodge of Canada and exchanged representatives with it, clearly admitted the right of the Grand Lodge of Canada to the exclusive government of the jurisdiction and yielded all rights to erect new lodges. The position of the lodges working by sufferance of the Grand Lodge of Canada within the new jurisdiction was changed, and no power would remain with any such lodge to unite with other lodges in the attempt to erect a new Grand Lodge within the territory of the Grand Lodge of Canada; but such an act if attempted would be so in violation of the terms upon which the lodges were permitted to continue their work as to forfeit at once all privileges under the favour extended to them. There would be therefore no lodges entitled to act in the organization of a new Grand Lodge within the occupied Masonic territory; surely lodges holding warrants from the Grand Lodge of Canada could not, without being guilty of an act of rebellion; and lodges working under English or Scotch warrants could not, as it would be in violation of the spirit of the agreement under which they were tolerated.

It must, I think, therefore, be admitted that the Province of Quebec was not "occupied Masonic territory," within the meaning of the authorities quoted, at the time of the attempted organization of the Grand Lodge of Quebec.

It is, however, asserted that there is another side of American Masonic jurisprudence which does justify the organization of an independent Grand Lodge for Quebec, that may be thus stated:—"That Grand Lodge jurisdictions are co-terminous with political boundaries, and that when a new territory or state is created by Legislative enactment out of what had therefore existed as one Government, it is open to the Lodges working in the new territory to form an independent Grand Lodge." Without occupying your attention by discussing whether this can be called a rule of general application, justified by masonic law and usage, or entering upon the much debated question as to whether or not a recognised Masonic jurisdiction can be effected by outside legislative enactment, I pass on to consider whether such rule, if admitted, would justify the action of our Quebec brethren in the formation of a Grand Lodge.

As I understand such a rule, there must be a new territory formed by taking a part out of and from old limits, so that no doubt can arise as to which part is entitled to erect the new Grand Lodge. It has been so in all the cases in the history of American Grand Lodges where, in a new territory, a Grand Lodge has been erected. Surely no Masonic jurist would contend that any outside legislative enactment could dissolve a masonic organisation or effect a political change that would give to both parts of a divided territory the right to organise a new Grand Lodge, and so determine the existence of and sweep away a recognized independent organization.

Let us then consider for a moment the history of the Provinces now called "Quebec" and "Ontario." Prior to the year 1840, there were two distinct British Provinces called "Upper Canada" and "Lower Canada," in each of which there existed lodges holding warrants from England, Ireland or Scotland, and governed by local Provincial Grand Lodges. By an act of the Imperial Parliament in 1840, a Legislative Union was effected; but the distinction between the provinces was preserved, the one being called "Canada West" the other "Canada East" and although there was but one Legislature for both divisions, yet laws were from time to time passed affecting each separate divisional district of Canada known as "East" and "West." The lodges continued to work, as before, under the separate local masonic authorities from the time of the Legislative Union, in 1840, up to the time when, in 1855, lodges from both Canada East and Canada West united in the formation of the Grand Lodge of Canada. By an Act of Imperial Parliament, which took effect on the first of July, 1867, the Dominion of Canada was formed which united Canada East, called "Quebec," Canada West, called "Ontario," Nova Scotia and New Brunswick. The interprovincial boundaries remained as before, but the local Legislatures, with limited powers, were restored to the former upper and lower Canadian Provinces, now called Ontario and Quebec and a general Parliament established for the whole Dominion. What had been originally Upper Canada afterwards Canada West, was named "Ontario," and what had been originally Lower Canada, afterwards Canada East, was named "Quebec."

No new territory was formed, and the Grand Lodge of Canada continued to hold and exercise jurisdiction over the Lodge in Ontario and Quebec, and the lodges in both Provinces continued to be represented in the Grand Lodge of Canada. If under these facts, lodges in Quebec can form an independent Grand body, lodges in Ontario can do so likewise. Quebec can have no right that Ontario has not, and the Grand Lodge of Canada with its recognized position, its distinguished and eminent membership and its honourable records, can be deprived of its territory and swept from the sisterhood of Grand Lodges.

I hold that if the lodges of two political divisions, in each of which an independent Grand Lodge could have been established, elect to come together in convention and unite in creating one masonic government extending over both such divisions, no severance of the masonic jurisdiction so formed can be made except by resolution within the Grand Lodge so established. This I think is the position of Quebec and Ontario. Change of name is of no importance; they were actually separate and distinct divisions at the time the lodges of each came together and erected the Grand Lodge of Canada. The separate divisions have been always recognized; Grand Lodge, by vote being convened one year in Canada East (now Quebec) another year in Canada West (now Ontario.) A Grand Master elected at one time from one district and then from the other. The Dominion Act of 1867 made no such territorial change as to alter existing boundaries, it merely restored a local legislature that the separate districts had before enjoyed.

I am of opinion then, that even judged by what is called the "American Rule," there was no right in the lodges that assembled in convention at Quebec in October last, to organize an Independent Grand Lodge, first, because the territory was already occupied by the Grand Lodge of Canada, and secondly, because no new territory had been formed. If you should agree with me in the opinion I entertain, it is unnecessary to discuss the mode of proceeding; but if you should be of opinion that the right existed, it will then be your duty to enquire whether the Quebec movement has been conducted according to established form and usage.

I have considered it my duty to express to you my opinion that the so called Grand Lodge of Quebec should not be recognized. I place all the documents received from both sides before you and I ask your careful study and investigation of this important question. I can readily understand and appreciate that the sympathy of this Grand Lodge will be with the Quebec brethren; that they will, perhaps, be looked on by you as striving for the management of their local masonic affairs, and your own success in establishing this Grand Lodge now holding only its third Annual Communication, will naturally lead you to wish our Quebec brethren success in their efforts. But my brethren you must not allow yourselves to be influenced in a matter of this importance by any considerations other than those of masonic right and law. The circumstances under which our Grand Lodge was formed can be no precedent for the action of Quebec. We were rather in the position that the Quebec masons were when they united in the erection of the Grand Lodge of Canada. The great doctrine of Masonic Grand Lodge Sovereignty is on its trial, and I trust that the result will prove that constitutional rules cannot be infringed with impunity. Each Grand Lodge has its duty in this matter, let us therefore carefully consider and calmly discuss the whole question that we may arrive at a correct decision.

Great diversity of opinion has been expressed among eminent members of the fraternity in sister jurisdictions upon the Quebec question. I have carefully read the published communications on the subject, and it has appeared to me that too much reference is made to the proposed settlement of the difference by a recognition of a Grand Lodge of Quebec for the sake of peace. A peace purchased at the expense of masonic principle and right cannot be productive of ultimate good. Indeed if such an argument (if it may be called an argument) is to prevail, all ancient landmarks may be ultimately swept away.

The expediency of yielding to the wishes of the Masons of Quebec and permitting the organization of a Grand Lodge for that province, is a question for the consideration of the Grand Lodge of Canada alone. With that we have nothing to do. In the Grand Lodge of Canada alone can the desirability of dividing the jurisdiction and erecting a Grand Lodge of Quebec and a Grand Lodge of Ontario be discussed and resolved on. There if separation is thought expedient, the terms can be arranged

But the lodges of either province are in my opinion powerless legally to establish an Independent Grand Lodge without the action of the Grand Lodge of Canada which they united to erect and to whose Masonic government they equally owe allegiance.

I hope that during the coming year the differences now unhappily existing may, within the body of the Grand lodge of Canada itself, be reconciled and adjusted. I am confident that the eminent brothers who ably manage the affairs of that Grand lodge, while holding firmly to masonic law and precedent, will meet every effort toward an amicable settlement of this grave difference in a true masonic spirit; and, if submission were made, would within the Grand lodge of Canada discuss the desirability of dividing the territory and make such decision of the question as would restore harmony to the craft in each Province; and I feel assured that I express the opinion of this Grand lodge when I say, that if it is possible for us as Brethren in this Dominion to assist in restoring harmony, it would afford us as a body, and as individuals, the greatest satisfaction.

In the mean time, putting aside all questions of expediency, I leave the important matter of Masonic right and law for your decision, satisfied that you will calmly enter on the consideration of a question so important to the best interests of our ancient and honoured fraternity.

The portion of the M. W. Grand Master's Address referring to the Grand Lodge of Quebec, was referred to a Special Committee to report on at the next Annual Communication.

KNIGHTS TEMPLAR.

CANADA.

THE GEOFFREY DE ST. ALDEMAR ENCAMPMENT AND PRIORY, TORONTO.—We recorded some time since the revival under the most favourable circumstances of this Encampment which had not been working since 1862. This happy revival was deemed worthy of special mention in the address of the very Eminent, the Grand Prior of the Dominion, Sir Kt. Colonel McLeod Moore to the Provincial Grand Conclave in August, and we now have the pleasure in inserting the following resolution unanimously adopted and presented to Sir Kt. Harman, at a recent assembly of the encampment.

Moved by V. E. Sir Knt. William George Storm, P. E. C.

Seconded by E. Sir Kt. James Kirkpatrick Kerr, E. C., and Resolved—"That in the success that has attended the revival of the Encampment, it is no disparagement to the efforts of the many Sir Knights who have striven sedulously to effect the same, to convey to V. E. Sir Knight Samuel Bickerton Harman, Past Grand Sub Prior, Provincial Grand Commander for Ontario and Quebec, first Eminent Commander of this Encampment on its formation in 1854 and its revision in 1869, the sentiments in which all the members of this Encampment unite with one generous and respectful accord, that to his leadership is that success to be mainly attributed. That the services of V. E. Sir Knight Harman (performed amid the pressing duties of his high and responsible office of Mayor of the City of Toronto) have been of a two-fold character:—First. In the discharge of the more imposing duties which peculiarly devolve on the Eminent Commander, and in his fulfilment of which in his thorough and masterly acquaintance with the ritual and in his apprehension and exemplification of its chivalric character, he has invested the office of Commander and the ceremonial of the Order with a station and dignity which evidence the scholarly impress of research and refinement. Secondly. In the discharge of the more arduous duties of collecting the scattered relics of the Encampment rescued almost by a miracle from the conflagration, in correspondence, and interviews with surviving fraters, with a view to defusing the continuing roll to be depended upon in the work of revival, in the necessary application to the Grand Prior of the Dominion for his dispensation, counsel and concurrence, and in the careful revision of the minutes, accounts and returns to Grand Conclave. In the zealous and able discharge of these many duties performed with no less fidelity to the Order at the time of its introduction and the institution of this the second Encampment in Canada, the services of the Eminent Sir Knight peculiarly merit the thanks and recognition of his brethren, who, with knightly courtesy and warm good feeling cordially

record and tender the same. And Resolved further that a copy of the resolution be engrossed and handed to V. E. Sir Knight Harman.

MARK MASONRY.

SAMSON AND LION MARK LODGE (No. 86).—A meeting of this Mark Lodge, was held on Wednesday, the 4th inst., at Freemasons' Tavern, under the presidency of Bro. A. D. Lowenstark W.M. Bro. T. K. Tippet was advanced as a Mark Master. Bro. Israel Abrahams was elected Master of the Mark Lodge. Bro. A. D. Lowenstark was chosen Treasurer. The evening was a great success, the musical accompaniments which were introduced into the ceremony by Bro. James Stevens, G.J.O., W.M. (No. 104), who was a visitor, greatly contributing to this result.

Poetry.

PEACE AND WAR.

By MRS. J. W. FIGG.

"Oh! When will strife and warfare cease,
And nations learn to dwell in peace,
How many thousands have been slain:
Widows and orphans weep in vain.
Perishing gold will not restore
The much loved ones laid low in war;
Oh, sway thy sceptre, Prince of Peace,
And bid the nations warfare cease.

May love soon take the place of hate!
In every clime,—in every State,
And thou war's din will soon be o'er,
And peace prevail on every shore.
Art,—science, then would surely be
More valued by posterity—
A legacy much better far,
Than ever can be left by war.

EARTH AND HEAVEN.

For the Freemasons' Magazine.

On earth are sufferings, tears and grief,
Uncertain is our joy;
Pleasure but for a short time is,
And time our plans destroy.

Man makes his fellow man to weep—
Weary of life—how sad!
And woe and mis'ry fills the heart,
No longer to be glad.

Except his thoughts to heaven be rais'd,
Except we on God rely—
On Jesus Christ, man's truest friend,
Who dries the tearful eye.

Oh! let us strive to soar to him,
For e'er to live and reign,
Where troubles cease, where grief's not known—
Whence banish'd is all pain.

Holy's the city where God dwells
Home for the good, the blest,
There God decrees the righteous shall
Inherit peace and rest.

With joyful hearts now yield God praise
For mercies he hath shown,
To ransom man—oh! wondrous love,
Christ laid his pure life down.

R. BORD.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JANUARY 21st, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, January 16th.

Quarterly Meeting Boys' School at 12.

LODGES.—Grand Masters' Freemasons' Hall. — Emulation, Albion Tavern, Aldersgate Street; Felicity, London Tavern, Bishopsgate Street; Tranquillity, Radley's Hotel, Bridge Street, Blackfriars; Panmure, Balham Hotel, Balham; Whittington, Anderton's Hotel, Fleet Street; City of London, Guildhall Coffee House, Gresham Street; Electric, Freemasons' Hall. — **CHAPTER.**—Prudence, Ship and Turtle Leadenhall Street.

Tuesday, January 17th.

Board of General Purposes at 3.

LODGES.—Mount Lebanon, Bridge House Hotel, Southwark; Eastern Star, Ship and Turtle, Leadenhall Street; Cadogan, Freemasons' Hall; Honour and Generosity, London Tavern, Bishopsgate; St. Paul's, City Terminus Hotel, Cannon Street; Salisbury, 71 Dean Street Soho; Camden, York and Albany, Regents' Park; St. Mark, Duke of Edinburgh, Tavern, Brixton. — **CHAPTERS.**—Mount Sinai, Anderton's Hotel, Fleet Street; St. John's Radley's Hotel, Bridge Street; Industry, Freemasons' Hall.

Wednesday, January 18th.

General Committee, Grand Chapter at 3.—Lodge of Benevolence, at 6 precisely; Grand Stewards Lodge.—United Mariners, George Hotel, Aldermanbury; St. Georges, Trafalgar Hotel, Greenwich; Sincerity, Guildhall Tavern, Gresham Street; Oak, Freemasons' Hall; Beadon, Grayhound Tavern, Dulwich; Nelson, Masonic Hall, William Street, Woolwich; Maybury, Freemasons' Hall; New Wandsworth, Spread Eagle Hotel, New Wandsworth. — **CHAPTERS.**—Westminster and Keystone, Freemasons' Hall; Stability, Anderton's Hotel, Fleet Street.

Thursday, January 19th.

House Committee Girls' School at 4.

LODGES.—Globe, Freemasons' Hall; Constitutional, City Terminus Hotel, Cannon Street; St. Mary's Lodge, Freemasons' Hall; Temperance, White Swan, High Street, Deptford; Manchester, Anderton's Hotel, Fleet Street; Universal Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton; Rose of Denmark, White Hart, Barnes.

Friday, January 20th.

House Committee, Boys' School.

LODGES.—Friendship, Willis's Rooms, King Street, St. James's Middlesex, Albion Tavern, Aldersgate Street; London, Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton; Rose of Denmark, White Hart, Barnes.

Saturday, January 21st.

Audit Committee Boys' School.

LODGES.—Panmure, City Terminus Hotel, Cannon Street; West Kent; Forest Hill Hotel, Lewisham; Sphinx, Stirling Castle, Church Street, Camberwell.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, January 16th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcombe Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street.

Tuesday, January 17th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth; British Oak, Silver Lion Tavern, Pennyfields, Poplar. — **CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st.; Mount Zion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, January 18th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street. — **CHAPTER.**—St. James's Union, Swan Tav., Mount-street, Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, January 19th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar. — **CHAPTER.**—Joppe, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, January 20th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardeus, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav.; Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern, Canonbury. — **CHAPTERS.**—Domestic, Fisher's Restaurant, Victoria Station.

Saturday, January 21st.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domestic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

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LONDON, SATURDAY, JANUARY 31, 1871.

POLITICAL INFLUENCES OF MASONRY.

BY BRO. WILLIAM ROUNSEVILLE.

There is no man who is acquainted with the structure and organization of Masonry, who does not know that it is morally impossible for the Institution to be used for political party purposes. For twenty years past the writer has been a constant attendant on the meetings of the Society, and not once, during that time—even while political feeling was at fever heat, has he heard the subject introduced in any body of the Order. Once a member, without rising from his seat, or addressing the chair, made a remark in derogation from the character of a brother because of his political opinions, but he was promptly rebuked by his own party friends near enough to hear him, and a private reproof convinced him that he could not give vent to his partisan feelings in the conclave where he had sworn to do his utmost to have brotherly love prevail.

And yet, this is one of the most common objections to Masonry—that it is a political agent, powerful enough to be feared, and wicked enough to be crushed, when prevailing in a free government like ours. This, and the objection founded upon religious grounds, cover pretty much all the positions taken by the opponents of the Institution. A few moments spent in a candid consideration of the matter, cannot be much misapplied. We pass by the fact that a solemn assurance and pledge is given to, and made by, every initiate into the

secrets of Masonry, that he will not be a party to political discussions or conspiracies, and that the Society into which he is entering guarantees that he shall never be called upon to forego his political opinions or take part in any political movement. Though this would, of itself, neutralize all objection or fealty to the Order which the initiate might owe it, should political and partisan measures be adopted, yet we prefer not now to insist upon its force.

This is the ground we take. As the Masonic Institution is organised in this country, it cannot be prostituted to partisan purposes and ends, except it becomes entirely revolutionized, and perverted in spirit, intention, character and principles, and then it would no longer be Masonry. But this revolution is impossible. The public is already advised that every Master of a lodge, when he takes upon himself the duties of that responsible office, is bound to acknowledge that it is not in the power of any men, or body of men, to make innovations in Masonry. As it is now, so it must remain—a non-partisan institution.

Suppose a single lodge should endeavour to pass a resolution to support a certain individual or party at an election? That lodge would be liable to have its charter arrested, and all those who did not concur in the resolution, would unite in carrying out the spirit of Masonry, by reporting the surviving members to the Grand Lodge, when swift and sure rebuke would follow. Or should a Grand Lodge attempt a political *coup d'état* in favour of a favourite member, its condition would be far worse than that of a subordinate lodge. Every other Grand Lodge would at once withdraw fraternal intercourse, and the offending body would find itself outside of the pale of the Order. Any such formal recognition of political parties would be the destruction of the body which should so far forget the object for which it was formed, as to commit an act so suicidal.

Nothing but destruction could follow a course of that nature, and it would be contrary to the dictates of common sense and reason, for any one to make an attempt of the kind. Whether made by an individual, a lodge, or a Grand Lodge, it would be sure destruction to the party inaugurating it.

But the objection has been made, that though the formal establishment of a political creed, and the securing of political action among Masons,

was an impossibility, yet, by common consent, the same object could be revoked. What could not be achieved by direct action could be done by indirection. We are unable to understand how this difficult feat could be accomplished. What might be done by common consent in one lodge, would be approved with all its forms by another. If we could conceive, which no Mason can do, that a lodge, by common consent, would give its influence to the republican party, we could also conceive that in the same way, the next lodge might give in its adhesion to the democracy, and thus a struggle for the supremacy of party be established that would infallibly destroy the Order, and nine hundred and ninety-nine Masons in every thousand, would say it ought to have that effect. Thus it will be seen, that neither by direction nor by indirection can Masonry be prostituted to the uses and benefits of a political party.

It is very true that, should an invasion of our soil take place, that the wrong would probably be so flagrant that all Masons would unite by voice, influence and act, in repelling it, because a Mason's first duty is to the government of his country; but even in that case, it would be as citizens, and not as members of the Fraternity, that they would interfere. There would be no meetings to discuss the propriety of any movement concerning it. Each member would judge for himself, and by that judgment he would be governed. According to his individual right, he would individually act, and whether that action be right or wrong, the institution of which he might chance to be a member, would be responsible. These are facts that cannot be successfully controverted.

But we are willing to admit that Masons do sometimes vote for each other in preference to those not Masons. We may go a step further, and say that they frequently vote for candidates for whom they would not vote, were they not brethren of the same Fraternity. But in this, they are no more a political body than a church is a political body. All other things being equal, a church member votes for his brother member when he comes up for office, and it does not derogate from the non-political character which Masonry has established, to say that Masons might very likely do the same, under the same circumstances.

The most staunch partisan forgives his political friend for voting for a political opponent, if that opponent be a father or a brother. He even allows his charity to extend still further, and looks with complacency upon a friend who votes for his intimate friend of the opposite party. Masonry is a fraternal Institution, and its members are, or ought to be, friends. It would be singular, then, if they did not sometimes forget the claims of party in those of fraternity or friendship. In the lodge, and through the facilities which Masonry furnishes, they become acquainted; they are friends, they are brothers. These feelings of friendship and desire for each others' welfare, would naturally prompt friendly action. Hence Masons may support each other for political offices. This is the theory. The practice is usually very different. Not one Mason in ten—we do not believe one in fifty, foregoes his party predilections and votes for a brother who is his political opponent. We know that this is the fact. So the theoretical system and the actual practice are widely different.

Thus, it will be seen that there is no immediate or imminent danger that the members of the Masonic Institution will coalesce and form a political party, which shall be dangerous to the government, or to anybody else. Composed of men of all shades of politics, from the advocate of kingcraft to the most tax-denouncing, it is impossible to assimilate the elements in a common mass that shall be identical with one of the principal ingredients. Each has his opinions on political subjects, and exercises the largest possible amount of liberty in supporting them, but the lodge takes no cognizance of the matter.

There is but one method that strikes us as promising any show of success to compel Masons to vote as a unit, in favour or against anything or any measure. Should a storm of persecution be raised against the Order, and its members be ostracised because of their connection with it, should the time come when a person should be proscribed by the popular voice, or by a powerful party, and by them be denied the privilege of holding office in consequence of being a Mason, in self-defence—in defence of an invariable privilege and of an undoubted right—every Mason should vote to sustain the right and privilege thus sought to be wrenched from him, even if by so doing he forgot for a time the party with which he had heretofore acted. Masons do not chal-

lenge the battle. They would look upon such a state of things as would compel it, as a great public evil. But should it be thrust upon them, acting in self-defence—a God-given right, under the first law of nature—they ought, and we believe they would, vote as one man against the power or party that should seek to ostracise and overthrow them.—*Masonic Trowel*.

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 523).

VERMONT.

The Grand Master stated that he has during the year granted eleven dispensations for the formation of new Lodges.

Speaking of granting dispensations to take the degrees, the Grand Master says:—"Were I to enjoin on my successor one golden rule to guide his official career, it would be to take strong ground upon this subject, and never let the ancient regulations be dispensed with on any pretence. Real substantial cases of emergency are of the rarest; apparent ones of the most frequent occurrence; hardly one in which the personal good of the candidate—not the good of the Order—is the primary object."

He stated that the condition of the Grand Lodge Treasury shows cash in hand to amount to 1,505 dollars, and a 1,000 five-twenty bond. The Charity Fund has a balance of 399 dollars.

The report contains much matter of local interest and shows that the several Lodges under the jurisdiction of this Grand Lodge are in a flourishing condition.

A complaint having been made by the Grand Lodge of Canada against 'Frontier' Lodge, No. 74, that the latter had invaded their Masonic jurisdiction, and it appearing that heretofore the jurisdiction of each was measured by the distance between the respective Lodges, it was recommended that hereafter the State line be adopted as the dividing line between the two jurisdictions, and that it be recommended to the Grand Lodge to adopt the same line.

The Committee on Foreign Correspondence, in

reviewing the proceedings of Grand Lodge state:—

"That it is with feelings of pleasure we again welcome amongst our correspondents the Grand Lodge of Virginia.* * * * The address of their Grand Master was a brief but comprehensive document. In commencing he 'Congratulates that Masons can assemble around one common altar, and upon one common platform with its great mission in view, "Peace on earth, good will towards all mankind;" expressing that true and beautiful sentiment that brotherly love, relief and truth, when practised by a faithful and honest brotherhood, can soften the bitterest feelings that rankle in the human heart. This, by the help of God, we will do, and teach the nations of the earth this lesson, that will sooner or later be learned, that the true interests and happiness of nations, as well as individuals, is secured by dwelling together in unity.'

"The Grand Lodge of Vermont, and the R.W.P.G. Lecturer, Bro. Willson, and others have got into a dispute about the identity of 'the cypher' and the nemonics,' used in Vermont as the true Webb Lectures, as taught by him and Barney and Willson in 1817. One of the disputants declares 'that the lectures are corrupted,' and another that the report of the committee on the Webb Lectures had inflicted 'a deadly wound on Vermont Masonry,'* * * * and believes that they most lamentably accomplished what they did not intend to do, the destruction of the credit of Vermont Masonry, as to its long claim of having the pure Webb Lectures."

Number of Lodges, 85. No return of number initiated, &c.

VIRGINIA.

The Grand Master, in his address, amongst much other matter that is interesting, states that since that the last Communication he has granted fourteen dispensations to open new Lodges, and refers to the fact that many applications have been made to him to grant dispensations, enabling degrees to be conferred "upon the plea of emergency." This he "almost uniformly refused," because he thought "such applications should not receive encouragement, as more evil than good is likely to result from the practice, and that, when our Order is multiplying, we should guard well the approaches to our sacred Temple, and see that all

enter by the same gate, with all the forms and safeguards which prudence has suggested and experience approves."

He next considers the qualifications of candidates under four divisions: 1st, their circumstances; 2nd, their connections; 3rd, their moral qualifications; and 4th, their intellectual endowments.

He next discusses the relations existing between the Grand Lodge of Virginia and that called West Virginia, but as that matter is now settled, it is unnecessary to refer to it at length, as we give the following report of the Committee of the Grand Lodge of Virginia on the subject, the adoption of which by both organizations ends the dispute, and enables the Grand Lodge of Pennsylvania to recognize the "M.W. Grand Lodge of the State of West Virginia as a valid Masonic organization."

The Special Committee on relations with the Grand Lodge of West Virginia was presented, and after amendment adopted, in form following:—

The Committee appointed to confer with the Commissioners from the Grand Lodge of West Virginia, to this Grand Lodge, in reference to the differences existing between these Grand bodies beg leave to report:—That they have had a full and free conference with said Commissioners, and take great pleasure in stating that the spirit manifested by the Grand Lodge of West Virginia towards this Grand Lodge, is fully appreciated by this Committee; and while it is a source of deep regret that circumstances have occurred which, in the opinion of our brethren in West Virginia, justified them in forming a Grand Lodge, yet, in the spirit of fraternal feeling, and with an ardent desire to cultivate peace and harmony with all Grand Bodies, we are willing to recognize the Grand Lodge of West Virginia as a legally constituted body, upon their complying with the conditions heretofore prescribed by this Grand Lodge; and the said Commissioners being present, and having satisfied this Grand Lodge that the Grand Lodge of West Virginia has fully complied with the conditions aforesaid, or is now ready and willing to comply with the same; be it therefore

Resolved, That this Grand Lodge hereby recognizes the said Grand Lodge of West Virginia, and extends to her our fraternal and Masonic recognition, and cordially recommends her to all other

Grand Masonic Bodies in correspondence with this Grand Lodge.

"Resolved, That the political boundaries of a State being definitely given and decided upon, fixes the Masonic Jurisdiction of the Grand Lodge of that State, except in so far as rights may have rested under charters heretofore lawfully issued.

Resolved, That the political status of the Counties of Jefferson and Berkley, being at this time undetermined, the Grand Lodge of Virginia will, for the present, retain her jurisdiction over such Lodges in said Counties as desire to report to this Grand Lodge; but will authorize the opening of no new Lodge in either of said Counties until their status is definitely settled, it being understood that the Grand Lodge of West Virginia shall on their part be subject to the like restrictions.

"Resolved, That inasmuch as the original Charters, which emanated from this Grand Lodge to the Subordinate Lodges in West Virginia have been formally surrendered to this Grand Lodge, but the said Subordinate Lodges have earnestly asked that they may be returned to them, to be laid up in their archives as mementoes of the past, therefore

"Resolved, That the said Subordinate Lodges be permitted to retain the said old Charters.

"Resolved, That this Grand Lodge recommends to all its Subordinate Lodges in the territorial limits of West Virginia to surrender their present charters to, and ask new charters from the Grand Lodge of West Virginia.

After the adoption of this report the Right Worshipful Brothers B. F. Martin, Deputy Grand Master, and Robert White, Grand Senior Warden of the Grand Lodge of West Virginia, and Commissioners from that Grand Lodge to the Grand Lodge of Virginia, were received and properly saluted.

The Report of the Grand Treasurer exhibits the amount paid by the Subordinate Lodges, for the year 1868, to the funds of the Grand Lodge, to be 4,108 dollars, whilst there remains yet unpaid the sum of 1,106 dollars.

From the peculiar situation of Virginia, we cannot tell how many working Lodges there are in this jurisdiction. There appears on the roll of the Grand Lodge 339, many of which make no

returns, and are unrepresented in the Grand Lodge.

DISTRICT OF COLUMBIA.

The Grand Master in his annual address returned thanks to the Great Architect of the Universe, for the many mercies bestowed upon them during the past year. The address was a short one, as he said "the past year has not been marked with anything very special amongst us. Masonry has kept us with the general growth of our territory. Dispensations have been granted to form two new Lodges." One of these was in Alaska. It is located at Walla-Walla, and is named "Blue Mountain Lodge."

The Grand Master declined re-election. Bro. Benjamin E. Lombard was elected Grand Master for the ensuing year, and was duly installed.

The Grand Lodge of Washington have established a Library.

The financial affairs are in good condition. The total receipts for the year 1868 were 958.00 dols. Balance on hand, 746.50 dols.

A motion was made to rescind a portion of a report of a Committee which had been received and adopted at the Communication of 1867. The Committee decided that it could not be done; they thought it "an attempt to expunge from a record which is complete in itself, and which the Grand Communication was authorized to make. It is a style of reconsideration and undoing of work done by competent authority which, if sanctioned, becomes a precedent for destroying records, not sanctioned by Masonic authority and usage."

Number of Lodges, 10; U. D. 2; Master Masons enrolled, 348; Fellow-Crafts, 15; entered Apprentices enrolled, 23; initiations during the year, 38; passed, 28; raised, 25; rejected, 20; died, 4.

CONCERNING THE BEARING OF BURDENS.

"Bear one another's burdens, and so fulfil the law."

No passages in the First Great Light of Masonry are so full of illustrations of some of the phases of the beautiful ethics of Masonry, as the incompar-

able sixth chapter of heroic Paul's epistle to the Galatians.

"Come, let us contemplate them—
They are worthy of a thought,
With the highest, and the lowest,
And the rarest, they are fraught."

Let those Masons—and, thank God, there are such—who look below the surface of our theories, lectures, and covenants, for the substance of Masonry, of which those things are but the shadows, reflect but a moment on the suggestive motto which prefaces our present writing, and they will see that in the light of the lessons inculcated by our obligations, we cannot "fulfil the law" except we do "bear one another's burdens." Various as are the faces of men, are the burdens of our brethren. Boundless is our capacity to lighten these cares, even while we recognize the fact that "each one shall bear his own load," if we but yield ourselves unreservedly to the wooing—whose name is also inspiration—of the ethics of the institution. We do well, and deserve to be called faithful Masons, if we remember the injunction to "weep with those that weep," and in thus mingling our tears with theirs, and giving them hearty sympathy, in some sense bear their burdens. We do well if, when a brother is bowed down to the very dust by reverses, against which he struggled manfully and in vain, we lend him a helpful hand, and kindly, and not patronisingly, we assist in lifting him up, and so help him to bear those burdens for which, else, his strength was insufficient. We do well, if we forget not to defend a brother who has been "wrongfully traduced;" if we care for the widow and the orphan; if, in season and out of season, we courageously maintain the honour of the institution as against all factious maligners; and if, as far as in us lies, we do our very best to promote order, harmony, and good fellowship among the craft, and thus assist in making the pathway of life smoother, and its Masonic illumination brighter than it would have been had we not have lived. We do ill, and are in no sense faithful servants, if we do not all this and more; for then we do not bear one another's burdens, and therefore do not fulfil the law. Business men, harrassed by care, men of affairs dominated by ambition, overworked mechanics, whose lives seem one long and

unequal warfare with fate, brethren all:—to each of you much has been given, and, masonically speaking, of each of you much shall be required. Pause, and ponder the beautiful text on which we base this brief lay sermon; think of the opportunities that are on the right hand and on the left; analyze the covenants which bind you to all, and all to each, and then resolve to act.

"So then, as we have opportunity, let us do good to all, especially to those who are of the household of the faith."—*Evergreen*.

MASONIC JOTTINGS.—No. 53.

BY A PAST PROVINCIAL GRAND MASTER.

ASTROLOGY, ALCHEMY.

As Astronomy owed much to Astrology, and Chemistry to Alchemy, so our Masonry may owe much to ancient Masonry, although it was not true Freemasonry.

FIRST NOTION OF UNIVERSALITY.

In our Freemasonry the first notion of Universality is discerned in the year 1723, when there was an expansion of its Religion, the Christianity of the Church of England, and of certain Sects giving way, and general Christianity taking the vacant place.

OBLIGATION ON INITIATION.

Our Obligation on Initiation being a Christian Obligation, rendered it necessary to find some other form of obligation for candidates who are Jews, Mahommedans, Parsees, and Natural Theists.

OLD SCOTCH MASONRY.

A Brother, writing from Edinburgh, observes that if a Contributor is right in the assertion he makes that Christian Masonry is not a true Freemasonry,* then it follows that none of the old Scotch Masonry was true Freemasonry.

MASONS, PHYSICISTS.

An octogenarian Brother writes that during his long experience of our Institution, Masons have

always discussed their rival theories the ones with the philosophic calmness and temper with which Physicists would discuss the emanation and undulation theories of light. My venerable brother, however, mentions one exception; but it is better that what he writes of it should not be made part of this jotting.

THE OLD LECTURES, THE CHARGES OF 1723.

A distinguished Brother thinks that dissatisfaction with the Christianity of the *Old Lectures* produced the Christianity of the *Charges of 1723*.

OUR MYTHS AND LEGENDS.

Our myths and legends are the part of our History lacking evidence; they are by no means valueless on this account.

NATURE'S WORKS.

The man whom Nature's Works can charm, holds converse with the Glorious Architect of Heaven and Earth.

OUR FREEMASONRY AT THE REVIVAL AND FOR SEVERAL YEARS AFTERWARDS.

A member of Grand Lodge thinks it plain that at the Revival, and for several years afterwards, our Freemasonry was a particular Freemasonry only, and that its Religion was the Religion of its predecessor.

MASONIC NOTES AND QUERIES.

OUR MYTHS, TRADITIONS, AND LEGENDS.

Dear Brother,—Twice only, if my memory fails not, has my opinion respecting our Myths, Traditions, and Legends appeared in the pages of our periodical, once in January, 1868, and again in July of the same year.

In January there was one of my usual communications, the words are as follows:—"I would on no account separate from our Freemasonry its Myths and Traditions. Moral and religious tales are not the less edifying because the events related there have not actually occurred. No one who reads the 'Freemasons' Magazine,' and who thinks, can fail to notice the excellent use made of our myths and traditions at important meetings of the Craft by zealous and eloquent brothers. All who listen to those brothers ought surely to go away better Masons and, therefore, better members of society."

In July there was a paper from my memorandum book, "Our Freemasons regard the Myths and Legends as our Church regards the Apocrypha. It finds in them 'example,' but it applies them not for 'establishment.'"—CHARLES FURTON COOPER.

* See *Freemason's Magazine*, vol. 23, page 231.

JEWISH MASONS IN KENT, 1853-1860.

"A Correspondent" is much mistaken. During my Provincial Grand Mastership of Kent, 1853 to 1860, on the occasion of the annual Festival, the Jewish brothers always formed part of the Grand Lodge procession to a Christian cathedral or church, and were present there at Christian prayers and at a Christian sermon.—CHARLES PURTON COOPER.

A THEORY.

Scruple not to abandon a foolish theory, but beware of attempting to amend it.—A PAST PROVINCIAL GRAND MASTER.

AN OPINION.

"A London Correspondent" likens, an opinion which is not accompanied by reasons to, an anima stricken with barrenness, or a tree bearing no fruit.—A PAST PROVINCIAL GRAND MASTER.

MASONIC RIVALRY IN GLASGOW.

There has been a great struggle going on for long among several of our Scottish lodges for precedence in point of antiquity, while the wonderful *discoveries* that are sometimes made in order to prove an immense pre-historic foundation, are often rather curious. One of the latest—which, however requires, and it is to be hoped will get further, explanation—is in reference to the Glasgow St. Mungo's Lodge, No. 27, and its new fates, of "1051." On looking over the list of Scottish Lodges for years back. I find the date of St. Mungo's Lodge given as "1729," yet shortly since was shown a large and gorgeously painted silk banner with the inscription in large gold letters upon it. "Glasgow Lodge St. Mungo, 27, A.D. 1051." This new date, therefore, assumed by the St. Mungo Lodge throws the Glasgow St. John's with its "Malcolm Canmore" fraternity and pretended "813th Anniversary" completely into the shade, for does not "1051" carry us back to the classical times of the immortal Macbeth? Consequently the query arises has the St. Mungo Lodge lately "discovered" a charter of *Macbeth's* in their favour, or how comes "1051" to be on its banner?—LEO.

BIBLIOGRAPHY OF SECRET SOCIETIES AND OCCULT SCIENCES.

The "Athenæum" contains the following:—"An admirable catalogue of works on the Occult Sciences has been printed at Moscow, to the extent, however, of only seventy-five copies. The works catalogued comprise a portion of the valuable library of Count Alexis Uvarov, containing altogether about 70,000 volumes. This library is particularly rich in rare works on the Occult Sciences, and therefore the Count's librarian, M. A. Ladrague, has thought fit to commence a projected Catalogue of the whole library with this portion of it. It is entitled 'Sciences Secretes,' and contains 1,883 articles, classified as follows: Theosophy; Illuminism; Secret Societies, both philosophical and political; Writings against these; Freemasonry; Templars; Rosicrucians; Brothers of Asia; Illuminati; Carbonari, &c; Alchemy; Spagirc Medicine, or Chemistry; Magic, Cabala, Demonology, Divination, Dreams, Astrology,

Prognostics. This classification is followed by an alphabetical index of authors, translators, and commentators, and by an alphabetical index of the titles of anonymous works.

BROTHERS OF ASIA.

What were the Brothers of Asia referred to above? Were they a Russian Secret Society?—B. A.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

NEW MASONIC HALL, GLASGOW.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother.—There is a certain propriety in everything, and of course also in Freemasonry. Now in getting up and decorating a Masonic Hall, such, we should expect, would be done in conformity with the purpose for which it was intended. That such however has not been done in the case of the new Hall of the St. John's Lodge, Glasgow will appear from the following description of it, as given in the "Building News" for January 6th., which shows only too plainly that the R.W.M., spoke truly when he said at the consecration "the Masonic emblems had been departed from!"

I am yours fraternally,

M.

TO THE EDITOR OF THE BUILDING NEWS.

Sir.—I observed at page 492 in your last number a notice anent the new Hall of St. John's Lodge, Glasgow, in which are several mistakes. I am not aware that said Hall really stands 'due east and west,' for upon consulting a large map of Glasgow, I find that, as it fronts Buchanan Street, it must have a considerable dip towards the south at the east end. Then the chair for the Senior Warden is at the *west* end, not at the 'east' and there is no 'Grand' but a Junior Warden. However, these are only small verbal errors: the chief point of interest is the Hall and its decorations, which, in my opinion, are anything but satisfactory. Freemasonry delights in holding by what it calls 'the ancient landmarks'; or established usage—these, however, have in this case been discarded, and instead of the approved emblems, symbols, &c., being employed in an able, appropriate, artistic, and, if possible, improved manner, we find only a paltry, gaudy copy of an Egyptian tomb!

What on earth an Egyptian tomb, or temple either for that matter, has to do with a Freemasonic Hall, I know not, more especially the hall of a lodge which prides itself upon being such a purely Craft lodge. Were the St. John's Lodge intending to revive the 'Egyptian Masonry' of the notorious Cagliostro, which flourished for a short time, about eighty years ago, or to practise the rite of Misraim, or something similar, we might see cause why Egyptian symbolism should be copied, and gilded wooden Sphinxes, &c., introduced, but as we understand such is not their intention, we must consider their innovation a great mistake. Even the manner of carrying out the work is anything but good; the cornice is all executed in paint, and is most unnecessarily broken into six differ-

ent places, to the height of about nine inches, by six large ventilators, so shown off as if each one had a large poster on its breast with the inscription 'I am a ventilator!' Then as a representation of 'chaos' we have the circles of a shooting-target with a thunderbolt striking the bulls-eye; and for 'light' we find a large gowan, or 'sun' about two feet in diameter pasted up against a lot of dirty muslin alias 'clouds' I suppose; the effect being rather more allied to the ludicrous than the sublime. So much for Masonic artistic decoration and architectural forethought and propriety in Glasgow!

I sincerely hope that any such sham gingerbread work will not be again attempted in Glasgow. It may perhaps please the vulgar and ignorant to see a lot of gaudy flaming colour stuck-up all around them, but any person of good taste is sure to be disappointed.

The proper plan to have done would have been to improve upon St. Marks, just as the old thirteenth century cathedral builders did upon the works of their predecessors: and paltry copying, or attempted revival of an old dead style, is seldom satisfactory. We might as well go back to the old Egyptian style in the carriage of our goods.

I am, &c.,
MASONICUS."

BRO. W. E. WALMSLEY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It was but yesterday evening I read the obituary notice contained in your paper of the 17th of December last on my (supposed) death.

Permit me to offer my especial thanks for the very kind and brotherly feeling evinced by you in your notice. It is far to flattering, my poor merits are quite unworthy of such friendly eulogy.

In announcing in the "Times" the death of my brother, Henry Walmsley (which happened on the 25th of November), was added "Principal Clerk for Bills of the House of Lords," an office for many years held by me, but which had been granted to my brother on the 21st of July, 1866, by Sir John George Shaw-Lefevre, the Clerk of the Parliaments, who on that day had nominated me to the office of Clerk of the Journals of the House of Lords (which had been in abeyance since 1849).

Negligence on the part of the proper authority to correct the Imperial Calendar in respect of these appointments has doubtless led to the mistake, which first appeared in the "Civil Service Gazette" reporting the office of "Principal Clerk for Bills of the House of Lords, vacant by the death of W. E. Walmsley."

I am sorry to intrude myself upon you, but your very kind article necessitates thanks on my part which thanks I sincerely offer.

I greatly regret the error into which you have been led.

Believe me to be

Dear Sir and Brother,

Yours fraternally,

†WILLIAM ELYARD WALMSLEY, 30°.

THE LEGAL OBLIGATIONS OF OUR LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother.—I am glad to see attention called, in the article at p. 21, to the legal registration of our lodges. We often speak of the loyalty of Masons, and we certainly ought not to omit the observance of those laws which we distinctly and especially pledge ourselves to obey. I have long since called attention, by a letter addressed to the proper department, to the provisions of the 81st and 82 Victoria, cap. 72, part 2, paragraph 8. But my communication has received no attention. An offence against this act is committed by every lodge in the kingdom.

LUPUS.

[We append the extract from the Act referred to by our Correspondent.—Ed. F. M.]

81st and 82nd Vict. cap. 72, part 2, par. 8.

Where before the passing of this Act an Oath was required to be taken on or as a Condition of Admission to Membership or Fellowship or Participation in the Privileges of any Guild, Body Corporate, Society, or Company, a Declaration to the like Effect of such Oath shall be substituted; provided that if any Two or more of the Members of such Guild, Body Corporate, Society, or Company, with the Concurrence of the Majority of the Members present and voting at a Meeting specially summoned for the Purpose, object to any Statement contained in such Declaration on the ground of its relating to Duties which by reason of Change of Circumstances have become obsolete, they may appeal to One of Her Majesty's Principal Secretaries of State to omit such Statement, and the Decision of such Secretary of State shall be final.

MASONIC SAYINGS AND DOINGS ABROAD.

Here is another evidence of "What is Masonic Charity." Those who believe the giving of a few pence to some applicant is charity, will, if they read below, learn what constitutes that great Masonic virtue, Charity:—

"The Masonic Widows' and Orphans' Home" of Kentucky, the corner-stone of which was laid at the meeting of the Grand Lodge in October, 1869, was recently dedicated with great ceremony at Louisville, during the session of the Grand Lodge. This home has been inaugurated and carried forward with a will over all obstacles; and when the building is erected, according to the designs, it will be one of the largest and most magnificent edifices of the kind in America. The Grand Lodge has appropriated thirty per cent. of the Grand Lodge dues to the Home."—*Ritual*.

The Board of the Grand Lodge of New Brunswick has kept steadily in view the subject of a Masonic Temple. The great necessity existing for the erection

of a Temple in the City of St. John, devoted to the interests of the fraternity, is felt more and more keenly as the membership of the Craft increases. In addition to the fact that Members of the Board have individually given the subject much thought, a committee was appointed, consisting of Bro. Marshall, the President, Bro. McNichol, the Vice-President and Secretary, to visit and report upon sites, terms of sale, purchase money, &c. The committee repeatedly examined several sites in different parts of the city; and reported to the Board. The result thus far has been, that the Members of the Board, weighing carefully the interests and requirements of the Craft, present and prospective, and acting on their best judgment, have agreed in the selection of a site which they believe will be approved by Grand Lodge. Several considerations, however, which it would be impolitic to make public, rendered the completion of the purchase, up to this time, impossible, nor can the transfers be perfected owing to a short further delay. But the Board confidently entertain the hope and belief, that during the present year, a site will be secured, and the necessary steps taken to commence operations,—and at a cost, in all, estimated at (say) thirty thousand dollars. This the Board believe can be done, and a building erected adequate to the demands of, and creditable to, the Craft—with the probability of a fair income to be derived in a short time,—and all without too seriously involving this jurisdiction in pecuniary anxieties and liabilities so early in its career. Schemes for the erection of Public Halls, Academies of Music, Temperance Buildings and Masonic Temples, in a City like St. John's must meet, and have met, difficulties and delays scarcely foreseen, but none the less inevitable. But the Board are more than ever satisfied, that this laudable desire of the Craft can be gratified, and from the plans and information in their possession, they believe we are nearer the attainment of this purpose than many have reason to believe.

At the recent convocation of the Grand Chapter of Royal Arch Masons of Virginia, consent was granted for the formation of a Grand Chapter in West Virginia. We presume that a convention will be held, and steps taken for the formation of the new Grand Chapter at an early date.

ABOUT MUSIC IN LODGES.—A few weeks since we stated the fact that under the name of "St. Asaph," some musical brethren had established a lodge in London upon the same plan as St. Cecile Lodge of this city, and Mozart Lodge of Philadelphia, in both of which lodges music is a peculiar feature.

An Illinois brother, on reading our announcement, wrote us to know whether we approved of musical lodges, evidently imagining from the wording of his letter, that everything was conducted, ritual and all, with music.

In reply, we should say that we highly approve of music in lodges. Nor is it a novelty, for in the oldest printed books on Masonry since 1717, we find our odes, and chants, among which nothing is more beautiful, than the installation ode of a Master of a Lodge, "When Earth's foundations first were laid." All the ceremonies are not conducted with music any more than are the services of a Church. The musical portion is carefully and prudently intermixed, and we hold that nothing can surpass in sublimity and grandeur, or be a more acceptable offering to the Great Architect of the Universe, than singing his praise. This was the principal element of true devotion in the Temple, when the glory of the Lord filled the house; one hundred and thirty priests, with trumpets, &c., sounded the praise of Jehovah; the Levites, arrayed in white linen, stood at the east end of the altar of Incense, the voices of the vast multitude rang through all of its hallowed apartments, and flooded in undulating cadence along its secret arches the inspired songs of David, and we believe there is no other society can enter more deeply into this part of worship than the Masonic.

We have many good singers in our midst, and their voices are often accompanied with the sweet tones of the organ. David, the father of King Solomon, says: "Make a joyful voice unto God, all ye lands, sing forth the honours of His name, make His praise glorious." (Ps. 76: 1, 2.) Oh, come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." (Ps. 95: 1, 2). "Oh sing unto the Lord a new song; sing unto the Lord all the earth; sing unto the Lord, bless His name; shew forth his salvation from day to day." (Ps. 96: 1, 2.) "Let everything that has breath praise the Lord, for His mercy endureth forever."

Now, as Freemasons' Lodges are but Temples of the Most High, to whom they are dedicated, we hold that it is highly proper to mingle music with the other solemn portions of the ceremonial.

The annual report of the Grand Lodge of New Brunswick contains not only a list of all the lodges in the jurisdiction, with times and places of meeting, but also a complete list of officers and members of each lodge, and the number initiated, passed, raised, joined, re-instated, withdrawn, died, suspended, and excluded during the year.

The story, which has been going the rounds of the English and American Masonic press, that the Grand Master of Ohio had arrested the Charters of "Bethel" and "Warren Lodge, No. 255," for working on Sunday, and which has given rise to a number of smart and cutting sayings respecting our sister Grand Lodge, is, we are glad to state, officially denied by the *Masonic Review*. The Grand Master has arrested no Charter on such a charge. There is no such lodge as "Warren Lodge, No. 255," and the whole story is a spurious manufacture.—*Record*.

THE WEDDING OF BRO. GEORGE WASHINGTON.

[In an old copy of "Appleton's Magazine" we ere-while came across the subjoined sketch. It will interest our readers, as always does anything connected with the life, habits, and labours of the good man and Mason, whose memory is revered amongst his countrymen.]

It is now some years since I visited a venerable edifice intimately connected with the life of an old man—old St. Peter's Church, in New-Kent county, Virginia, where Washington was married.

Let us leave for a moment the bustle, turmoil, and "rush," of the Iron Age, and go back to the last century, when life was more deliberate, solid and picturesque. The old church of which I speak takes you easily back, as you gaze at it; and there is the added interest of its association with the nuptials of Washington.

Old St. Peter's was built as far back as the year 1703, and is a long, low building, of "sun-dried brick," brought over from England, as was then the habit, with a steep roof, and wall embrowned by age. A square tower rises above the open vestibule, on a level with the ground, and in this tower is the vestry room, to which you ascend by a lofty flight of ancient and creaking steps. Crowning the tower is a sort of steeple, surmounted by crossed rods, bearing the letters, "N.S.E.W.," and the summit of all is a small portion of an old weathercock, which probably veered in the winds of the last century.

The surroundings of the time-honoured edifice are as antique as the building, which stands on its wooded knoll, with the sturdy air of a veteran, careless of "time and tide." On the bricks are carved names and dates by hands that have long crumbled. One of these dates in 1739. On a great tombstone beneath the oriel windows, walled up, for some reason, is a coat-of-arms, raised in bas-relief,—a shield, with a "lone star," upon it; above, a knight's vizard, with a coronet—of a duke or marquis, apparently—encircling it; and, surmounting all, the grinning head of a wolf. On this stone, dark and durable as was the marble of that epoch, is cut the date, "1716." Not a tracery has grown dim, not a letter or figure is indistinct. The wolf's tongue lolls out fiercely; his eyes glare; his teeth snarl. The rain and snow and sunshine have fallen for a century and a half on the knightly helmet, and the head of the wolf,—and neither rain, snow, nor sunshine has affected the iron surface.

These objects take you back to a remote period, very unlike the present, when buildings, tombstones, and all things, seem constructed of transient materials. Another memorial of old times is the grove of old oaks around the church. What picturesque scenes these must have witnessed! Beneath their spreading boughs, generation after generation, rolled the chariot of the old-time Virginians, drawn by their four horses, containing the squire,

his wife, and maidens and children, attending church. To these boughs were tethered the bridles of thoroughbred horses, ridden by gallant youths. Yonder the chariots discharged their burdens,—the pompous old lord of the manor, the good dame, his wife, and the little beauty, their daughter, in her great hooped dress, square-cut bodice, powdered hair, and red-heeled shoes, which she displays as she raises her silk dress and scarlet "petticoat," as they called it then. You may see still, in imagination, as she smiles and nods, slaying, with her bright eyes, the youths in embroidered coats, long waistcoats, and ruffles, who hasten to assist her, and contend for the touch of the small hand.

All that has passed away; the youths and maidens are long dead. The parson no more sweeps down the vestry stairs, or thunders or drones in his high, tub-shaped pulpit above the listeners in the lofty pews. Squire and dame, and parson and gallant lover, and little beauty, live only in the memory of the great oaks, which waved above them, wave still, and will probable rustle their leaves in the winds of another century.

Such is and was old St. Peter's Church—an interesting relic, to-day, of a time that is long dead; interesting, more than all, as I have said, as having been the scene of Washington's wedding.

The incident which led to that event is worth narrating, and is something of a comedy. I hope, in relating it, I shall not be charged with "irreverence" to the memory of a famous bridegroom. He was a man of lofty pride, august dignity—a very grand type of manhood. But he was a man, not a demi-god, and "fell in love" at least twice in his life, like the humblest of his species. This was his second love, and something of romance was connected with the origin of the affair.

It was in the spring of 1758. Mr. Custis, a planter, residing at his estate called "The White House," was riding out one morning, when he met, coming from the northward, a young gentleman of military appearance, excellently mounted, and accompanied by a gaunt old servant, or sergeant, who rode respectfully a few paces behind his master. The new-comers were Colonel George Washington, on his way from Winchester to Williamsburg, and his attendant, Bishop, formerly Braddock's body-servant, now his own.

Washington was twenty-five at that time, and a young man of great sedateness and dignity. He was in chief command on the frontier, and saw or thought little of the fair sex. But on this spring morning of 1758, his "time had come."

Mr. Custis greeted him, and invited him to stop at the White House. He would do so with pleasure, but it would be for half-an-hour only. His business was pressing; he must hasten on to see his excellency at Williamsburg. And, conversing, they rode back, and reached the White House. Here Washington dismounted and delivered his horse to Bishop, with orders to await him there; he would continue his journey in half-an-hour. Bishop saluted gravely, with hand raised to his hat; his master entered the house; and the half-hour passed—the old servant waiting patiently.

His master did not, however, make his appearance. The event was unheard of; Colonel Washington was the soul of punctuality; he was on pressing public business; what could be the meaning of this strange and unwonted delay?

An hour—two hours—passed. Colonel Washington did not reappear. But a servant came out, and delivered an order from him to the motionless old body-guard. He would conduct the horses to the stables; his master would dine, and possibly spend the night with Mr. Custis. Bishop obeyed—the world was clearly coming to an end!—and Colonel Washington was the guest of the owner of the White House.

On the next morning, Bishop, in obedience to orders to that effect, saddled the horses, and waited before the

door for the Colonel, who designed setting out, he said, immediately. An hour passed; the colonel did not appear. Two hours afterward, there were still no signs of him. Then the servant came again, and directed the horses to be led back; Colonel Washington would remain to dinner, and then continue his journey.

The day was far spent when the young soldier made his appearance, and vaulted into the saddle. Tall, vigorous, graceful, and with a certain loftiness of port, even then distinguishable, he was a gallant looking cavalier—one whom any woman might admire. One was gazing at him through the window—a young lady of about his own age, with rosy cheeks, bright eyes, hair carried back from the forehead, and a neck, resembling snow, above the square-cut bodice. The young colonel reined in his spirited horse, nearly throwing him upon his haunches, made a courteous salute with his right hand (it was nearly the attitude of a bronze statue of him afterward), and galloped away, thinking probably of the bright eyes and lips.

"Colonel George Washington, of Mount Vernon," had seen for the first time, Mrs. Martha Custis, the beautiful young widow, who a year afterward was to become his wife.

Tradition relates that the ceremony took place in old St. Peter's Church, which we have referred to in the beginning of this sketch. The scene was a brilliant one, and may interest the reader. It was in January, 1759. The Rev. Dr. Mossom, parson of the parish, attended in full canonicals, and the pair advanced, followed by a bevy of beauties and their groomsmen. Washington was clad in a suit of blue-and-silver, lined with red silk; his waistcoat was embroidered; his knee and shoe-buckles were of gold; his hair was powdered; and he wore a dress-sword. The bride was dressed in white satin, with rich point-lace ruffles; had pearl ornaments in her hair; pearl necklace, ear-rings, and bracelets; white satin shoes, with high heels and diamond buckles; and was followed, as has been said, by an array of beautiful and richly-dressed girls, leaning upon the arms of groomsmen, in costume as imposing. The vice-regal governor of Virginia, in a suit of scarlet, embroidered with gold, with huge bag-wig, and dress-sword, was seen in the midst of a number of officers of the English army and navy; and a great crowd of what were then called "the gentry,"—friends and relations of the bride and groom,—filled the church, all intent upon the "interesting ceremony." One personage has been forgotten,—Bishop the faithful old body-servant. He, too, was present,—tall, gaunt, solemn,—in scarlet with huge horseman's boots. With folded arms, and much emotion on his aged face, he gazed at the ceremony with the rest.

It soon ended, and the brilliant crowd flowed forth from the old church. Tradition relates that the bride, and as many of her fair attendants as could do so, entered the great chariot, which rolled off, drawn by its six spirited horses; while the bridegroom, fonder of horseback, mounted the splendid English charger bequeathed to him by Braddock, and cantered after the coach attended by a number of gallant youths.

Such was that picturesque scene in the life of the venerable "Father of his country." We see so much of the great soldier, statesman, and ruler, that it is pleasant to catch a glimpse of the lover and bridegroom. Why not? One phase of the individual,—the public and official phase,—presents only the profile; to obtain the full likeness, the other phase must be delineated, too. The unreasonable theory has been to regard George Washington as an abstraction of patriotism and virtue when he was a man like other men, with strong passions and human sympathies and infirmities. The result has been that he has failed, in a measure, to impress the heart. Men admire, but are chilled by him,—by that grand bronze statue under which a heart never beat.

Such an idea is a fallacy. Few human beings have ever felt more deeply than Washington. He loved warmly, and, if he did not hate bitterly, it was because his moral nature revolted from hatred, the sister of injustice, and his immense self-control enabled him to rule himself.

But this moral discourse is apart from the aim of the little sketch here presented. If that sketch be without "historic importance," it may claim, perhaps, the merit of being characteristic. The contrast, at least, is something. Few men are left of that man's mould, and our weddings to-day are prosaic. Blue-and-silver coats, with red silk lining, are not the fashion. Six-horse chariots have disappeared. The dress-swords have rusted away. All that brilliant life of the past has faded into the picturesque nineteenth century, and the poetry, splendour, and romance have all turned to prose.

But the great oaks and the old church, lost in the wilds of New Kent, are still there. Beneath the trees flashed that brilliant cortege of old days,—in that building George Washington placed the ring on the finger of his bride. All has passed away now; the stately and beautiful figures have long lain down in their tombs, but the stubborn trunks, with their leafy masses, and the church and tombstones, with their ancient inscriptions, remain to recall the life of the past.

REVIEWS.

The Great American Masonic Poem, "King Solomon's Temple."—Middlesbrough and Stokesley: Bros. Tweddell and Sons, 1870.

Messrs. Tweddell* have recently re-printed and issued this striking Masonic Poem in the shape of a neat pamphlet. The author of the Poem is Bro. Augustus J. H. Duganne, of New York, who contributed it to the "American Freemason."

Messrs. Tweddell deserve credit for the perception they have shown in selecting this admirable Masonic Poem for reproduction in this country: the beautiful allegory which pervades its flowing versification throughout; the happiness of its expression and allusions, commend it to the study and perusal of every member of the Order. We endorse the sentiment conveyed in the concluding lines of the Poem:—

"While the day hath light, let light be used,
For no man shall the night control!
'Or ever the silken chord be loosed,
Or broken the golden bowl,'
May we build King Solomon's Temple
In the true Masonic soul!"

Calendar of Masonic Meetings for 1871, in the Provinces of East and West Lancashire, Cheshire, Yorkshire, Cumberland, and Isle of Man, By Bro. G. Orme, P. Prov. G. Dir. of Cers., Lancashire East.†

Bro. Orme has succeeded in producing in the above, one of the most useful local Masonic Calendars which have come under our notice.

In a summarized, but very convenient form for reference, this local Calendar contains an epitome of Craft, Royal Arch, Mark Masonry, Knights' Templar, and other Masonic (and some perhaps non-Masonic), Meetings, in the above Provinces, together with other useful local Masonic information.

* One of the Firm being Bro. Geo. Markham Tweddell, F.S.A., &c., who will be familiarly known to our readers as a very old contributor to these pages.—Ed. F.M.

† The Calendar is supplied by Bro. G. Orme, Printer, Market Avenue, Ashton-under-Lyne.

THE MASONIC MIRROR.

* * All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the *MAGAZINE*.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager, directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

The Royal Standard Lodge of Instruction (No. 1298,) meets every Friday evening at 8 pm., at the Marquess Tavern, Canonbury. Bro. Wigginton, P. M., 902, W. M. 1298, President; Bro. R. Lee, Preceptor.

On the 28th ult, the noble Masonic Hall at Watford was totally destroyed by fire, caused by overheating the flue of the Corn Exchange buildings adjoining, which must have been badly or carelessly constructed, as the flue so closely touched the Hall, as to ignite the timbers of the latter. The conflagration commencing on the roof, allowed time enough for the lady proprietress to remove a great portion of the fittings, glass and furniture. The Watford fire brigade was soon the spot, but in consequence of the delay caused by the loss of time in obtaining water they were unable to save the building. The roof of the Corn Exchange is likewise destroyed. The Hall was the Lodge property, and built some 35 years since, and was insured for £600, and the furniture for £200, hence it is expected no great loss will be sustained by the Watford lodge. It is not yet decided where the lodge, chapter, and encampment will meet, until a new Hall is erected; but, most probably the meetings will be held at the Clarendon Hotel.

The first ball amongst the members of the Southwark Masonic Charitable Association for a Life Governorship in one of the Masonic Institutions will take place on Thursday, the 26th inst., at the Bridge House Hotel, London Bridge, at 8 o'clock, p.m. Brethren joining the same evening, are eligible

to participate in the ballot upon payment of the amount due, viz, thirteen shillings. Further information may be obtained of Bro. Meyer Loewenstark, (W.M., 73,) Honorary Secretary, 1, Devereux Court, Strand, London, W.C.

The first annual ball of the Constitutional Lodge, No. 55, will be held on Tuesday, 31st inst., at the City Terminus Hotel, Cannon-street, City. Gentlemen's tickets, 12s. 6d.; Ladies', 10s. 6d., including supper and refreshment during the evening (wines excepted). Tickets can be obtained of Bro. R. B. Atkins, W.M., 55, P.M., 829, and 1107, P. Prov. G., Reg. (Kent), at 10, St. Mary Axe.

We learn that our esteemed Brother, Dr. Beigel, the W.M. of the Tranquillity Lodge, No. 185, has lately been decorated by H.I.M. the newly-created Emperor of Germany, with the Iron Cross for bravery in the field of battle.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The Committee of Management of this Institution met on the 11th inst., at Freemasons' Hall, Bro. Major J. Creaton, V.P., in the chair; Bros. J. Hervey G. Sec.; W. Young, Benjamin Head, Walters, Joseph Smith, H. Browne, R. J. Spiers, E. J. Fraser, H. W. Hemsworth, J. R. Sheen, H. M. Levy, John Bellerby, and W. Farnfield (Secretary).

Eight males and four females were added to the list for election, and Bro. Farnfield read a report from the Warden of the Almshouses, stating, among other things, that Bro. Hemsworth's handsome present of wine, and also Bro. Thompson's present of store ale (through Bro. Biddenham, a steward), had been received, and were much enjoyed by the inmates at Christmas, and they all returned their best thanks for the same.

The Committee then adjourned.

The Annual Festival of this Institution will be held at Freemasons' Tavern, on the 8th of February. Bro. Colonel Burdett, Prov. G.M. for Middlesex, will take the chair.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The Quarterly Court of the Governors and subscribers of this Institution was held on Thursday, 12th inst., at Freemasons' Hall, Bro. John Hervey, G. Sec., V.P., in the chair. Bros. Major Creaton J. A. Rucker, Thos. W. White, W. Young, and E. H. Patten, Secretary were also present.

After the reading and confirmation of the minutes, the Treasurer was authorized to purchase £1000 Three per Cent. Consols, and the list of twenty-three candidates for election in April was approved. After which the thanks of the meeting were passed to Bro. Hervey for presiding, and the Court adjourned.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ENOCH LODGE (No. 11).—The Installation meeting of this ancient Lodge was held on Wednesday the 11th inst., at the Freemasons' Hall, Bro. Lewis, W.M. in the chair. There were also present Bros. Peter Matthews, C. Watson, W. Greaves, J. Dale, J. B. Ciabatta, Collard Moutrie, W. H. Honey, and H. Potter, P.M's. Bro. P. Matthews, who has been the Installing Master in this long succession of years, proceeded to install Br. G. J. Palmer, as Worshipful Master for the next twelve months. The ceremony was beautifully performed, and Br. Matthews was loudly applauded at its conclusion. The W.M. then invested the following brethren as his officers: Bros. Lewis, I.P.M.; C. Watson, P.M., Treasurer; Peter Matthews, P.M., Secretary; Stock, S.W.; Dalton, J.W.; M'Queen, S.D.; Webb, J.D.; Cressell, I.G.; Wright, D.C.; Collard Moutrie, W.S.; Venable, organist; and Woodstock. On the motion of Bro. Dale, P.M., seconded

by the S. W., a guinea was voted to a distressed brother, and the lodge was then closed. The Brethren afterwards sat down to an admirable banquet, and spent a most pleasant evening. Some delightful music was played with exquisite taste by Miss Moutrie on the pianoforte, and Miss Strangways and Bros. Patti Corri, Randall, George Perren, and St. Aubyn treated the brethren to some well-executed songs. The enjoyment of the visitors was particularly attended to by all the P.M.'s who were unremitting in their attentions throughout the evening. The W.M. proved himself an able president, and delivered the various speeches which were required of him in his new office with great ability. Bro. W. Young, P.G.S.B., replied for the Grand Officers, and alluded to his connection to the Enoch Lodge, in which he was initiated twenty-five years ago, and from which he seceded only to obtain honours, which he found as a Grand Steward and a Grand Officer. He was delighted to see so worthy a Brother as the W.M. placed in the chair, and he hoped every officer would see the necessity of becoming proficient in the knowledge of his duties. The W.M., acknowledging the toast of "the W.M." said that when he was initiated he resolved to become Master of the Lodge simply through working. He had not words at his command to express his gratitude to the brethren for the honour they had conferred on him by electing him, and he would justify their choice by working correctly, and endeavouring to maintain the dignity of Masonry and the interests of the Enoch Lodge. Bro. Matthew Cooke, P.M. (No. 23) replied for "The Visitors," and Bro. Lewis for the "I.P.M., and Bros. Watson, Matthews, and Moutrie, for the Treasurer, Secretary and Steward. Br. Binckes in replying for the Charities said that "Whatever varying opinions were entertained as to the excellences of lodges or of individual brethren, charity was a subject on which they all agreed. Freemasonry was founded on charity, a principle he hoped would be borne in mind by every brother who professed to belong to the Order. The Brethren should support the W.M. in the efforts he was about to make to assist the Boys' School, and enable him to carry in a good list.

Bro. Lewis, I.P.M., having responded for the P.M.'s, the Brethren separated.

MOUNT LEBANON LODGE, (No. 73).—This flourishing lodge celebrated the installation meeting on the 17th inst., at the Bridge-House Hotel, London Bridge. At 5 p.m. the W.M. Bro. T. H. Ebsworth, opened the lodge, assisted by all his officers. The minutes of the previous meeting being unanimously confirmed. A ballot was taken for Mr. Iretow, for initiation, and being in his favour he and Mr. Baguley were regularly initiated into the secrets and mysteries of the craft, by the W.M. in his usual able style. Bro. D. Rose, I.P.M., then took the chair, and the W.M. Bro. F. H. Ebsworth then presented Bro. Meyer A. Loewenstark, S.W. and W.M. elect, to receive at his hands the benefit of installation. The usual ceremonies being performed, the brethren retired and a Board of Installed Masters was formed, and Bro. Meyer A. Loewenstark was then declared duly installed in the chair of King Solomon. The brethren was then re-admitted and saluted the new W.M. according to ancient custom. He then appointed his officers as follows:—Bro. F. H. Ebsworth, I.P.M.; Free, S.W.; Grace, J.W.; Dusek, S.D.; Harman, J.D.; Gomine, I.G.; Wilkins, D.C.; Batten, W.S.; Donkin, P.M., Sec.; Harris, P.M., Treas. Bro. D. Rose, the Installing Master, then gave the usual charges in that beautiful and impressive manner which renders the installation ceremony so sublime. The lodge was then called off, and about seventy brethren adjourned to the banquet, which was presided over by the W.M., at which the usual loyal toasts were proposed in short but well chosen remarks. In introducing the toast of the P.M.'s he presented Bro. F. H. Ebsworth, the I.P.M., with a very handsome 18 Carat Gold Halimarked, Six Guinea, P.M. Jewel, voted to him by the lodge for his efficiency in the chair, and his courtesy and kindness whilst presiding. The jewel, which is certainly a master-piece of the goldsmith's art, was manufactured at the atelier of Messrs. A. D. Loewenstark and Sons. On the lodge being resumed the sum of twenty guineas was voted to the charity fund of the lodge; and Bro. Frederick Timms having presented the lodge with a very handsomely bound album to hold the Photographs of the members, and arranged to photograph each member free of expense, a vote of thanks to him was carried and entered on the minutes. Amongst the visitors we noticed, Bros. Patten, P.G.S.B., Sec., Girls' School; Fred. Binckes, P.G.S., Sec. Boys' School; Lazarus,

P.P.G.S.W., Wilts.; Maidwell, 27; Reed, 69; Mackney, 134 Hunt, 463; Verry, S.W., 554; Stiles, 554; A. D. Loewenstark, P.M., 548, P.M., 783, P.Z., 73, P.Z. 185; J. W. Avery, P.M., 619, P.M. 1178, M.E.Z. 73; Moorecroft, 780; Allaop, P.M. 879; Skarfe, Mutter, and Meggit of 890; Palmer, S.W. 1329, and others. In addition to the officers, the members present were, Bro. Sabine, P.M.; Melbourne, Keeble, Cooper, Chepperfield, Franklinberg, George Wilkins, Hager, Mercer, Bayden, Phillips, Dudley, Jacobs, Williams, and others.

LODGE OF HONOUR AND GENEROSITY (No. 165).—The regular meeting of this Lodge was held at the London Tavern, Bishopgate Street, on Tuesday, 17th inst., present Bros. Henry Thom W.M.; E. S. Earle, S.W.; W. B. Church, S.D.; W. G. Lemon, J.D.; W. W. Aldridge, P.M.; G. G. Prideaux, P.M.; E. H. Smith, P.M.; R. C. Driver, P.M. Secretary; W. M. Westall, Treasurer, P.M.; W. F. Smith, P.M.; H. T. Cole, P.M.; John Kendall, P.M.; Sunley, Hue, Robinson, Lovelock, Coles, Lewis, and F. R. Syms. The visitors present were Bros. R. Back, 265; A. Perrott, 500; Lord Tenterden, P.M. 255; A. Macdonald, P.M. 255.—The minutes having been read and confirmed, the bye-laws were read and ordered to be entered on the minutes. Mr. Robert Romer, and Mr. Frederick Richard Syms were balloted for and initiated. Bro. E. S. Earle was duly elected as W.M. for the ensuing year; Bro. Westall was re-elected as Treasurer, and Bro. Grant as Tyler, for the ensuing year.

OLD CONCORD LODGE (No. 172).—The brethren of this Lodge met on Thursday, 3rd inst., at the Freemasons' Hall, Great Queen-street, Lincoln's Inn-Fields; Bros. Morrin, W.M.; George King, Sen., P.M., as S.W.; Holland, J.W.; Jabez Hogg, P.M., Treasurer; J. Emmons, P.G.P., P.M. and Secretary, and P.M.'s Dixon, Gurton, and others. Bro. Holland, J.W. and W.M. Elect, was presented to the Lodge, and was duly installed into the chair of K.S. by Bro. Emmons, P.G.P., in a very efficient and impressive manner. The W.M. having been saluted according to ancient custom, invested his officers as follows:—Bros. Silk, S.W.; R. Lawson, J.W.; Dixon, P.M., Treasurer; J. Emmons, P.M., Secretary; Dotteridge, S.D.; Webster, J.D.; Manger, I.G. A very elegant P.M.'s jewel was then presented to the retiring W.M., Bro. Morrin, in recognition of his valuable services as W.M. during the past year and for the high estimation he is held in by every brother in the Lodge. It was then announced that the annual ball of the Old Concord would take place early in February. The Lodge was then closed, and the brethren sat down to an excellent banquet. On the removal of the cloth, the usual loyal and Masonic toasts were given. The toast of "The W.M." was proposed by Bro. Morrin, I.P.M., who suitably responded. The toasts of "The Visitors" and "The Wardens" followed. Bros. Silk and Lawson severally returned thanks. During the evening, some very capital songs were sung, and the Tyler's toast concluded a very enjoyable evening.

LODGE OF TRANQUILITY (No. 185).—The regular meeting of this Lodge was held at Radley's Hotel, New Bridge Street, on Monday, 16th inst., present Bros. Harfeld, P.M., as W.M., (in the absence of Dr. Beigel, who is with the German Army in France) Louis Barnett, S.W.; Bloomfield, J.W.; Peartree, jun.; P. Levy, Hon. Sec.; H. Abrahams, S.D.; N. Moss, J.D.; Dr. Schnitzlas, I.G.; Knapp, Organist; P.M.'s Holbrook, M. Harris, L. Isaacs, S. J. Ross, N. Harris, Algernon E. Sidney, and about thirty other brethren. Bros. F. Waters, W.M., 1309; and Lewis Lazarus, 188, were present as visitors. Bros. Lazarus and Minuto were raised to the degree of M.M., and Bros. Lyon, Constable, and Ross, passed to the degree of F.C., in an effective style, much enhanced by the music appropriately introduced by the Organist. Bro. Louis Barnett, S.W., was elected unanimously as W.M. Bro. Peartree was re-elected Treasurer; Bro. Vesper as Tyler. The Auditors and Committee of the Benevolent Fund were also re-elected.

ST. PAUL'S LODGE (No. 194).—The brethren of this lodge met at the Cannon Street Terminus Hotel, on Tuesday 17th inst. Present:—E. S. Eves, W.M.; E. H. Sparks, S.W.; W. Aldridge, J.W.; R. M. Veal, P.M., and Treas.; Robert Fowler, P.M., and Sec.; G. Fowler, S.D.; S. Werton, J.D.; F. Gordon Brown, I.G.; John Harper, Chas. Wilson, J. Watson, H. Ren-

shaw, F. Renshaw, E. Randall, W. J. Ford, George Wells, W. G. Temple, H. H. Woodbridge, W. Vark, W. Clapton, Saxon, and Hooper, P.M.'s. Bros. John Hervey, P.G.D., G.S.; Henry Parker, 435; Arthur Gilbert, 273; R. Avery, 766; Frederick Walters, W.M., 1,309; E. Bage, W.M., 167; E. Loates, 624; and J. J. Orgill, 72. Bros. Henry Garrod, P.M., 177, 220, 739; G. F. Cremer, J.D., 180; Richard Spencer, P.G. Steward, were present as visitors. The business included the installation of the W.M., (re-elected) for the ensuing year. Bro. H. H. Woodbridge was raised to the sublime degree of Master Mason. A P.M. jewel was presented to the W.M.

LODGE OF FRIENDSHIP (No. 206).—The brethren of this lodge met at the Ship and Turtle Hotel, Leadenhall Street, on Thursday 12th inst. Present:—Bros. E. B. Barnard, W.M.; George Collier, S.W.; Alfred Harris, J.W.; W. Ramsey, Treas.; Alfred Turner, Steward; John Ramsey, Sec.; H. Earles, S.D.; W. Coulbro, J.D.; John Gaywood, I.G.; R. Boyd, P.M.; F. G. Harrison, P.M.; H. M. Collier, P.M.; J. Stewart, P.M.; Thos. Seaborn, J. Walters, Thos. Taylor, A. R. Ramsey, W. Clifford, W. Medcalf, S. Gamman, C. T. Parsons, and others. The visitors present were Bros. Alfred T. Hunt, of Industry, No. 186; Philip Pound, of Eastern Star, No. 95; Benjamin Abbott, of Preston, No. 766; Jas. Rollinson, of Prosperity, No. 65. M. Beattie, M.D. was initiated, and Bro. Clifford was passed. Bro. John Ramsey then proceeded with the installation of Bro. G. Collier, W.M. elect, into the chair of K.S., who having been saluted in the usual form, proceeded to invest his officers as follows:—Bros. Alfred Harris, S.W.; Henry Earles, J.W.; W. Coulbro, S.D.; John Gaywood, J.D.; Samuel Gamman, I.G.; A. Turner, Steward. William Ramsey was re-invested Treasurer, and Bro. John Ramsey, Secretary, (each of the last two Brothers having now held his office upwards of a quarter of a century). At the conclusion of Masonic business, the brethren adjourned to the banquet, and an evening enlivened by excellent songs, speeches, &c., brought to a close this truly fraternal meeting.

WELLINGTON LODGE, (No. 548).—This lodge met on Tuesday the 10th inst., at the White Swan, High Street, Deptford. Being the night for the installation of the Worshipful Master, the lodge was remarkably well attended, and numerous visitors graced the meeting with their presence. The retiring W.M., Bro. Saegart, has distinguished himself during his year of office by a most assiduous attention to the duties which he invariably performed with great ability, and also by the resolution with which he on every occasion maintained and upheld the dignity and privileges of the chair of which he was the occupant. Having opened the lodge in the three degrees, the W.M. concluded his year's labour by conferring the privileges of a Master Mason on Bro. Russell. This having been accomplished, and a board of Installed Masters formed, the W.M. elect, Bro. T. H. Phillips, was duly installed into the chair according to ancient custom by one of the leading P.M.'s of the lodge, in whom correctness, dignity, and elocutionary power are happily combined. The officers for the ensuing year were next appointed as follows:—Bros. Comb, S.W.; Lambert, J.W.; Pain, S.D.; Yonlden, J.D.; Brown, I.G.; and Roberts, D.C. The Treasurer, Secretary, and Tyler were re-appointed. The usual address having been given, two candidates for initiation presented themselves, and the W.M. showed himself worthy of the position he occupied by the manner in which the first ceremony was worked, as well as in his presiding at the banquet table afterwards, at which about fifty brethren were present. Bros. Doughney, S.W., 79; E. Johnson, S.W., 140; George, 177; A. Videky, 534; Montague Scott, P.M., 765; and Simmonds, 871, were the visiting brethren, and Past Masters Lowenstark, Welsford, Bageshaw, Gale, West, &c., were present.

BRADON LODGE (No. 619).—A meeting of this lodge was held on Wednesday, at the Greyhound, Dulwich. Bro. Samuel Wells, W.M., presided, and was assisted by Bro. W. H. Green, S.W.; Capt. Arthur Smith, J.W.; W. Seaman, S.D.; J. Kinson, I.G.; P. R. Leeur, D.C.; A. P. Leonard, P.M., Sec.; H. Massey, P.M.; J. A. Green, J. Whitley, and R. J. Wood. Mr. Wright, the candidate for initiation, was not present, and the brethren adjourned to the banquet, and spent a very pleasant evening. Before they retired, a letter was received from the S.W., resigning the lodge, Bro. Capt. Arthur Smith, J.W., was thereupon heartily congratulated on the prospect he had of becoming the next Master of the Lodge. In reply, he said,

that if such good fortune awaited him, he hoped to be able to restore it to the state of happiness and prosperity in which he found it when he became a member of it.

BELGRAVE LODGE (No. 749).—The regular meetings of this Lodge was held at Anderton's Hotel, Fleet Street, on Wednesday, 11th inst at 5 pm. Present Bros.—Froud, Bunting, Grogan, Evenden, Ough, Bourne, &c., Past Masters; Wm. Heister, W. M. P. Parsons, S.W., E. J. Scott, S.D., J. Herbert, I. G., S. Home-wood, J. W., E. Harper, J. D., and about 50 other brethren. The visitors were Bros. P.M.'s Brown, 157, Jager, 453, Webb, 196; Cate and Brunaden, "Pioneer" Lodge, Iowa, America, and ten other Brethren from various lodges. Mr. John Jull, was initiated. Br. Barnard was passed, and Bra. Arno, Marchmont, Booker, and Burrell, were raised. The W.M., performed the duties of his office for the first time since his installation in November last. About £25 was collected at the Banquet, which followed the proceedings, by Bro. Pymm P.M., who has consented to represent Lodge at the 1871 Festival of the Royal Masonic Benevolent Institution.

PECKHAM LODGE (No. 879).—This Lodge met on Monday, 9th inst., at Bro. Scott's, the Maisemore Arms Tavern, Park Road, Peckham. Bro. A. Gard, the W.M., being prevented from presiding by official duties, the chair was assumed by Bro. W. G. Warren, P.M. and Secretary, who occupied the same from the opening of the Lodge until its close. The working of the three degrees was on the notice paper, but as the candidates for the second and third degrees were not present, the work was confined to the first, which ceremony he had to complete in its entirety a second time, as one of the two candidates did not arrive until the proceedings were nearly over. Previous to the closing of the Lodge Bro. Barton rose and claimed the attention of the brethren while he alluded to the admirable conduct of Bro. J. Allsopp, P.M. and Treasurer, who for several years had effectively discharged the duties of the Secretaryship of the Lodge, and had disclaimed to accept the usual allowance made according to usual custom, but he paid the same contributions as the other brethren during the long period in which the Lodge had been as it were struggling for existence. Now that it had a prosperous career before it, and was in independent circumstances, he thought that it was one of the very first of its duties to make an acknowledgment of its obligations to Bro. Allsopp. He therefore proposed that an appropriate jewel should be made and presented to the worthy brother at an early period. The proposition was cordially seconded by Bro. C. W. Kent, S.W., and unanimously carried. The Lodge was then closed, and a banquet followed to the satisfaction of the members.

MONTEFIORE LODGE (No. 1017).—The first meeting, since the installation, was held on the 11th inst., at Freemasons' Hall. The W.M., Bro. S. A. Kisch, presided, assisted by his officers, Bros. F. S. D. Phillips, S.W.; N. H. Braham, J.W.; Lewis Jacobs, Treasurer; E. P. Albert, P.M. Secretary; J. L. Rosenthal, J.D.; Funkenstein, D.C.; Blum, Steward, &c. The Lodge being opened, the minutes were confirmed. Bros. Blum and Fox were passed to the Second Degree, and Bros. Pereira, Scott, Rantenberg and Milner were raised to the third degree. Mr. Immanuel Hesse was initiated. The P.M.'s present were Rev. M. B. Levy, Pollitzer, Abrahams, Lazarus, De Solla, and Eskell. Visitors: E. Franklin, P.M.; S. Reckenheim, Hanbury, S. P. Daniels, G. Orient, &c. The following Brethren were also present:—Scott, Turner, Danziger, Wertheimer, Miers, Dalton, Meyer, A. Loewenstark, Grunbaum, Petit, Faenza, &c. An excellent banquet followed.

INSTRUCTION.

ISRAEL LODGE OF INSTRUCTION (No. 205).—The usual meeting of this Lodge of Instruction was held on January 1st., at Bro. Yetton's the Rising Sun, Globe Road, Mile-end. Bros. Hyman, W.M.; Field, S.W.; M. Davies, J.W.; Austin, J.D.; Ingle, I.G.; Yetton, Hon. Sec.; Barnes, Hickman, Barnard, Allen, and Elton. The ceremony of initiation was worked by the W.M., and the sections were worked by Bros. Yetton, Hyman, and another brother. The Lodge of Instruction was then closed.

CONFIDENCE LODGE OF INSTRUCTION (No. 193).—A meeting of this Lodge was held on the 4th inst., at Bro. Forster's Railway Tavern, London-street, E.C. Bros. M. Davis, W.M.

Barnes, P.M., S.W.; Sprague, J.D.; Maud, I.G. The minutes of the former meeting were read and confirmed. The ceremony of initiation was rehearsed and very ably worked by the W.M. and the officers, and the sections were ably worked by Bros. Barnes, P.M.; Felton and E. Gottheil, P.M. The Preceptor of the Lodge of Instruction, Bro. T. S. Mortlock, P.M., 186, was unanimously elected a joining member. The Lodge of Instruction was then closed.

PROVINCIAL.

CUMBERLAND.

WHITEHAVEN.—*Lewis Lodge*, (No. 872).—A meeting of this lodge was held at the Masonic Hall, on Monday, 9th inst., when the officers of the lodge were invested. The W.M. elect, the Rev. T. R. Holme, should have been installed on the occasion but in consequence of his absence from illness this formulary was dispensed with. The lodge was opened in due form by Bro. Robertson, and the business of the lodge being disposed of, it was closed in consequence of a banquet which had been announced by lodge 119 in commemoration of the Festival of St. John, and to which several of the members of Lodge 872 adjourned. Bro. Fearon presided and was supported right and left by Bros. Greaves, Cooke, Morton, Gibson, Spittall, W. White, McKelvie, Kenworthy, Wicks, &c., &c. The vice-chairs were occupied by Bros. Windross, S.W., and Dr. Henry, J.W. There was a large attendance, and the proceedings passed off remarkably well.

DEVONSHIRE.

DEVON.—*Sincerity Lodge* (No. 189).—The regular meeting of this Lodge was held at St. George's Hall, Stonehouse, on Monday, 9th inst., present Bros. R. Robinson Rodd, P.M.; R. Halliburton Rae, P.M.; T. S. Bayly, P.M.; F. P. Balkwill, P.M.; Roberts, J.W.; Coates, S.D., *pro tem.*; Coffin, J.W.; Bisset, J.D.; Rogers, Tyler; Bros. J. Latimer, M. M. Moon, G. Major, A. Simons, A. Latimer, J. Chapman, J. J. McCullen, Rodd, P.M., Burgess, and Clemens were present as visitors. Bro. McCullen was passed, Bro. Rodd acting as W.M. Bros. Latimer and J. Chapman were raised, Bro. A. W. Rodd, P.M., ably performing the ceremonies. A notice of motion was given by the Secretary of a proposition to set aside annually a portion of the income of the Lodge as a building fund, with the view of securing better Lodge accommodation.

HAMPSHIRE AND THE ISLE OF WIGHT.

COWES.—*Medina Lodge* (No. 35).—On Thursday 12th inst., the brethren of Medina Lodge, held their installation meeting. The Medina Lodge was established in the year 1731, consequently it is in its one hundred and forty-first year of existence. It is the oldest lodge in the province, and recently, by command of the late Grand Master of England, has been with the other Island Lodges, annexed to Hampshire Province. The brethren having assembled, Bro. J. R. Hall Smith, W.M., opened the lodge in the three degrees, and informed the brethren present, that a deal of business was before the lodge for transaction that day. Bros. Westbrook, Tait and Parnell, were then introduced, and having passed the necessary examinations were separately raised to the sublime degree of M.M. The W.M. then resumed the lodge to the first degree, when Mr. Pepper and Mr. Hurst, were initiated into the E.A. degree, which, having been completed, all the brethren below the rank of W.M. retired, and a board of Past Masters was formed, when Bro. O. Haxthausen, was duly placed in the chair, according to ancient custom. The brethren were then admitted, and the Worshipful Master was saluted in the three degrees, and proceeded to the election of his officers for the ensuing year:—Bros. J. Hall Smith, I.P.M.; J. G. Wheeler, S.W.; G. Jones, J.W.; J. R. Dawson, P.M., Sec.; C. Sari, Treas.; Hunter, S.D.; J. Netton, J.D.; C. Fellows, I.G.; D. White, Tyler. There being no further business before the lodge, the W.M. closed the same with solemn prayer, accordingly to ancient custom. The brethren then retired to the Dolphin Hotel, where a most sumptuous banquet was provided by the widow of the late Bro. Past Master Airs. The banquet was all that could be desired. The chair was occupied by the W.M., and the vice-chair filled by Bro. P.M. Giles. The chairman then

proceeded with the toasts, the first being "The Queen and the Craft," this was followed by "H.R.H. the Prince of Wales, PG-Master of England," "The Earl De Grey and Ripon, G.M., and the Grand Lodge of England," "The P.G. Master," "The F.G. Lodge," and the officers of the Lodge." We need not expatiate upon upon the various toasts, suffice it to say that they were drunk with a deal of brotherly feeling. The W.M. then proposed the health of Bro. J. Smith, I.P.M., and alluded in kindly terms to the duties that had devolved upon him during his year of office. Other remarks of similar regard were proposed and feelingly responded to, and the brethren passed the remainder of the evening in a most enjoyable manner. Bro. George Jones presided at the piano. The early hours of morning crept on and the brethren dispersed, having enjoyed one of the happiest evenings for a considerable time.

LANCASHIRE, (EAST.)

BLACKBURN.—*Lodge of Perseverance* (No. 345).—The brethren of this lodge assembled at the Old Bull Hotel on Thursday 5th inst., to celebrate the Festival of St. John the Evangelist, and to witness the installation of the W.M., by the V.W.D. Prov. G.M. of East Lancashire, Bro. William Romaine Callender, jun., who acceded to the unanimous wish of the brethren that he should perform the ceremony. There were upwards of eighty members and visitors present on the occasion, and among those holding high positions in the Craft we noticed the following brethren:—William Romaine Callender, jun., D. Prov. G.M., E. Lanc.; Thomas Clough, P.M., 345, P. Prov. Grand Reg., E. Lanc.; Franklin Thomas, P.M., 345, P. Prov. G. Reg., Oxon; Chas. Tiplady, P.M., 345, Prov. G. Treas., E. Lanc.; Richard Radcliffe, P.M., 346, P.S.G.D., E. Lanc.; Thomas Clarkson, P.M., 269, P. Asst. G. Dir. of Cer., E. Lanc.; Robert Hopwood Hutchinson, P.M., 345, P.S.G.W., E. Lanc.; Robert C. J. Duckworth, P.G. Steward, E. Lanc.; J. Proctor, W.M., 345; John B. Carr, P.M., 346; W. G. Hutchinson, P.M., 381; Thomas Hindle, W.M., 1,146; John Rigley, P.M., 346; William Ainsworth, W.M., 269; G. P. Hartley, P.M., 345; George Hargraves, W.M., 381; W. Boothman, P.M., 1,145, and W. F. Townley, P.M., 269. The lodge was opened in the first degree for the transaction of ordinary business and Mr. John Leaver having been balloted for and declared duly elected, was initiated by Bro. Thomas, P.M., after which, the lodge was opened in the second degree, and Bro. John Ingram was passed, the same distinguished brother performing the ceremony. The lodge was then opened in the third degree by the V.W.D.P.G.M., who immediately proceeded with the installation of the W.M. elect, Bro. Denis Towers. The ceremony was performed in a very impressive manner, the brethren present manifesting the greatest interest in the proceedings. The following brethren were appointed Office-Bearers for the ensuing year:—John Proctor, P.M.; R. C. J. Duckworth, S.W.; George Dearden, J.W.; Rev. C. Hughes, Chap.; Charles Tiplady, Treas.; Edwin Halliwell, Sec.; Robert Birkett, S.D.; Thos. Bramley, J.D.; John Rigby, Dir. of Cer.; H. Shuttleworth, I.G.; George Ellis, Org.; W. Thompson and W. Croft, Tylers. After the officers had been duly invested, and the ceremony of installation concluded, the brethren were called from labour to refreshment, and they accordingly adjourned to banquet, which was of the most recherché description, and placed upon the table with great taste. The banquet being over, the brethren again adjourned to the lodge room, where desert was provided. The chair was taken by Bro. Towers, the W.M., who was supported on his right by the V.W. Dep. Prov. G.M., and on his left by Immediate P.M., Bro. Proctor. The usual loyal and Masonic toasts were proposed and drunk with the greatest enthusiasm, after which the lodge was closed in harmony, and with solemn prayer at 11.15 p.m. The harmony and enjoyment of the evening were considerably enhanced by an excellent Glee Party, consisting of Bros. Birkett, 345; Yates, 462; Sanderson, 462; and Robinson, 269, (as Pianist) who rendered the musical portion of the programme in a way that left nothing to be desired. The Festival was one of the most successful ever held in connection with this lodge, and the brethren generally exhibited an earnest desire to testify their appreciation of the high character and Masonic qualifications of their newly-elected W.M.

LANCASHIRE (WEST.)

LANCASTER.—*Lodge of Fortitude* (No. 281).—The regular meeting of this Lodge was held at the Masonic Rooms Athe-

naum, Lancaster, on Wednesday evening the 11th inst. The chair was occupied by the W.M., Bro. J. Daniel Moore, M.D., P.P.G.S. of W., &c., who was supported by the following officers:—W. Bro. John Hatch, I.P.M.; Bros. W. Hall, S.W., W. Fleming, J.W.; W. Bros. J. Hatch, P.M. and Treasurer; E. Simpson, P.M. and Secretary; Bros. E. Airey, S.D.; W. J. Sly, J.D.; J. Harrison, I.G.; R. Taylor and Busfield, Stewards. There were also present P.M.'s Whimpray, Kelland, King, Hall, and about twenty brethren. The Lodge was opened and some general and special business transacted. The W.M. announced the death of Bro. Past Master Richard Stanton, and moved that an expression of regret at his decease should be entered upon the minutes of the Lodge, and an address of condolence forwarded to his widow. This was seconded by P.M. Kelland and carried unanimously. In accordance with a notice on the circular, calling the meeting, the W.M. moved that the sum of thirty pounds should be voted from the Lodge funds for a special charitable purpose, the circumstances requiring this assistance from the Lodge were explained and commented upon by Bros. James Hatch, P.M., E. Simpson, P.M., G. Kelland, P.M., and R. Bond, and the resolution was carried unanimously. Bro. William Hayes, F.C., having given proofs of his proficiency as a Fellow Craft Freemason, was in due course raised to the Third Degree by the W.M., after which the Lodge was closed in due form.

LIVERPOOL.—Harmonic Lodge (No. 216).—On Wednesday, 11th inst., the monthly meeting of the members of this Lodge was held at the Adelphi Hotel. The business brought forward was of a specially interesting character, the occasion being the installation of the W.M. and the appointment of his officers. Bro. Crook, who has so worthily filled the chair during the year, having retired and the honourable position of W.M. was conferred upon Bro. Joseph Skeaf, who was installed in a highly impressive and most efficient manner by Bro. James M'Kune, P.M. and P.Z. The officers who were invested by the W.M., and effectively charged by Bro. M'Kune were as follows:—Bros. John Jones, S.W.; John Beesley, J.W.; John Turner, S.D.; John Norman, J.D.; George Rigby Smith, Secretary; William Laidlaw, Treasurer; William B. Lennie, I.G.; John Maddock, M.C., and—Ball, Tyler. The Treasurer announced that the balance in hand for the year amounted to no less than £70, which shows that the Harmonic continues to sustain its well-earned name as a popular Lodge. Two candidates were duly initiated, the ceremony being conducted in the most satisfactory and admirable manner by the W.M. and officers. During the proceedings Bro. Jones, S.W., called attention to the sudden and lamented death of Bro. Lancelot Fleming, who had only been initiated at the last meeting of the Lodge. He alluded in feeling terms to the loss which the Lodge had sustained by the death of a brother who had given so much promise of being a most zealous and competent mason, and moved that the Secretary should be instructed to write a letter of condolence to the widow of the deceased. Several of the brethren present also spoke in high terms of the character and merits of the deceased, and the motion on being put to the meeting, was carried unanimously. After labour, an excellent banquet was provided in the large and handsome dining-hall of the hotel, the service giving general satisfaction. After the removal of the cloth, and the usual loyal and masonic toasts (proposed in the happiest terms by the W.M.), Bro. Crook, P.M., proposed, in highly eulogistic terms, the health of their newly-installed W.M., and said he was sure that during his year of office he would prove himself fully qualified to perform all the duties connected with it—an efficiency which had been fully established by the manner in which he had conducted the business of the Lodge that day. The toast was received with true masonic enthusiasm. The W.M., in reply, said he must thank the brethren very cordially for the reception which they had given to the toast just proposed. He trusted that the manner in which the duties of the Lodge were performed would, at the end of the year, meet with their approbation. No. 216 was his mother lodge, and as they were all bound morally to respect and love their mothers, he would strive to do so with respect to that Lodge by doing his duty in connection with the chair in the best possible manner. His professional duties occupied a large part of his time, but he assured the brethren that he would do his utmost to make the working of the Lodge as efficient as possible and give it his honest attention, as his predecessors in office had done. The health of the immediate P.M. (Bro. Crook)

was then proposed by the W.M., who spoke in high terms of the manner in which he had fulfilled the duties of the chair. Bro. Crook, in responding, said he must regret that business engagements had on more than one occasion prevented him from attending to his duties, but he assured the brethren that he was a true Mason at heart, and as such he had endeavoured to carry out all the duties of his office. The toasts of "The Visiting Brethren," the newly-initiated Brethren, and "All Poor and Distressed Masons," were the remaining toasts on the list, after which the Lodge was closed in due form at an early hour. During the evening Bros. Busfield, M'Kune, Jones, Bennett, Willett, and others gave vocal contributions which went far to justify the title of the "Harmonic" Lodge.

LANCASHIRE (WEST).

BARROW-IN-FURNESS.—Hartington Lodge (No. 1021).—The annual meeting of the Hartington Lodge, for the installation of W.M. and appointment of officers for the ensuing year, was held in the Lodge-room, Royal Hotel, on Monday 16th inst. Bro. W. F. Cox, the W.M. elect, was installed by Bro. Kenworthy, P. Prov. S. of W., ably assisted by Bros. Cook, P. Prov. S. of W.; Allison, P.M.; Ralph, P.M.; Dodgson, W.M.; Cornfield, P.M.; Bro. Silver, W.M., of 1225. Bro. W. F. Cox, W.M., appointed the following as his officers for the ensuing year:—Bros. Johnson, S.W.; Kendall, J.W.; Joseph Fisher, treas.; Bagot, sec.; T. Ormandy, S.D.; M. Haalam, J.D.; Lewis, Dir. of Cir.; Taylor, organist; Williams, S.; Gradwell, jun., I.G.; Bro. Gabbott, Tyler. The W.M. proposed "The Queen, the Princess of Wales, and the Members of the Royal Family," which was received with the usual Masonic honours. Bro. Cook, I.P.M., proposed "The Army, Navy, and Volunteers," which was responded to by Bro. Allison, P.M. The W.M. proposed "The M.W., Grand Master, Earl de Grey and Ripon; the R.W. Deputy Grand Master, Earl Carnarvon; the M. W. Past Grand Masters, H.R.H. the Prince of Wales and the Earl of Zetland; and the Officers of the Grand Lodge of England."—Received with usual Masonic honours. The W.M. proposed "The Right W. the Prov. G.M., Sir T. G. Fermor Hesketh, Bart., M.P. the D. Prov. G.M., Lord Skelmersdale, and the rest of the Prov. G. Officers of W. Lancashire."—Received with the usual Masonic honours. Bro. Cook, I.P.M., proposed "The W.M. of 1021," which was responded to by the W.M. Bro. Allison, P.M., proposed "The Wardens and Officers of 1021," which was responded to by the S.W. The W.M. proposed "The Past Officers of 1021,"—responded to by Bro. Cook, I.P.M. The S.W. proposed a vote of thanks to Bro. Bagot for the satisfactory manner in which he had fulfilled the duties devolving upon him as Secretary during the past year. Bro. Bagot responded, and said that it would be a stimulus to further exertions, knowing he had given satisfaction. Bro. Cook, I.P.M., proposed "The Masonic Charities," which was received with the usual Masonic honours. The W.M. proposed "The Installing Masters," which was responded to by the P. Prov. G. S. of W., in the absence of Bro. Kenworthy. Bro. Allison, P.M., proposed "The visiting brethren," which was responded to by the W.M. of 1225. Bro. Joseph Fisher, Treasurer, proposed "The Ladies," which was responded to by Bro. Gradwell, junior. The Tyler proposed the last toast, "To all Poor and Distressed Masons," which brought the proceedings to a close.

PRESTON.—Peace and Unity Lodge (No. 314).—The brethren of this lodge held their installation meeting at the Militia Mess Rooms, Starkie Street, on Monday, 9th inst. There were present Bros. William Smith, W.M.; Charles Clayton, S.W.; Arthur Dawson, J.W.; Thomas H. Myres, Sec.; B. Haldan, Treas.; Rev. J. F. Goggin, M.A., Chaplain; G. Gibson, S.D.; and H. Davies, J.D. The following were present as visitors:—Bros. H. Steel, P.M. 113; J. J. Myres, P.M. 343; H. H. Whitechurch, P.M. 113; and Rev. James Taylor, Chaplain and Secretary 343. The minutes having been read and confirmed, Bro. Burdett Lellers was passed to the Fellow-Craft degree. The balance sheet was then read. The ballot was then taken for the W.M. for the ensuing year, and being unanimous in favour of Bro. Charles Clayton, S.W., he was presented by Bro. W. Smith, for installation, Bro. H. Steel, P.M. 113, officiating as the installing Master, and performing his part in an able manner. The W.M. next appointed and invested his officers as follows:—Bros. Thomas H. Myres, S.W.; Richard Bee, J.W.; Joseph Harding, Sec.; J. Worley, S.D.; Edward Myres; C. J. Astbury, M.A., Chaplain. The lodge was then closed in due form

with solemn prayer. The brethren adjourned to the banquet at the Bull Hotel, provided by Bro. Byrnes. The chair was occupied by the W.M. Bro. C. Clayton, who was supported on the right by the Installing Master, Bro. H. Steil, and Bro. J. J. Myres, P.M.; George Lawson, P.M.; H. H. Whitehead, P.M.; Holt, P.M., and others. The chairman proposed successively "The Queen," "The Prince of Wales, P.G.M., the Princess of Wales, and the rest of the Royal Family;" "The Right Hon. Earl de Grey and Ripon, his Deputy, Earl of Carnarvon, and the Grand Officers;" "Sir T. G. Fermor-Hesketh, Bart., M.P., B.W. Prov. G.M. of W. Lanc., and Lord Skelmersdale, D. Prov. G.M., and P.G. Officers of West Lancashire;" "The Army, Navy, and Volunteers," by Bro. J. J. Myres, P.M.; "Installing Master, Bro. Steil," by Bro. Rev. James Taylor, Chaplain of 343; "Bro. Smith, the I.P.M.," proposed by the W.M.; "The W.M.," proposed by Bro. W. Smith, I.P.M.; "The Officers of the lodge," by Bro. G. Lawson, Jun., P.M.; next, "The P.M.'s and Treasurer of the Lodge," proposed by Bro. C. S. Astbury, M.A., Chap.; "The Visiting Brethren," proposed by Bro. Thomas H. Myres, S.W.; "The Lancashire Witches," proposed by Bro. Joseph Harding, Sec.; the last toast, proposed by the W.M., "To all poor and distressed Masons, and a speedy relief to them." Bros. Grime, A. Dawson, and Thomas Myre, S.W. added much to the evening's pleasure, by singing several songs, the accompaniments being ably played by Bros. J. J. Greaves, W.M., 118; and C. Bates, 314. About thirty brethren attended the banquet.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge*, (No. 382).—On Monday, 16th inst., the brethren of this lodge met at the Masonic Hall. Present:—Bros. W. H. Coulton, W.M.; Jaquin, S.W.; Lonsdale, S.W.; Coulton, S.D.; Cloake, J.D.; Swallow, I.G.; Heale, Steward; Woodward, Treas.; Coombes, P.G.S.B., Hon. Sec.; Adams, P.G.P.; W. Smith, C.E., P.G.S.; C. Horsley, P.M.; Weedon, P.M. Bro. Broadhurst, La Tolerance 538, was present as a visitor. Mr. H. J. Calloway was initiated. Bro. Hodgkinson, of the Star Lodge, Scotland, was elected a joining member. Bro. Jaquin was unanimously elected W.M. for the ensuing year; Bro. Woodward re-elected Treas.; Bro. Hodgkinson and Lunt, auditors. A Past Master's jewel was voted by acclamation to the retiring W.M. for efficient services during his year of office. The working of the W.M. was the subject of general remark for its efficiency. The future printing for the lodge was referred to the committee to receive prices. On the motion of Bro. C. Horsley, P.M., the future meetings of the lodge were directed to be continued, to be held in the present Masonic Hall, at Uxbridge, until further orders.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The usual meeting of the members of this Lodge took place on Friday, and was well attended. Several brethren of distinction from foreign Lodges were present. The new W.M., Bro. Gratte, took the chair, and the whole of his officers were in their places. The only business of importance was the giving the third degree to Bro. Voight, which was done in a very superior manner, and shows that Bro. Gratte is the right man in the right place. After some ordinary routine business was transacted, the Lodge was closed in harmony at 9.30 p.m.

LEA LODGE (No. 693).—The annual banquet of this Lodge took place on Wednesday last, at the King's Head Hotel, under the presidency of the W.M., Bro. Chambers, who has been a second time elected to preside over this flourishing Lodge. We shall be able to report progress in our next.

TRINIDAD.—*St. George's Lodge* (1098).—The installation of the new W.M. took place on Thursday, the 12th inst. The banquet was held the same evening at the Castle Hotel, the W.M., Bro. Phillips, presiding, and a very pleasant evening was spent.

PONTYPPOOL.—*Kennard Lodge* (No. 1268).—The usual monthly meeting of this Lodge took place on Monday last, and in the absence of the W.M., Bro. C. H. Oliver, P.M., of Newport, took the chair. The business consisted principally in voting for four candidates—one as a subscribing member, and three to be initiated, the latter being Messrs. Dacres, Beaumont, and Fox, all of Pontypool. The ballot in each case being unanimous, those gentlemen were admitted and initiated—the cere-

mony being most ably rendered by Bro. Oliver. The Secretary to the Building Committee brought up their report, which showed that all the shares in the new Masonic Hall had been subscribed for, and Messrs. Kennard, Greenway, and Watkins were unanimously elected trustees of the building. The Lodge was closed in harmony at 8 p.m.

SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Bute Lodge* (No. 960).—The installation of the new W.M. of this Lodge for the ensuing year, took place on Friday, 6th inst., at the Masonic Hall, Bute Docks. The Lodge was opened about three o'clock by the W.M., Bro. Fred Ware, Prov. G. Reg. There was a very large attendance of brethren, including many from different parts of the province. After the transaction of some ordinary business, Bro. Ware, W.M., proceeded with the ceremony of installing the W.M. Elect, Bro. James Hurman, as his successor. The following brethren were then invested in the other offices, as follows:—Bros. S. Weichert, S.W.; T. C. Shelper, J.W.; W. H. Martin, P.M. Treasurer; F. C. Beddoes, Secretary; Rev. N. Jacobs, Chaplain; A. W. Sargeant, S.D.; J. Tamplin, J.D.; W. H. Davies, D.C.; F. Atkins, Organist; T. W. Jacobs, I.G.; and William Davies, Tyler. General satisfaction was expressed at the admirable manner in which the ceremonies were performed and the Lodge arrangements carried out. At five o'clock the Lodge was closed and the members adjourned to the Royal Hotel, where the installation banquet was held. The newly-invested W.M. presided, and was supported by Bros. F. Marwood, P.M., 291; F. Ware, P.M.; D. Roberts, P.M., 36; J. Middleton, P.G.S.W., Mon; W. Pickford, P.G., Treasurer, Mon.; H. Grate, W.M., 471; G. Robertson, W.M., 36; W. H. Martin, P.M. John Williams, P.M.; P. Bird, P.M.; J. T. Bell, P.M., and W. Williams, P.M. The toasts list was interspersed with some admirable musical performances.

MARK MASONRY.

LANCASHIRE.

CONSECRATION OF THE CALLENDER LODGE OF MARK MASTERS (No. 123 E.C.) BURY; INSTALLATION OF W.M.; AND INVESTMENT OF OFFICERS.

On Friday January 13th, 1871, this new Lodge was opened in due form in the Town Hall, Bury, Lancashire, with solemn prayer at 8.15 pm. by Bro. T. Hargreaves, W.M. of the Blair Lodge, No. 113, E.C.; Bro. Lawrence Booth acting as S.W., and Bro. J. M. Whitehead, as J. W.

The following brethren were then advanced to the degree of Mark Master, according to ancient custom, by Bro. W. R. Callender, Jun., the R.W. Prov. G.M.M. of Lancashire, viz.: Bros. James Kenyon, James Shaw, and John Randle Fletcher.

The R.W.P.G.M.M., then called upon the P.G. Sec. to read the warrant from the M.W.G.M.M., after which Bro. W. O. Walker, the W.M. designate, petitioned the R.W.P.G.M.M., to consecrate and constitute the Lodge as the Callender Lodge. No. 123, E.C.

The R.W.P.G.M.M. in accordance with the petition of the brethren proceeded to consecrate the Lodge, assisted by the following, P. G. Officers:—Bros. J. M. Wike, P.G.J.W. as P.G., Chaplain; J. Tunnah, Prov. G.S.O.; J. Chadwick, P. G. Sec.; John Duffield, P.G. Reg.; T. Hargreaves, P.G.J.D.; W. Roberts, P.G.S.D.; S. Titmas, P.G.D.C.; T. Ashworth, P.G.A.D.C.; W. H. Prince P.G. Sd. Br. and Booth, P.G. Stand. Br.; Bros. John Fothergill, E. Hartley and Amos Stoll, P.G. Stewards; Bro. W. Walker, P.G.I.G.

On the completion of the ceremony of consecration, Bro. W. O. Walker's assent was required to the ancient charges. The brethren beneath the rank of Installed Master, were requested to retire, and the W.M. designate was installed according to ancient custom, by Bro. W. Roberts, P.G.S.D., Lanc. The brethren were readmitted, and having duly saluted their new W.M., he proceeded to appoint and invest his officers as follows:—

Bros. Lawrence Booth, P.M.	Craft Lodge 191 as S.W.
" John Milne Whitehead, P. M.	" 1012 — J.W.
" Joseph Handley, P.M.	" 191 — M.O.
" Andrew Milne, "	" 191 — S.O.

" Frank Dawson "	" 191 — J. O.
" James W. Kenyon "	" 42 — Chaplain
" Thomas Crompton "	" 191 — Treasurer
" Henry Maiden "	" 191 — Secretary
" Frederick Crompton, J.W.	" 191 Reg. of Mks.
" John Halliwell, S.W.	" 1012 Sen. Deacon
" William Handley, W.M.	" 1012 Jun. Deacon
" Captain Watson "	" 1174 Dir. of Cers.
" John Randle Fletcher Org.	" 191 Organist
" Samuel Bailey, S.W.	" 191 } Stewards.
" William Balmer, Secretary	" 191 }
" George O'Neil, I.G.	" 1012 as I.G.
" Ingham, Secretary "	" 42 Tyler.

The Provincial officers then retired, and the Lodge was closed in ancient form, with solemn prayer, at 5.30, by the W.M.

The brethren then sat down to a banquet provided by Bro. W. Handley, of the Derby Hotel, Bury, in his usual *recherche* style. The usual loyal and Masonic toasts were given and received in a most enthusiastic manner. The enjoyment of the evening was essentially contributed to by a most efficient glee party, consisting of Bros. Bailey, Dumville, Edmondson, and Wroe, accompanied by Bro. J. E. Fletcher.

FREEMASONRY—PAST AND PRESENT.

ARCHITECTURE, PATRONS, AND CRAFTSMEN.

By W. Bro. A. M. BROWN, M.D., P.D.S.G.W., &c.

In these historic tracings—so far as these serve to illustrate or affect the rise and progress of our Art—I have passed in review the subjects of Architecture, Patrons, and Craftsmen, closing with the XIII Century. At that date the so-called pointed Gothic, or, more correctly speaking, Early English style of Architecture, had been introduced, and was rapidly supplanting the earlier and simpler varieties. The Craftsmen and those connected with kindred occupations had already begun to entertain new ideas of their interests and position, and were making attempts to emancipate themselves from the control of church authority and assume the consistence of recognised secular industries to the extent that feudal disabilities permitted. It will be curious to follow these movements in the course of development; and we shall, therefore, for the present, leave the Art section of our subject, and devote this paper to an examination of matters relating exclusively to the Masonic Crafthood and its vicissitude as we approach the accession of the Tudors.

Inquirers, engaged in Masonic researches, will find much light thrown on the origin and condition of our English social and industrial institutions at an early period. Even associations for mutual relief, till very recently supposed to be the product of later ideas, is found existing and flourishing; all such organised societies, irrespective of their origin, receiving the fostering care of the ecclesiastical movement of which they were, naturally speaking, the necessary result, and long maintained a close connection with it.

We have seen in our former lecture, that shortly after the Roman powers had relinquished imperial claim to Britain, the cultivation of architecture and building enterprise generally, was resuscitated and continued by the zealous missionaries of the Christian faith. As the ardent orders of Monachism acquired strength and position, a spirit of rivalry and emulation arose, animating with marvellous activity its entire section of the church. The Benedictines, however, displayed an amount of talent in this department, out-rivalling all competitors, and only equalled by genius for spiritual conquest. It must be understood that at this period, every Masonic establishment, no matter how isolated, formed, as it were, a colony or community of itself, within whose sacred circle not only were the duties of devotion rigorously observed—languages, theology, and philosophy taught—but even pastoral and agricultural pursuits often increased its wealth, while the Craft-trades of various sorts were founded and encouraged.

The construction of a grand design in Cathedral or monastic edifice possessed little of the rapid execution of modern times; many years and even generations being sometimes necessary to completion. From accounts handed down to us by the old English Chroniclers, we are enabled to realise the scene of populous and pious industry the favoured locality presented where a structure, still unrivalled in magnificence and beauty of style,

was being raised on the sites of smaller and more primitive erections of the Anglo-Saxon. While active operations were in process—particularly as regards the larger and more sequestered buildings, the surrounding neighbourhood exhibited all the vitality and bustling appearance of an immense encampment or settlement. The huts or hovels and rude surroundings of the Saxon and Norman Craftsmen massed themselves in the wildest confusion, mingling here and there with the building materials. Masonry was not alone the business on hand, every operation connected with the rising structure was conducted on the spot. From hewing of wood and drawing of water to finished sculpturing, many handicrafts were employed. We consequently find, that building enterprise laid the foundation of permanent centres of civilization and science so far as known forming, in reality, nurseries of industrial life, pervaded by religious enthusiasm and mechanical skill.

We are indebted to antiquarian diligence for having brought to light the Architectural records of Westminster and York Cathedrals already alluded to, which furnish us with most interesting details on the subject of labour and its claims in its earliest English stage; still more recently the Surrenden collection of MSS., and archives of Faversham have added much to our stock of information on this point, showing that the latter-named ecclesiastical establishment including Abbey, Priory, and Convent, belonging to the Benedictines, maintained a large body of Craftsmen and other employés. The Abbey possessed a considerable amount of property in dwellings, mills, and granges, in the neighbouring district, which, as in many other instances, were sources of revenue and wealth to the community.

Their business transactions must have been very varied; for contracts exist recording building and repairs executed by these labourers and Masons employed by the Monks of Faversham. The Craftsmen of their Abbey are designated *Majores Fabricatores*, which literally means chief constructors; the word *fabricator*, derived from *faber*, a smith,* scarcely points to mason, though no doubt the construction would naturally include masonry among the details. It is rather significant, whatever the form of association might have been, that about this time, 1326, a Council of the Church was held at Avenon, in which societies who had secret signs and tokens, and wore peculiar robes were condemned. The term *Major* is expressly used in canon xxxviii.: "Unum sibi eligunt *Majores* cui jurant in omnibus obedire," evidently with reference to some form of early brethren of the mystic tie.

As time rolled on, the numerous artists, or workmen of various trades must of necessity have become closely united, as they wrought together for the common interest. The priestly orders, particularly the Benedictines, remarkable for discipline and schemes of organization, doubtless early fanned the efforts at association in those communities rising around them, thus rendering more permanent the bond of union. The attainment of the grand ideas the sacred orders had in view could only be secured by confidence, obedience, and regularity being observed among subordinates and equals, alike subject to the church. In fact, the first impulse to combination emanated from the clergy in the interest of the church, consequently those societies soon assumed that distinctive social character which was inevitable. The fraternities established by the monasteries of the various countries in all probability served as models, peculiar advantages being held out to members. Such benefits, except within those circles, were difficult to be obtained. As regards the Masonic body, the societies composed of the adopted children of the Benedictines, continued to flourish until taste for architecture became less an accomplishment of the priesthood.

As formerly pointed out, these organizations were most unquestionably the product of a still earlier spirit of association, which sprung into existence on the continent during the 10th and 11th centuries, extending its principles into many countries. Although it is not my intention to dwell upon Continental Masonry, so ably treated by Bro. Robert Findel in his valuable

* *Faber* is literally an artisan. It generally has qualifying terms to designate particular classes of artificers: as *faber lignarius*, a carpenter; *faber ferrarius*, a blacksmith; *faber ararius*, a coppersmith. Cæsar uses the word to signify ship-carpenters, or skilled mechanics. *Ex legionibus fabros deligit; et ex contententi alios accessiri jubet.*—Bell. Gall. Lib. v., Cap. 11.

contribution to Masonic history, it is yet necessary to remark that in everything pertaining to social institutions, the Germans were always much in advance of England. This feature is strongly illustrated in those distinctive forms assumed by trade and Craft corporations and guilds, even at this early period of mediæval history. In the absence of positive data there is still abundant evidence to justify us in believing that the fraternities of the *steinmetzen*, or stonemasons of Germany, existed in the 11th century. At this time the magnificent cathedrals of Hildesheim, Naumberg, and Spier, were founded and in process. These undertakings, drawing together great assemblies of the Craft, the long terms of engagement the buildings entailed, must have brought them closely in contact and rendered necessary the observance of principles of unity, affecting the common interest, apart from sentiments of piety. Although from the earliest date foreign artisans were introduced, it must have been at this stage of architectural history, that the greatest stimulus was given to Craft association, embracing elements however conformable to German institutions, as yet unsuited and inconsistent with priestly government and English civilization, with its oppressive and prevailing laws of feudalism. Notwithstanding the arrivals from the schools of Albertus Magnus, of Cologne, and other celebrated Artists and Architects or Patrons, it was long ere the Craft-bodies acquired position and influence sufficiently independent to carry out in all its details, organization according to foreign models, whose *Bauhütten* or lodge system the travelling Freemasons represented.

It must be remembered, that the societies of Mason and Free-Mason though practically associated, remained distinct, and did not amalgamate till somewhere about the year 1376.

Although as we have seen, Roman, Frankish, and German Masons were imported by Priestly Patrons from the earliest date, it was not until the Normans became masters of the country that they literally usurped the skilled work in crafts and trades. From the commencement of the Pointed or Early English style, this peculiarity became even more marked, as there are strong grounds for concluding that this style itself was originally of German design. In addition to the German workmen, it is also certain, many principal architects were likewise German Masons. Bro. Findel produces in evidence the constant recurrence of such names as Schaw, Swalwe, Lote, Ambler, Bald, Beyst, Breklung, Derlyng, and others. Furnishing testimony of the fact, that in ecclesiastical buildings erected under the authority of the Bishops, the real Architects themselves played a very subordinate part, thus ceding their renown to their patrons, which accounts for their names being so seldom mentioned. Such societies as were under the immediate direction of the priesthood, or became the property of the Barons, were known as fraternities favoured by the Church, by having conferred on them the honour of Patron Saints. Even the original company of Architects, at Strasburg, prior to the year 1440, bore the name of Brethren of St. John.

The term "Freemason" is not to be met with anterior to the reign of Edward III (1350). This occurs in a State document relating to labour industries and privileges connected with them. Subsequent State Acts show the protection and exactions applying to Freemasons and other similar trade and craft guilds. These were defined by statute regulation and the rate of wages fixed; and as they were vassal or feudal property their liberty was limited, legislative prohibitions being in force as to change of residence without the consent of the liege lord or civic authorities. This state of things explains the difficulties rising industries experienced in shaking themselves free of restrictive fetters, and the impossibility of combining for secret purposes so much in advance of the policy of the ruling powers to which they were directly opposed. That attempts were being made from time to time in this direction must be admitted; for as early as 1360 these combinations, with their constitutions, as imparted by their monkish founders had awakened the suspicions of the State. Congregations, chapters, regulations, and oaths were forbidden among them, a measure which was subsequently renewed and stringently enforced. Thus in the eyes of British law, such as it then was, they were considered as trades-unions, having, having for their object the protection of the interests of the craft. If any esoteric teaching found a place in their system, it either remained unknown, or no exact significance was attached to it. That this movement shortly became an accomplished fact, is no more than the progress of events determined by political and social interests rendered necessary, conse-

quently we find that architecture and all appertaining to it, was in the course of time reduced to what might be considered a government department and entrusted to the supervision of a duly appointed officer of State, termed the King's Freemason or General-Surveyor of his buildings. The first so nominated, so far as has been ascertained, was Henry Yevele, who in the year 1226, during the reign of Henry III, was employed in conducting the building of several abbeys and the chapel of St. Stephen, at Westminster. Apropos of such particulars, it is curious to observe that social science and political economy, if little conceived by the rulers or their subjects, soon began to present principles for solution which at this day call for legislative interference, and continue to acquire increasing importance and attention. The struggle between capital and labour had already set in. That labour now possessed claims to merit would imply that the Masonic brethren and other crafts were in some measure emancipated from the rigorous control of feudalism. In the time of Henry VI. the Craft, by confederacies and other forms of opposition, exhibited from time to time, ineffectual resistance to the statutes of labour previously enacted, in refusing to work except at their own price and wages. In consequence of such movements being supposed to emanate from the General Lodges, termed by the Act "Chapters" and "Congregations of Masons" it was deemed expedient to level the said Act against such congregations. The Act of Parliament, "Tertii Henrici Sexti, cap. 1, A.D., 1425," is then quoted. "It is ordained that such chapters and congregations shall not hereafter be holden, and if any such be made, them that cause such chapter and congregation to be assembled and holden, if they thereof be convict, shall be judged for felons, and that the other masons that come to such chapter and congregations be punished by imprisonment of their bodies and make fine and ransom at the King's will."

It appear that submissive observance was not invariably shown to legal authority, and it is amusing to find that the Freemasons of the period were by no means more manageable than they sometimes prove themselves to be at the present day. Laws during 1389 enact that in cases of resistance the Justices of the Peace might call in the assistance of the Sheriff of the County, or Mayor, or Aldermen of the city or town, showing that convocations of a stormy kind were by no means unknown to the Order.

Although their exclusive and peculiar working and observances were comparatively little known, it yet appears certain that the *steinmetzen* had imported into England and Scotland the practices peculiar to this system with the established usages and customs of observance of their lodges, so that, at this very early period, the members of these fraternities or associations recognized each other by secret signs and tokens. In England there was less freedom, and being constantly under surveillance of the ruling powers or government, they generally possessed the privilege of holding assemblies, levying contributions on the members, selecting their masters and wardens and such like. It would seem that meetings were held very regularly by the brethren engaged on any building in process of erection. The lodges or assemblies were opened at sunrise, the master occupying his station in the east, and the brethren forming a half circle round him. After prayer, each craftsman received instructions as to the daily task appointed to him. After labour, at sunset they again assembled, when prayer was offered up and their wages were paid to them. In stormy weather the craftsmen conducted the meetings in a convenient building or sheltered retreat; but in fine weather these assemblies were held in the open air and sometimes on the hill tops the better to protect themselves from the attacks of the cowl or listener.

"THE INTERNAL AND NOT THE EXTERNAL QUALIFICATIONS."

—These are what Masonry regards as essential by Masonic preference. Not so is it with the world, which first judges of a man by his apparel. As illustrative of this latter fact, there is the story of the celebrated painter and poet, Buchin, who, walking out one day in very shabby clothes, became more an object of derision than regard. He was mortified, and went home, and, arraying himself in his best, again walked out, to receive on every hand, obsequious attention. His mortification turned to anger, and, going home, he threw his gold-laced coat on the floor, and, stamping on it, exclaimed: "Art thou Buchin, or am I?"

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JANUARY 23RD, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, January 23rd.

LODGES.—Royal, Somerset House Freemasons' Hall.—Castle, Lodge of Harmony, Willis's Rooms, St. James's; Old King's Arms, Freemasons' Hall; Unity, London Tavern, Bishopsgate Street; Burgoyne Lodge, Anderton's Hotel, Fleet Street.—**CHAPTER.**—Robert Burns, Freemasons' Hall.

Tuesday, January 24th.

LODGES.—Tuscan, Freemasons' Hall; Moira, London Tavern, Bishopsgate Street; Prudent Brethren, Freemasons' Hall; Industry, Freemasons' Hall; Israel, Radley's Hotel, Bridge Street, Blackfriars; Prince of Wales, Willis's Rooms, St. James's; Southern Star, Montpelier Tavern, Walworth; Urban, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.—**CHAPTERS.**—Cyrus, Ship and Turtle, Leadenhall Street.

Wednesday, January 25th.

Festival of the Royal Masonic Benevolent Institution for Aged Freemasons' and the Widows of Freemasons'.

LODGES.—Antiquity, Freemasons' Hall; Euphrates, Masons' Hall, Masons' Avenue, Basinghall Street; United Pilgrims, Horns Tavern, Kennington Park; High Cross, Seven Sisters Tavern, Tottenham; Royal Oak, Royal Oak Tavern, High Street, Deptford; Temperance in the East, Private Assembly Rooms, 6, Newby Place, Poplar; Victoria, Anderton's Hotel, Fleet Street.—**CHAPTER.**—Prince Frederick William, the Knights of St. John's Hotel, Queens' Terrace, St. John's Wood.

Thursday, January 26th.

General Committee Girls' School at Freemasons' Hall, at 4.

LODGES.—Neptune, Radley's Hotel, Bridge Street; Mount Moriah, Freemasons' Hall; Peace and Harmony, London Tavern, Bishopsgate Street; Prosperity, Guildhall Coffee House, Gresham Street; Grenadiers, Freemasons' Hall; Shakespeare, Albion Tavern Aldersgate Street, City; William Preston, Clarendon Hotel, Anerly.—**CHAPTER.**—St. Georges, Freemasons' Hall; Mount Lebanon, Bridge House Hotel, Southwark; Domestic, Anderton's Hotel, Fleet Street; Polish National, Freemasons' Hall; Andrew, Royal Sussex Hotel, Hammersmith.

Friday, January 27th.

LODGES.—Jerusalem, Freemasons' Hall; Fitaroy, Head Qrs. of the Mon. Artillery, Company, City Road.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, January 23rd.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcombe Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street.

Tuesday, January 24th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth British Oak, Silver Lion Tavern, Pennyfields, Poplar.—**CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st.; Mount Sion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, January 25th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—**CHAPTER.**—St. James's Union, Swan Tav., Mount-street, Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, January 26th.

LODGES.—Fidelity, Goat and Compasses, Easton-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—**CHAPTER.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, January 27th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway-Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Harvey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav.; Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav. 38, Gresham Street; Royal Standard, Marquess Tavern Canonbury.—**CHAPTERS.**—Domestic, Fisher's Restaurant, Victoria Station.

Saturday, January 28th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domestic, Horns, Kennington.

TO CORRESPONDENTS.

. All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

WE shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

BRO. ROB MORRIS (La Grange, U.S.).—Your letter received on 17th inst., and attended to.

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LONDON, SATURDAY, JANUARY 28, 1871.

VISITING BRETHREN.

Masonry teaches brotherly love, not alone to the individual members of one's own Lodge, but to all men who are Masons. If there is any time, especially where brotherly love should be displayed, it is at the reception of a visiting brother. A stranger knocks at your door, far from home; no one to vouch for him, he asks to be admitted, and desires to be examined as to his worthiness. From the time a creditable examination has been passed he should be made to feel that he is among brothers and friends. A little courtesy goes a great way to a man away from home and friends: it warms his heart and strengthens his faith in the goodness of his fellow-men.

Selfishness and exclusiveness have managed in unguarded moments to creep into some Masonic Lodges. A visitor is not at ease for a moment from the time he interrogates the Tyler to the time he leaves the Lodge. He is made to feel as though he were an interloper, trespassing on the domain of others. It is too often the custom to pass a brother by the Tyler after a favourable report from the Examining Committee, and then to forget all about him. This is entirely wrong; it is unmasonic, discourteous to the visiting brother, and heathenish altogether. It should be the especial business of all members of a lodge when "called from labour" to look up visiting brethren, speak to them, and show an interest in those whom they have acknowledged to be brothers by admitting them to the Lodge. This

should not be performed as a duty, as a disagreeable job that has to be done, but as a pleasure, and to a man fit to be a Mason it will be a pleasure. Any one unwilling to carry out the principles of Masonry has no business to apply to a lodge for admission. No man can really become a Mason without first being properly prepared in his heart.

We wish the members of some of our metropolitan Lodges could visit lodges in other parts of the world, say in India, China, Australia. The true brotherly reception they would meet with would teach them a lesson they would be many days in forgetting. Too many men become Masons for selfish motives. They join the lodge with the expectation of receiving a benefit or benefits, and their selfishness so befogs their understanding that the lesson of charity is not learned, and the sublime principles of Masonry are never understood. Would it not be well for our lecturers while inculcating the "standard" work, to try and instil into the minds of the brethren some of the great moral principles which uphold the structure of Speculative Masonry. Masters might, with benefit to themselves and to their lodges, study on the true meaning of the Ritual. It is not enough to be word-perfect in the performance of the work, but it is necessary to understand the spirit of the words, for he who does not speak with the understanding, will fail to convey to others the true meaning of the beautiful allegories which form the body of Masonic work. We are of opinion that if the word Brother was studied a little more, we should be better Masons, and accord a more cordial reception to visiting brethren.—*Cosmopolitan*.

BEAUTIFUL EXTRACT.—And now, having finished our hurried sketches in intervals snatched from the cares and pressing calls and anxieties of a busy, bustling life, we loiter a moment before saying Vale! If there is a green spot under the canopy of heaven where the weary pilgrim may rest, Masonry is our choice. However the storms of life may buffet us, and our bark be tossed about and rent in the troubled voyage of life, we never fail to find a sympathetic friend within the hallowed walls of the Craft. A gleam of sunshine dispels the gloom, and points to that final resting place where the "wicked cease from troubling and the weary are at rest." God bless you all, esteemed friends and correspondents. May our pathway through life be serene, and your reward that of the just. Our cause is righteous, and, if faithful, our reward will be eternal.—*Cor. G. Council Michigan*.

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 523).

WEST VIRGINIA.

At the fourth grand Annual Communication of the M.W. Grand Lodge of the State of West Virginia, M.W. William J. Bates, Grand Master, delivered the annual address.

He gives it as his opinion, "That no case ought to be made one of 'emergency', except when the candidate is in the Navy or Army, and liable at any moment to be peremptorily ordered to a distant field of duty. * * * In all other cases the petition must lie over one month before a ballot can be taken. And it is to be hoped, that where from any cause except as above stated, the friends of a candidate suggest applying for authority to confer the degrees at once, that Masters of Lodges will promptly refuse to permit such applications to be made."

He then discusses at great length the difficulties existing between the Grand Lodge of Virginia and that Grand Lodge, and contends that the various steps by which that Grand Lodge was organized were legally and regularly taken, yet is well assured that to be fully recognized by their old mother, the Grand Lodge of Virginia, would be a subject of the most sincere gratification.

Whilst speaking on this subject, he remarks :

"Some time since an individual was initiated into Wheeling Lodge, No. 5, and before receiving the other degrees removed to the city of Philadelphia. Being desirous to be advanced, he applied to Wheeling Lodge, No. 5, for permission to have the degrees conferred by one of the Lodges in Philadelphia. This permission was, of course, granted at once, and was sent to him under seal of the lodge. But it was not recognized, for the reason, as he was told, that West Virginia Lodges were regarded as irregular, and their members not permitted to visit lodges in Philadelphia, because the Grand Lodge of West Virginia was not acknowledged by the Grand Lodge of Virginia.

"On applying to the Grand Master of Pennsylvania for information how to proceed in the case, this Entered Apprentice states that that officer advised him to resign his membership in Wheeling Lodge, No. 5, promising that then all the degrees would be conferred upon him by the Lodge in Philadelphia.

"The letter—herewith submitted—detailing this singular circumstance, was written by the Entered Apprentice above referred to in this address, to a venerable Mason of this city, who has long held a prominent position in the fraternity in the State.

"I mention these two circumstances, mainly because if they did not arise simply from a want of proper knowledge of well-established principles governing intercourse among Masonic Lodges, (as I cannot but believe has been the case,) then they present a question of the utmost importance, not only to this Grand Lodge, but to all Subordinate Lodges and individual Masons in West Virginia, which it will be well for them very seriously to consider.

"For if, while almost all the Grand Lodges in the United States give to this Grand Lodge the right hand of fellowship, acknowledging it as of legal and regular standing, the failure of the Grand Lodge of Virginia to do likewise, is to be made the argument and the justification for denouncing our lodges as irregular, and denying to our members the right to visit—a right inherent to every regularly made Mason—it will become your imperative duty to take such measures as your wisdom may judge necessary to vindicate the dignity and authority which, of right, belongs to this Grand Lodge, and to protect our Subordinate Lodges and members from treatment so palpably in violation of the rights and privileges of every legally constituted Lodge and regularly made Mason.

"As the dispute in relation to the organization of the Grand Lodge of Virginia has been settled by the parties in accordance with what we consider Masonic law and justice, and it is now recognized by the Grand Lodge of Pennsylvania, we give the above extract as a matter of Masonic history and as an instance of the complications likely to arise in every case in which a number of Lodges establish what is called a new "Grand Lodge" within the limits of an ancient one, without its consent. However, as the difficulty no longer exists, we with great pleasure hail the M.W. Grand Lodge of the State of West Virginia, and hope she may be a brilliant star in the Galaxy of Masonry."

From the summary attached to the report we find that the number of Lodges under this jurisdiction is 30. Number of members 1,590.

WISCONSIN.

At the Annual Communication of the Grand Lodge of this State, the M.W. Bro. Harlow Pease, Grand Master, opens his address with the mention of those "Who, since our last meeting, have gone out from among us to return no more for ever." He then notices the formation of the first Lodges in Wisconsin and the Grand Lodge of that State, whose first Grand Communication was held at Madison, January, 17th, 1844.

In referring to the Grand Lodge of Louisiana, he gives the following lucid statement of a pending difficulty.

"A controversy has arisen between the Grand Lodge of Louisiana and the Grand Orient of France, which has assumed such proportions as to demand the consideration and action of all other Grand Lodges in the civilized world, and which addresses itself with peculiar force to those existing on the American continent. A spurious organization styling itself the "Supreme Council of the A. and A. S. Rite, in and for the Sovereign and Independent State of Louisiana," has been established at New Orleans, which, disregarding some of the essential landmarks of our Order, assumes control over the symbolic degrees, and ignoring the Grand Lodge of Louisiana and setting at defiance its authority, arrogates to itself the power to establish Lodges of symbolic Masonry within that jurisdiction. This so-called Supreme Grand Council was established in 1858. Left to its own resources, frowned upon by all intelligent American Masons, and recognized by none of them, it languished into utter insignificance, and soon would have sunk into oblivion. But on the 5th of November, 1868, to the surprise of the universal Masonic world, the Grand Orient of France, actuated by motives which it is impossible to fathom, promulgated a decree based upon a previous report of 'A. Hamitte, 33rd member of the Council of the Order,' recognizing the Supreme Grand Council of the A. and A. S. Rite, of the Sovereign and Independent State of Louisiana, with all its usurpations of Masonic authority, establishing official and friendly relations with it, tendering aid and co-operation, and the assurance that the ties which henceforth unite these two Masonic powers will be ultimately strengthened by the reciprocal appointment of representatives. By this course, the Grand

Orient of France is exerting her influence in aid of an unjustifiable attempt to invade and usurp the jurisdiction of a sister Grand Lodge, and to overthrow her legitimate authority. The facts briefly narrated present a case which calls for the prompt and decided action of every American Grand Lodge."

The Committee on Foreign Correspondence made a very brief report, in which they say that they have carefully examined the proceedings of a number of Grand Lodges, at their last annual communications, and then cite "the few subjects to which they call the attention of the Grand Lodge as an evidence of the intelligence, prosperity, and healthy condition of the Craft in the several jurisdictions. The more important subjects then briefly discussed are "Incorporating Lodges," and "Physical Disqualifications." In regard to the latter, it seems that the Committee on Foreign Correspondence had given it "as their opinion that an initiate subsequently maimed could be advanced." The question was referred to the Committee on Masonic Jurisprudence, who reported adversely. The Committee on Foreign Correspondence, in this report, adhere to their opinion that maimed initiates can be advanced.

The Committee on Jurisprudence, in relation to the matter of the interference of the Grand Orient of France with the prerogatives of the Grand Lodge of the State of Louisiana, reported: "That the several Grand Lodges in this country have exclusive jurisdiction over the symbolic degrees of Masonry within their several jurisdictions, and that in such symbolic degrees none but the 'Ancient York Rite,' is recognized as legitimate," and a resolution was adopted discontinuing all Masonic relations with the Grand Orient of France during the continuance of this interference.

Whole number of Master Masons, 8,551; initiated, 1,079; amount of dues, 5,308 dollars.

Amongst the proceedings of the several Grand Lodges which have been noticed, there are none of more interest than those relating to the difficulties existing between the Grand Lodge of Louisiana and the Grand Orient of France, arising from the organization in the former State of a body which arrogates to itself the imposing title of the "Supreme Council of the Ancient and Accepted Rite in and for the Sovereign State of Louisiana. Un-

der our review of the proceedings of the Grand Lodge of Louisiana, we have given a translation of the debates on the subject in France, and copies of all the respective particulars, a perusal of which will give a full understanding of the merits of the dispute. We think they clearly show that the "Supreme Council of the Ancient and Accepted Scottish Rite" has no valid claim to any countenance from the Grand Lodge, and that if the Grand Orient of France continues to recognise that body, that the Grand Lodge of Pennsylvania ought to cease to have Masonic relations with it, or those who hail from it, because the Ancient and Accepted Scottish Rite is an illegal and usurping organization.

The Committee on correspondence of the Grand Lodge of Pennsylvania recommends the passage of the following resolution:—

"Resolved That all Masonic correspondence and fraternal relations between the Grand Lodge of Pennsylvania and the Grand Orient of France, and all Masons owing or claiming to owe allegiance to it, be discontinued until the said Grand Orient of France recognizes the M.W. Grand Lodge of Louisiana as the only and sole Masonic Grand Lodge of that Commonwealth."

The passage of the above resolutions is considered to be an established principle of Masonic Law that there cannot be more than one lawful Grand Lodge having power to authorize the conferring of the three ancient and original degrees of Masonry within the territory of any State or Government, and that each Grand Lodge is the only Masonic power within its appropriate limits; it holds that the Grand Orient of France, or any other foreign jurisdiction cannot determine which are not lawful Grand Lodges in the United States, and that when that question is decided by the American Lodges, the foreign Masonic jurisdictions must recognise them, and none others, as vested with the sovereign Masonic power, and that any recognition of any other bodies, calling themselves Grand Lodges, is an unjustifiable interference with questions, the decision of which exclusively belongs to American Masons.

"The debates in the Grand Orient of France, show much warmth of feeling on a subject of which they appear to have no proper conception, and not fully to understand. We hope that when the Grand Orient receive the report of the action of

the Grand Lodges of North America, it will lead it to a better understanding on the subject, and that these proper views and proper feelings will predominate. If not, the duty incumbent on the Grand Lodge of Pennsylvania is to sever its connection with the Grand Orient, and all other organisations which tread in their footsteps or follow their lead. Thus, and thus only, can American Masonry vindicate her rights, and show to the world that in this, as well as in National affairs, she will not be dictated to by foreign powers."

On the subject of uniformity of work, and uniformity of ritual, much has been lately written and spoken, and it has been proposed by the Grand Master of North Carolina to hold a convention, composed of delegates from all the Grand Lodges, to meet in New York, in order to to obtain a uniform system of work and of jurisprudence. Whether this is practicable, admits of great doubt. We do not think that if such a convention was held and a uniform system adopted, it would be permanent, as each Grand Lodge, being independent, could adopt the ritual and work settled to be the true work of the Order by the Convention, or reject it at its pleasure. To make any recommendation on the subject is not within the province of this Committee, but is that of the Committee of Landmarks, to whom the Constitution of the Grand Lodge of Pennsylvania declares "shall be referred all questions touching the ancient landmarks, customs and usages of the Order." We refer to it as one of the subjects of Masonic concern now mooted in many of the jurisdictions of the United States, and in some of them angry disputes have arisen as to what is the true work and ritual, as is evidenced in the proceedings of the Grand Lodge of Vermont, of which we have spoken under the proper head, (see review of the proceedings of that Grand Lodge.) We know it is something new for brethren of other jurisdictions to find fault with the simplicity of Pennsylvania Masonry. The Chairman of the Committee of Correspondence of Ohio, in his report of October the 20th, 1868, takes occasion to remark "That our brethren in Pennsylvania are awakening to the necessity of requiring of a candidate a proof of at least some degree of proficiency before advancement. * * * When this is done, and then only, may we look for the time when the Ritual of Pennsylvania will be made to correspond with that of the other Grand Lodges

of the United States; its use since the organisation of that Grand Lodge being in our opinion the only argument in its favour."

"It is freely admitted there exists a marked difference between the Pennsylvania "work," and that of some other jurisdictions in the United States. It not unfrequently happens that visitors from them to our lodges comment on it, and make criticisms which might tend to depreciate the value which Pennsylvania Masons attach to the ancient ceremonial. This jurisdiction authorises the work as it is given, because it is the most ancient on the American continent. There is hardly to be found an educated Masonic scholar who does not admit we are nearer the true standard in our esoteric teachings than other Grand Lodges. We claim it is the ancient work of the Craft. It is sublime in its simplicity. It avoids the dramatic and modern attractions which have become, it would seem, in some places, necessary to arrest the attention; or are used in the vain hope of impressing the intellect. It would be an anachronism, too glaring for justification, to assert that scenes and surroundings, which were formerly unknown, could have then been part of the Masonic ceremony. It may please those who delight in modern novelties, to cavill at our severe simplicity, but in order to show error in us, let the testimony be produced which interpolates into Masonry show for substance, and covers the significance of the symbol with the drapery of the display. When we look back to the Constitution of the Craft as it was organized at the completion of the Temple, it will be most difficult to believe that the stern necessity which created the order diluted its ceremonials by any recitation of unnecessary or unmeaning fables.

"Whatever, then, trenches on the line which separates the essential and severe, from the unessential and adventitious, is to be rejected. This is the rule in Pennsylvania, and here this rule will be enforced and cheerfully obeyed, for the pride of Pennsylvania Masonry is its accordance with the ancient and the true.

"In the review of the proceedings of the Grand Lodge of North Carolina the report of the Committee on "Work," adverse to the use of any key or cypher is given. Many Grand Lodges had been consulted on the subject, and all are opposed to their use, except that of Rhode Island. A reference to the subject of work as stated in the body

of the report, under the several Grand Lodge proceedings, will show that there is in many jurisdictions much dispute about the matter. Whilst in Pennsylvania, owing to the simplicity of the ceremonial, there is none—here on that subject all are agreed.

MASONIC JOTTINGS.—No. 54.

BY A PAST PROVINCIAL GRAND MASTER.

A LODGE THE FREEMASONRY OF WHICH IS UNIVERSAL AND PARTICULAR.

In a Lodge the Freemasonry of which is both Universal and Particular, the Religion is Natural Theology and one of the four Positive Religions; and on the occasion when Natural Theology takes possession of the Lodge, the Positive Religion is supposed to withdraw for a time.

UNITY OF MASONRY.

Although there may be Christian Lodges, Jewish Lodges, Mahommedan Lodges, and Parsee Lodges, yet by virtue of Natural Theology which is the essence of Christianity, Judaism, Mahommedanism, and Parseeism alike, the unity of Masonry is preserved.

RELIGION OF ENGLISH FREEMASONRY IN THE YEAR 1689.

A learned brother thinks that in the year 1689 the Christianity of the Church of England, with Toleration of the Christianity of certain sects, was the Religion of English Freemasonry, and that it continued to be the Religion of English Freemasonry down to the year 1723.

PANTHEISM—POLYTHEISM.

A Correspondent has sent me two very learned papers. In the one it is contended that the oldest Masonry is that of which the Religion was Pantheism, but in the other that of which the Religion was Polytheism.

THE WAR.

Dear Brother I. L. P. — That peace may speedily return to her accustomed dwelling amongst the nations, all Masons pray fervently, but those, probably, pray the most fervently, who see the horrors of the war in their reality, or who read the harrowing descriptions daily placed before us, having a fulness and exactness altogether unknown to our forefathers.

RELIGION OF ENGLISH FREEMASONRY.

1717, Revival, Religion not altered.

1723, all denominations of Christians admissible.

1738, all Christian, Jewish, Mahomedan, Parsee, and Natural Theists admissible.—From the papers of a deceased Provincial Grand Chaplain.

REIGNS OF GEORGE THE FIRST AND GEORGE THE SECOND.

The Religion of our Freemasonry was not the same throughout the reign of George the First. In like manner it was not the same throughout the reign of George the Second.

GENERAL ETHICAL PRECEPTS.

Brother,—In Freemasonry, general Ethical Precepts are by no means irrelevant, seeing that in Freemasonry Ethics are a necessary ingredient.

THE UNIVERSE, ITS ARCHITECT.

Wondrous is the Universe. How wondrous then its Architect!

MASONIC NOTES AND QUERIES.

LOTHAIR AND SECRET SOCIETIES.

D'Israeli in his "Lothair" deals with history freely, according to his own fancy, and more so than Walter Scott, even fantastically—but using facts as the texts on which, or it may be from which, his themes arise and spread out. In his delineation of the struggles between Popery and Secret Societies in Italy and France, he refers to the Freemasons, the Societies of Mary Anne, and that of Madre Natura. He describes the practice of Fenianism under the garb of Roman Catholicism, among the Irish. Of the Freemasons, he does no more than mention the name. As to the other societies he is diffuse. Now, am I right in my conjecture, that Madre Natura represents the body of the Carbonari? It may be urged that D'Israeli held this as an ancient society, descending from the Roman times, and having for its chief and secret purpose the abolition of pagan worship, but then he says that it has at various times assumed different worldly forms of association, as Freemasonry is reputed to have done on the theory of its long continued or perpetual succession. I consider that it is a fancy sketch of Carbonarism, because it is portrayed as the leading society in Italy, and its relations with Louis Napoleon, are such as those of Carbonarism are presumed to have been. The Emperor is treated as having been an initiate, false to his vows, exposed to the penalty of assassination, as having had attempts made on his life, and as being in occasional personal relations with the body of his ancient fealty, and enjoying a truce from its persecutions during the Italian war. It is of little moment, because the picture is not and cannot be a true one, although it attracts, because it is the draught of what a political secret society is sup-

posed to be, and sometimes has been. Perhaps some of your learned correspondents will confirm or disprove my suggestion.—W.X.

THE WALLS OF JERUSALEM.

In a letter to the "Christian Union," Rev. D. C. S. Robinson describes a walk about Jerusalem:

"Every step brought us up against some fresh theme of meditation, which alone would have been worth a visit. The main difficulty here is always found in the absolute inability of the mind to hold its strain unrelaxed and unbroken under a series of such high excitement. Memory leaps from one precious recollection to another, until the impressions fairly become incoherent, and the intelligence is compelled to wait for a moment's rest in order to catch a new grasp.

"Jerusalem is surrounded entirely with walls of stone. Those that now meet our eyes were constructed in the eighteenth century. The materials, however, were mostly on the ground, being fragments of former walls, debris of edifices, anything and everything, indeed, which war and decay, alike and together, might be conceived to cast into heaps of rubbish. Hence the presentation is often times singularly promiscuous and careless. Pillars, shattered columns, with and without capitals, have been worked into the layers lengthwise, without even the trouble of hewing them into proper size, or arranging them symmetrically. Cornices and sculptured devices appear anywhere on the surface, with no regard to beauty.

"The height varies from twenty-five to eighty-feet, according to one's position and the nature of the soil. These walls may have been intended for protection in time of siege, and perhaps would even now be quite a defence against arrows or slung pebbles; but they seem ridiculous to one who has ever stood beside modern artillery. Two or three discharges from a twelve-pounder would blow almost any length of the concern down. Narrow slips have been left between the stones, indicating the ancient purpose when archers manned the battlements. The whole appearance of these ramparts now is insignificant and slight.

"The wall is pierced at five points for gates; all of which are in present use but one—that is solidly walled up on the eastern side. These gates are closed at sunset, and then the belated traveller would find himself in serious trouble to obtain entrance, were the remedy not as easy there, in the Holy City, as anywhere else under Moslem dominion. Indeed the ancient wisdom of Solomon, learned in these very precincts possibly, has not at all failed yet—'money answereth all things.' The Jaffa gate, however, so-called because facing the road from Jaffa, the seaport, is allowed to be open a half hour later than the others."

ASTRONOMY.

One of the sciences which is taught and revered by Masons, is that of astronomy, and to the inquiring mind presents unparalleled instances of the wisdom, strength, and beauty of the works of the Supreme Architect of the Universe. Anything, therefore, relating to this science is of particular interest to the Masonic Student. The following, in reference to

the large telescope at Chicago, we quote from an exchange:—

"In connection with the Chicago University, it is well known there is one of the largest telescopes in the world. As it has not announced any startling discoveries, it has been a matter of wonderment what the astronomer was about. The following paragraph shows what the business is which occupies the attention of Professor Stafford:—

"The destined work of this wonderful telescope is to make, in connection with the nine chief observatories of Europe and America, an entirely new catalogue of 250,000 stars, determining the right ascension and declination of each particular star, so that by observing its position, astronomers may, in far off ages, be able to pronounce authoritatively on its motion, and to declare in what direction it has proceeded through illimitable voids. At this moment it is slowly and silently performing its sublime work, and furnishing those far off astronomers the data upon which to base their calculations respecting that mighty problem—the direct motion of the sun through space. When this is solved, data will also be abundant for locating the position of the great central sun, around which millions upon millions of other suns, popularly denominated stars, do in all probability revolve. The great work being divided among the ten principal observatories of the world, will make the share of it falling to the Chicago Observatory, 25,000 stars—upon each one of which the most careful observations will be made and recorded. It will require about ten years to accomplish this stupendous work, and when it is done we may expect some most important astronomical discoveries.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I observe that an attempt is now being made to establish in England "The Order of Mizraim." Were this order introduced simply as an independent secret society, and as unconnected with Freemasonry, there could be no objection raised thereto. Its claims would not then clash with those of legally constituted Masonic bodies, already established, and those who joined the Society would not expect to obtain thereby any Masonic rank, which would be acknowledged either at home or abroad.

From the published reports, however, it appears that the promoters profess to hold meetings, and confer degrees under the Authority of the "Grand Collège des Rites" of France, as conveyed in a diploma, granted to the Ill.^o. Bro.^o. Cremieux, 33^o of the "Rite Ecossais."

This appearance of legality may lead many Masons to join the Order without examining its claims to be considered a genuine branch of general Freemasonry. There is no power the "Grand Collège des Rites" of France reserves more strictly to itself than that of conferring the high degrees and establishing Councils

or other Masonic Authorities. In the "Statuts Généraux" of the Grand Orient it is expressly stated that "La Grand Collège des Rites a seul le droit d'initier aux derniers degrés de la Franc Mac.^o. du Rite Ecossais Ancien et Accepté ainsi que les grades équivalents dans tous les autres rites reconnus par le Grand Orient."

And the utmost power it confers on any of its members is, "Lui donnant pouvoir sous notre autorité d'établir et de constituer provisoirement, et sauf notre ratification à peine de nullité, des L.^o. L.^o. de perfection, Chap.^o. Col.^o. et Cons.^o. de la haute Maçonrie.^o. Mais seulement dans les états et empires ou il n'existe régulièrement aucun de dits corps Maçques."^o.

I have underlined the above words because they show not only that no member of the "Collège des Rites" has the power to establish *definitively* any lodge, chapter, college, or council anywhere, but that he has no power to establish them in any country where there exists any regularly established Masonic authority, while here in England the Grand Lodge, Grand Chapter, and Supreme Council of the 33^o of the Ancient and Accepted Rite, are all acknowledged by the Grand Orient of France, and are in fraternal and amicable relations with that body.

The Order of Mizraim, moreover, is not, and never has been acknowledged, as a legitimate Masonic body by the Grand Orient of France, or by any other Masonic authority.

It was originally compiled, according to Dr. Oliver, in 1782, or according to Clavel, in 1805, by several Masons who had been refused admission into the Supreme Council of the Scotch Rite, then recently organised in Milan. In 1814 it was introduced into France, and in 1817 an unsuccessful application was made to the Grand Orient to accept it as a legitimate branch of Masonry; about the same time unsuccessful attempts were made to extend this rite to Belgium, Sweden, and Switzerland, and in 1820 it was introduced in Ireland, where the G.M., the Duke of Leinster, and several leading brethren joined it in order to test its merits, but finding it spurious, prevented its further extension.

A great portion of the degrees of this order were taken from the Rite Ecossais, with more or less variation, and some of them were identically the same in every respect, consequently, when introduced with the pretension of being a genuine branch of Freemasonry it directly clashes with the legitimate Masonic bodies already existing.

Before Masons, therefore, join this order, it would be well for them to enquire into its history, and to investigate the authority under which it acts. Out of the order itself, they must not expect to have their rank acknowledged, either in England or in any foreign country, and those who belong to any of the grades of "The Ancient and Accepted Rite," may find that in joining this order, they have violated their O.B. of Allegiance to their own Supreme Council.

I am, Sir and Brother,

Yours faithfully and fraternally,

AN OLD MASON.

PROPOSED TESTIMONIAL TO THE PRO- JECTOR OF NEW FANGLED MASONIC ORDERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir,—Well, what next, in this age of humbug and testimonial getting-up mania? For what has this Junior Clerk in the Grand Secretary's Office done to be worthy of a testimonial? No doubt he does his work as well as most junior clerks do, but he is handsomely paid for it. If it be because he belongs to various lodges and chapters, to some of which, no doubt, he acts as Secretary, or that he has worked hard to establish two Rites that don't belong to Masonry at all, then it may be asked whether he has not done some or most of this work in the time belonging to his employers, for if so, not only is he not entitled to any testimonial, but it ought to be seriously considered whether his services cannot be dispensed with altogether in the Grand Secretary's Office, and his stipend be given to some of the Masonic charities, which very much want funds. In fact it would be much better if, instead of a testimonial, his Rosicrucian, Red Cross, and Mizraimitic friends would subscribe to keep him altogether, so that he might devote the whole of his time to these and other antiquated Rites. Perhaps, after all, we are doing the brother in question a wrong, and this idea of a testimonial has solely emanated, as is generally the case, from some worthy tradesman who has an eye to "business" in the matter.

If ghosts ever do haunt people, this junior clerk is sure to be persecuted by poor Bro. White, who, while he was Grand Secretary, did all he could to destroy all traces of these and other spurious rites, which appear to have been dug up in his old office. Horrible thought! can it be that there are still some more to be resur-rectioned! Think of that, jewellers, and masonic man milliners, and have strict search, for there may yet be more money to be made, and more "Baks-cheech" upon the robes, collars, jewels, &c., of the mighty hidden mysteries.

Yours,

A CRAFT MASON.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

Referring to the proposed testimonial to one of the employés in the Grand Secretary's office, has there not been for nearly two years past much to complain of as to the manner in which the paid servants of Grand Lodge have traded in Freemasonry, occupied the time which ought to have been devoted to their duties in connection with the Craft, in launching Masonic undertakings and maintaining *speculative and quasi* masonries under the assumed patronage of the Grand Secretary's office, for the personal glorification, if not, also pecuniary advantages of one or more of the said employés:—employment in direct violation of the terms of their engagement, upon which they receive their salaries from the Craft, and also in violation of their O.B. In fact Sir, as matters appear to be coming to a crisis, that which has been frequently threatened, is likely now to occur, viz., as the subject has become so grave that it will be formally brought before the Board of General Purposes, and the growth of that which has become a Masonic scandal will, it is hoped, be promptly

stopped, and a suitable "Testimonial" be presented to each of the persons who, forgetting their duty to the Craft, have for so long provoked comment upon their doings by a large portion of the older and much respected members of our Order, who knew nothing about, nor desire to know anything about, "Masonic Rosicrucians," "The Red Cross Knights of Rome and Constantine," the "Rite of Mizraim," or any such nonsense as has during the last two or three years emanated from the Grand Secretary's department of the Grand Lodge of England.

It is high time that all this should be stopped, instead of giving a Testimonial, and, I regret to notice in the announcements, the name of the Grand Secretary as Treasurer, and that of the Prov. G.M. for Middlesex, as Chairman, however deep the debt of gratitude may be, on the part of the Prov. G.M. for his appointment, for although no more worthy brother could be found for the Provincial Grand Mastership, still it is a well known fact, he owes his appointment mainly to the recipient of the intended testimonial.

Yours,

AN OLD P.M.

THE LEGAL OBLIGATIONS OF OUR LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Your article in the "Magazine" of the 14th inst., on the legal registration of our lodges, followed as it is by the letter of your correspondent "Lupus," under the above head, appearing in your last week's issue, demand the most serious attention of the authorities at Grand Lodge. I express not only my own opinion but that of all the brethren with whom I have spoken upon the subject when I say that it behoves the Grand Registrar, by virtue of the office he holds as the legal exponent of Grand Lodge, to grapple with this matter in such a manner as will satisfy the Craft generally under the English Constitution, that a matter of such importance as that in question has received that attention which it deserves. We ought, and have a right to expect to learn, and that without delay, what is the opinion of the legal advisers of the Grand Master with reference to the statements appearing in your pages, and to which this letter refers.

A PROVINCIAL SUBSCRIBER.

REVIEWS.

The Peoples' Magazine, No. 37, vol. 7, new series. London
—Society for Promoting Christian Knowledge, 77
Great Queen Street, W.C.

The contents of the January Number of this excellent publication come fully up to the standard of those of its predecessors: there is a wholesome vigour throughout the articles contributed, which is quite refreshing. Notably in the present number we may mention a very interesting and well illustrated article on "The Mont Cenis Pass," including a description of the "Fell," Railway, and an article, "To San Francisco and Back"—By "A London Parson," who describes in very graphic language the various incidents of his travels, under the heads of, 1, "The Voyage Out"; 2, "First Walk About New York"; 3, "Niagara to Chicago"; 4, "From Niagara to San Francisco." Life and manners in the new world are very ably depicted in the readable sketch before us.

MASONIC SAYINGS AND DOINGS ABROAD.

The following extracts from the bye-laws of the "Western Pennsylvania Masonic Relief Association," located at Titusville, are for the information of those who believe in the propriety of any such organization using the name or title of Masonic. We regard the use of this term Masonic for any other than strictly Masonic purposes, as open to grave doubt:

Any Master Mason in good standing, being an actual member of some regular lodge of Free and Accepted Masons and in apparent good health, so as to gain a livelihood, and with some visible means of support, shall be eligible to membership.

Any Master Mason possessed of the foregoing qualifications, who shall be recommended by the Master Mason of the lodge of which he is a member or by a director or officer of this association, shall become a member of said Association upon receiving a majority vote of the Board of Directors present, and paying the fee of three dollars, and the fee shall in all cases accompany the petition.

Upon the death of any member of this Association it shall be the duty of the Secretary to notify the members of the same, and thereupon each surviving member shall, within ten days after the date of said notice, pay into the treasury the sum of one dollar and ten cents, and in the case he shall neglect to pay the same within ten days he shall be again notified by the Secretary, and if the said sum shall not be paid within ten days after the date of such second notice, his name shall be erased from the roll of members, and he shall forfeit all claim upon the Association; provided, however, the Board of Directors shall have power to reinstate the delinquent member upon his appearing before said Board if a resident of the city of Titusville, for his default, and paying the sum in arrears; and a notice directed to a member's residence as appearing upon the books of the Secretary, shall be deemed a legal notice.—*Keystone*.

The Norfolk Journal has an article on the origin of the Grand Lodge of Virginia, setting forth that the convention of English, Scotch and Irish Masonic Lodges in that State, assembled at Williamsburg, on May 6, 1777, determined to form a Grand Lodge of that State, and recommended "His Excellency, General George Washington," as the first Grand Master. The convention met again on October 13, 1778, when Brother George Washington having been prevented by public duties from accepting the office, Brother John Blair, of Williamsburg, was chosen Grand Master of Virginia, and was installed on October 30th, with Rev. Robert Andrews, as D.G.M. Since that time the Craft has increased from five to

two hundred and thirty-three lodges, and M.W. Brother Thomas F. Owens is now the G.M. of Masons in Virginia. Under such a leadership the Craft must flourish.—*Ritual*.

Lincoln, Nebraska, where four years ago the wolf was hunted, is now a city of about five thousand inhabitants. It has a college with endowed professors and one of the most flourishing lodges in the United States; considering the time since its organization, two years.

In the year 1878 a century will have elapsed since the organization of the Grand Lodge of Virginia, and up to this time it has been dependent on Subordinate Lodges for places of meeting. The Grand Master, at the last session, therefore, earnestly recommends that prompt and vigorous measures should be taken to erect in Richmond a Masonic temple which will be an ornament to the capital of the State and a credit to the fraternity.

The excursion to Europe of Allegheny Commandery, No. 35, is the most important topic of conversation in Masonic circles. The feeling is universal that the undertaking will be a magnificent success. There are now forty-five names enrolled. We learn that there is quite an excitement in Washington City among the Sir Knights there, some seven or eight intending to join the Allegheny Knights for the trip. The Commandery will go fully and thoroughly equipped in the most perfect manner, and down to the smallest detail of Templar dress, everything will be new for the occasion. It is not the intention to travel as Knight Templars, except through Ireland, Scotland, and England. It is proposed to go on the Continent of Europe as American citizens, but in a body. The arrangements are nearly all complete, and the utmost anxiety is expressed by the Templars of Great Britain and Ireland to see the American Knight Templars. Although the deposit of 100 dollars as part passage money was not to be made until January 1, it has already in some cases been paid. Allegheny Commandery will carry to Europe with them two of the handsomest banners ever made.—*Pittsburgh Mirror*.

A TRUE MASON.—If Masonry is in your heart, you will be a moral, temperate and prudent man, keeping a guard over lips and actions. You will abhor profanity and intemperance, and reprove those thoughts in Masons who may be guilty of them. You will be affable and courteous, treating all good Masons as your equals, paying due respect to those in office, regarding the opinions and making allowances for the prejudices of every place you visit.

THE MASONIC MIRROR.

••• All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager, directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

The Royal Standard Lodge of Instruction (No. 1298,) meets every Friday evening at 8 pm., at the Marquess Tavern, Canonbury. Bro. Wigginton, P. M., 902, W. M. 1298, President; Bro. R. Lee, Preceptor.

The first annual ball of the Constitutional Lodge, No. 55, will be held on Tuesday, 31st inst., at the City Terminus Hotel, Cannon-street, City. Gentlemen's tickets, 12s. 6d.; Ladies', 10s. 6d., including supper and refreshment during the evening (wines excepted). Tickets can be obtained of Bro. R. B. Atkins, W.M., 55, P.M., 829, and 1107, P. Prov. G., Reg. (Kent), at 10, St. Mary Axe.

The Annual Festival of the Royal Masonic Institution for Aged Freemasons and their Widows is now fixed for Friday, 3rd February next, at the Freemasons' Tavern, Great Queen Street.

Craft Masonry. ENGLISH CONSTITUTION. METROPOLITAN.

GRAND MASTER'S LODGE (No. 1).—The January meeting of this Lodge was held on the 16th inst., at the F. M. H. The W.M., E. K. Bayley, installed Br. W. S. Gover as his successor in the chair. Bro. W. Trego was appointed and invested S.W.. Br. W. H. Wilkin, J.W.; Bro. W. A. Collis, S.D.; G. Payne, J.D.; G. N. Johnson, I.C.; Richard Herve Giraud, Treasurer; and E. H. Patten, Secretary. The candidates for initiation and raising were not present. A handsome silver tea service, of the value of twenty-five guineas, was presented at this meeting by the brethren to Bro. E. H. Patten (Secretary of the Girls

School), for his valuable exertions as Secretary to this Lodge during the last ten years. The following gratifying sentence was inscribed on the testimonial:—"Grand Master's Lodge (No. 1).—Presented to Bro. Edward Henry Patten, P.G.S.E., in recognition of his valuable services as Acting Secretary in the Lodge during the past ten years, and for the courteous and kindly feelings which have endeared him to every member. 16th January, 1871." The meeting was well attended, there being some fifty brethren present, among whom were Bros. John Hervey, G.S.; John Savage, P.G.D.; Joseph Smith, P.G.P.; and Colonel Hogg, Chairman of the Metropolitan Board of Works.

UNITED MARINERS LODGE (No. 30).—The installation meeting of this lodge was held on Tuesday, the 17th inst., at the Guildhall Coffee-house. In the unavoidable absence of Bro. Harling, Bro. Driscoll, P.M., took the chair, and after the transaction of the routine business initiated into the mysteries and privileges of the Order Mr. Thompson. Bro. Gladwell was then passed to the second degree. The next business was the election of a W.M. for the ensuing year, and the choice of the brethren having by unanimous vote fallen upon Bro. Robert Shackell, S.W., and P. Prov. G. Officer of Hampshire, he was presented, and received at the hands of Bro. Driscoll the benefits and privileges attaching to the chair of K.S. The after addresses he delivered with great precision, and at the conclusion was greeted with much applause. The newly-installed W.M. then invested his officers as follows:—Bros. G. J. Smith, S.W.; W. F. Osborne, J.W.; Jesse Turner, P.M., Treas.; R. E. Barnes, P.M., Hon. Sec.; W. Ansell, S.D.; H. Bethell, J.D.; Rifeaux, Org.; E. J. Brown, D.C.; Deeley, I.G.; W. J. Casely, Assist. Dir. of Cers.; J. Driscoll, P.M., Steward; Thomas Smith, Assistant Steward; W. Grant, Tyler. It was stated that by vote of the lodge the sum of five guineas had been paid to Bro. Binckes, the Secretary of the Royal Masonic Institution for Boys, in the name of Bro. Harling for a life subscription, in lieu of a jewel. The W.M. stated that this vote had been come to as a mark of respect to Bro. Harling for the way in which he had passed through his year of office. After the claims of a worthy old Mason attached to this lodge had been spoken of, the lodge was closed, and the brethren adjourned to an excellent dinner, superintended by Bro. Crawford, the manager, and which gave the most unqualified satisfaction.

ST. GEORGE'S LODGE (No. 140).—The installation meeting of this Lodge was held on Wednesday, the 18th inst., at the Trafalgar Hotel, Greenwich, Bros. C. Hudson, W.M., in the chair, and present E. Johnson, S.W.; Webster, J.W.; Laurence, S.D.; Turner, S.D.; E. Shalles, I.G.; W. Moak, P.M., Treas.; A. S. Tattershall, P.M. Sec. Bros. Eddington, P.M.; Hub-buck, P.M.; Pook, P.M., and many other brethren. The visitors were Bro. C. K. Killick, P.M., 781; E. T. Read, P.M., 781; Boncey, P.M., 79; and Griffin, I.W., 933. The minutes of the last meeting having been read and confirmed, a ballot was taken for and proved unanimous in favour of Bro. Stuart of Lodge Gibraltar, (under the Irish constitution), as a joining member. The Lodge was then opened in the 2nd degree, and Bro. Blackmur being a candidate for the third was entrusted and withdrew. The Lodge being opened in the third degree, Bro. Blackmur was raised to the sublime degree of Master Mason. The ceremony being rendered very creditably by the W.M. Bro. Hudson. The lodge was then resumed to the second degree, and Bro. Hubbuck, P.M. assumed the chair. Bro. Noak, P.M., presented Bro. Johnson, S.W. and W.M. elect, to receive at his hands the benefit of installation, he having given his assent to the ancient charges and obligations the brethren retired, and a Board of Installed Masters was formed, and Bro. Johnson duly installed in the chair of K.S. The brethren were re-admitted and saluted the W.M. in due form and according to ancient custom. He then appointed and invested his officers as follows: Bros. C. Hudson, I.P.M.; R. Webster, S.W.; T. Turner, J.W.; E. Shalles, S.D.; E. Jardine, J.D.; Allwright, I.G.; E. W. Pook, P.M., Dir. of Cers.; Tattershall, P.M., Sec.; Noak, P.M., Treas.; and Riley, Tyler. Bro. Hubbuck, P.M., the Installing Master, then gave the usual charges in a very impressive manner, which elicited from the brethren present the warmest encomiums. Bro. C. W. Pook, P.M. then rose in pursuance of a motion of return, to propose that a jewel be presented to Bro. Hudson, P.M., of the value of 25 5 which was seconded by Bro. Hubbock, P.M., who took occasion to say that Bro. Hudson was in every way worthy of their

highest esteem, he had not only supported the dignity of the lodge by his able mastership, but out of the lodge by his courteous demeanour and excellent qualities, as a citizen had advanced the order of which he was so bright an ornament. The proposition having been put was carried unanimously. The W.M., Bro. Johnson then intimated to the brethren that Bro. Hudson would represent the St. George's Lodge, as Steward at the Festival for Aged Masons and their Widows, which he thought he might now safely say was definitely fixed for Friday the 3rd February, and made a most earnest appeal to their Charity and thought they could not better mark their respect of Bro. Hudson than by sending him with a liberal list to this most excellent Charity. The lodge was then closed, and the brethren adjourned to banquet. The usual loyal and Masonic toasts were given and responded to. In proposing the toast of the M.W.G.M., Earl de Grey and Ripon, the W.M. alluded to the distinguished brethren who held the highest positions in the Craft, who must of necessity at times be put to great inconvenience in attending to the affairs of Grand Lodge, he could only think that to them it must be an hour of rest from the cares of state or other high duties that they might be engaged in. "The Earl of Carnarvon, Deputy G.M., and rest of Grand Officers, coupled with the name of Bro. Hubbuck, P.M., and Past Grand Steward," was given and duly responded to. The health of the W.M. was given by the I.P.M., who congratulated the members upon their choice of so able and efficient a President. The prestige of the St. George's Lodge could be best maintained by the appointment of brethren fully capable of performing the duties of that high office, with satisfaction: in Bro. Johnson, he was sure the brethren would find all the attributes eminently fitting him for the position he now occupied, and that his name would be added to the roll of distinguished Past Masters who had preceded him. The W.M. acknowledging the toast, said that he felt some diffidence in accepting the position because he felt that the brethren anticipated more from him than he should be able to fulfil, yet depending on the kind indulgence of the brethren, he would exercise his best endeavours to maintain the reputation of St. George's Lodge, so that at the end of his year of office they might have no occasion to regret the choice they had made that evening. The health of the visitors was given and severally responded to by Bros. Killick, P.M.; Read, P.M.; Boncey, P.M.; Griffin. The Past Masters, Officers and Tylers. Toasts were given and also responded to. During the evening some excellent singing was contributed by Bros. Webb, Blackmore, Smith, Tattershall, &c., and the brethren separated at an early hour.

LODGE OF PRUDENT BRETHREN (No. 145).—The installation meeting of this celebrated old Lodge was held at Freemasons' Hall, on Tuesday, 24th inst., Bro. T. Moore, W.M., in the chair. There was a very large attendance of brethren belonging to the Lodge, and also of visitors, there being among the latter Bros. F. Walters, W.M., 1809; James Rawe, 298; J. Horwood, W.M., 28; James L. Thomas, P.M., 492, and W.M. Elect, 142; W. L. Edwards, P.M., 59; J. Cooper, 615; C. H. Giles, D. H. Jacobs, P.M., 27; W. Smith, C.E., P.G.S., P.M., 26, 333; H. Massey, P.M., 619; C. A. Long, W.M., 25; F. Binckes, G.S.L.; E. Roberts, P.M., 192; Dr. Henderson, 117; Dr. Ward, J.W., 1257; and N. Donald, 206. Bros. John Boyd, George S. States, Carter and Hooper, P.M.'s, were likewise present and the meeting was altogether one of the most enjoyable this Lodge has ever known. At the outset of the proceedings the prosperity of the Lodge was exhibited in the report of the Audit Committee, which showed that during Bro. Moore's year of office the affairs had been so well managed that a balance of over £50 remained in hand. Its prosperity was further shewn by three gentlemen then being initiated, the candidates being Messrs. H. S. Richard, E. Solomon, and J. Jones. The ceremony of initiation was performed by Bro. T. Moore, W.M., who concluded the duties of his Mastership by going through the work most admirably. When this work was over, Bro. John Boyd, P.M. and Treas., took the chair, and in his well-known and excellent style installed Bro. W. R. Walter, S.W., who was presented to him by Bro. G. S. States, P.M., as W.M. of the Lodge for the ensuing year. The W.M. invested the following brethren as his officers: Bros. East, S.W.; Cambridge, J.W.; John Boyd, P.M., Treas.; G. S. States, P.M., Sec.; Jones, S.D.; Bull, J.D.; Purkis, I.G.; Milligan, Assist. Sec.; Thielley, D.C.; Grant, Tyler. The lodge was then closed, and the brethren adjourned to a superb ban-

quet, after which the usual toasts were proposed, and Bros. Donald King, and Giles added some excellent singing to a capital evening's entertainment. A valuable P.M. jewel, of beautiful workmanship, was presented to Bro. T. Moore, I.P.M., in very complimentary terms by the W.M., and Bro. Moore acknowledged the gift in a speech which was characterised by sound sense and good feeling.

LODGE OF SINCERITY (No. 174).—A regular meeting of this lodge was held at the Guildhall Tavern, Gresham Street, on Wednesday, the 18th inst. Bro. Gee, W.M. in the chair, supported by Bros. Adkins, S.W., W.M. elect; Rawley, P.M. Treas.; Newton, P.M. Sec.; Lacey, P.M.; Bulmer, P.M.; Barlow, P.M.; Savage, J.W.; Crawley, S.D.; Tuck, J.D.; Moore, I.G. Members present: Bros. J. Allen, Bonta, Buranelli, Burchill, Dellow, Farrow, Guedalla, Hilliard, Heather, Ives, Jones, Miller, Morton, Morrison, Marin, Oldreive, Paddon, Roberts, Scott, Seddon, Smith, J. Thomas, Thomas Geo. Trueman, Wells, Wood, and Wheeler. Visitors: Bro. J. Terry, P.M., United Strength, &c.; Bros. Brough and Orist, P.M., British Oak Lodge; Bro. Parkinson, Temperance in the East; Bro. Boyd, P.M., Friendship; Bro. Mortlock, P.M., Industry; Bro. Barter, Yarborough; Bro. Venus, Derwent Lodge, Hastings. Messrs. Wake and Wing were initiated. Bros. Oldreive and Wheeler were raised to the sublime degree of M.M. The W.M. elect, Bro. Adkins, was very ably installed into the chair of K.S., by Bro. Newton, P.M.

LODGE OF ISRAEL (No. 205).—At the installation meeting of this highly prosperous and influential lodge on Thursday in the lodge room of Radley's Hotel, Blackfriars. The W.M., Bro. Michael J. Emanuel, assisted by his officers conferred the sublime degree on Bros. Rexworthy and Samuel, after which the W. Bro. A. M. Cohen, P.M., and Hon. Sec., in a most impressive manner installed Bro. H. M. Harris as W.M. for the ensuing year, who appointed and invested as his officers Bros. M. J. Emanuel, I.P.M.; J. H. Emanuel, S.W.; Hogard, J.W.; Cohen, Hon. Sec.; J. Emanuel, S.D.; Ayden, J.D.; Morse, I.G.; and Vesper, Tyler. When the W. Bro. Cohen had in his usual correct style delivered the concluding address to the meeting, on the subject of "our duties to each other," and to the lodge, the W.M., in excellent style initiated into our mysteries Messrs. F. Burrows, Kirk, Henry Sparks, George S. Marks, Moss Marks, and S. Gompers. The lodge was then called from labour to refreshment, and the brethren adjourned to the banquet room, where Bro. Hart and assistants provided them with one of the *récherché* dinners and dessert, for which he is justly celebrated, and after grace, the W.M. proposed the usual loyal and Masonic toasts, the intervals being enlivened by some excellent music and songs, particularly two by Miss Emily Soldene. Amongst the numerous visitors present we particularly noticed Bros. M. L. Alexander, W.M., 188; Nicholls W.M., 861; Isaac Jacobs, W.M., 1, New York; Albert P.M., 188, Buss Provincial Grand Treasurer, Middlesex; S. M. Lazarus, P. Prov. G. S.W., Wilts; Holbrook, P.M., 185; Kisch, W.M., 1017; Temple, P.M., 749; Braham, J.W., 1017, &c. The P.M.'s of the lodge present, were The W. Bro. Littaur, A. M. Cohen, Chamberlain, S. M. Harris, and J. M. Harris, the two last being brothers of the new Masters, making three brothers of one family who have been installed in this lodge within seven years.) The Board of Masters consisted of nineteen W. Bros., who assisted at the installation of the respected brother, who had the honour of being elected to the chair of K.S., and altogether there were sixty-seven brethren present at the closing of the lodge; we cannot conclude without bearing testimony to the excellence of the working, the banquet, the wines, the musical arrangements, and the happiness and satisfaction of the brethren present.

PANMURE LODGE (No. 720).—The above Lodge met on Monday, the 16th inst., at the Balham Hotel, Balham. Amongst the brethren present were Bros. J. M. Young, W.M.; J. Thomas, P.M.; H. Huntley, J.W.; H. Hodges, J.W.; W. P. Moore, Secretary; — Poore, S.D.; Payns, J.D.; — Pulman, I.G.; as also Bros. Lilley, Huntley, Maddern, &c. After the business of the Lodge had been completed, the banquet was held, and the usual toasts proposed.

GREAT NORTHERN LODGE (No. 1287).—The regular meeting of this lodge was held at the Great Northern Hotel, King's-cross, on Thursday, 19th inst. There were present: Bros. S

Webb, P.M., 193, W.M.; E. Moody, S.W.; H. T. Reed, J.W.; J. H. Staton, S.D.; R. Bescoby, J.D.; G. Hooper, I.G.; Forbes, Sec.; Lancaster, Freeman, Hartley, Headon, Wilkie, Verdon, Ritchie, Klein, Bowen, Roberts, Hughes, Buckman, Holyoake, Arkell, Jupe, Bull. The visitors present were: Bros. Warne, P.M., 193; J. Rogers, P.M., 193; J. Stevens, W.M., 1216; Middleton, 93, Sec. Con.; Vivian, P.M., 228; Lyon, 25, Sec. Con.; Swallow, I.G., 382; W. Smith, C.E., P.G.S., P.M., 26, 33, 840; Dawson, 186, 1267; Tyrell, P.M., 144, 704; Margetson, Concord; Rogers, 902; Griggs, 228; Baker, 217; Thompson, P.M., 167; Ferguson, S.W., 177. Messrs. Hughes and Roberts were initiated. Bro. Bull, P.M., Royal York Lodge, was elected as a joining member. Bro. Edward Moody was duly installed by Bro. S. Webb, as W.M. for the ensuing year, who afterwards appointed and invested his officers as follows: Bros. Reed, S.W.; Staton, J.W.; Bescoby, S.D.; Hooper, J.D.; Forbes, I.G.; Lancaster, D.C.; Bro. S. Webb, I.P.M., Treas. The banquet which followed was well worthy of the reputation of the Chef of the Great Northern, and was served (*a la Russe*), under the immediate superintendence of Mr. C. Schumann, the worthy and efficient manager in such a manner as to give great satisfaction to the brethren, and reflect great credit on the house. After the cloth had been removed the toasts of the "Queen and Craft," "The M.W. Grand Master," "The Past Grand Master," "The Deputy Grand Master," and the rest of the Grand Officers were received with the usual enthusiasm, Bro. Smith, P.G.S., responded for the latter. In proposing the toast of the "Initiates" the W.M. said, "We are pleased to have added to our number to-night two gentlemen, who, from the manner in which they have gone through the ceremony, will, I am certain, prove a credit to the craft." Bro. Hughes in responding for himself and Bro. Roberts, said, "W.M. and brethren, we are obliged to you for the manner in which the mention of our names has been received, and it shall be our constant endeavour to render ourselves worthy and efficient members of this lodge. Bro. S. Webb, I.P.M., proposed the health of the W.M., whom he had had the pleasure of installing that evening. In responding, Bro. Moody said, I rise with some degree of diffidence to respond to the toast proposed in such eloquent terms by Bro. P.M. Webb, and responded to the brethren in such a cordial manner by you. I hardly feel equal to the task; believe me it shall ever be my greatest ambition to conduct the business of the lodge in a manner worthy of the reputation it has already gained under the rule of Bro. Webb, I.P.M. In proposing the health of the P.M., and installing Master Bro. S. Webb, the W.M., said, "I have a peculiar pleasure in bringing this toast before your notice, for not only is Bro. Webb the Founder, the first master, and P.M., but he is actually "Father" of the Great Northern Lodge, for not only has he initiated all those members who have joined during the past year, but during the time that he was W.M. of the Confidence Lodge he initiated nearly the whole of the present officers, myself included, into the mysteries of Freemasonry. He certainly has not that venerable appearance which you would expect in the father of such a large grown-up family, but we hope to have him with us long enough for him to assume the patriarchal appearance to which his position as father of this lodge so much entitles him. It is not for me brethren to point out to you the admirable manner in which Bro. Webb has performed the duties of W.M. during the past year, it is sufficient for me that you have placed in my hands this elegant P.M. jewel, then addressing himself to the I.P.M. he said, "Bro. Webb, it is to me a most gratifying thing that I have to present to you, on behalf of the members of the lodge, this P.M. jewel, it is not the first that has been placed upon your breast, but believe me Bro. Webb never has any jewel been voted in a more hearty or spontaneous manner than this one, may you long live to wear it, and may the future W.M. of this lodge have for many years to come the benefit of your practical advice and your valuable assistance. In responding, Bro. Webb said, from the very day on which the establishment of this lodge was first mooted up to the time that I was appointed W.M., and during the whole time I have occupied that position, it has been my constant endeavour to make a success, and, brethren, I am proud to say that it is so. The jewel with which you have been presented me is a proof to me that my efforts have been appreciated, and although I of course value the first, which I received in our old lodge very highly, still not more than I do this one, starting of a new lodge is a very much more difficult matter

than taking the office of W.M., in a lodge which is in thorough working order. I thank you very much for the proof of your satisfaction, and for the very cordial manner in which you have drank my health. In responding for the visitors, Bro. Tyrell said, this is now the fourth time I have had the honour of visiting this lodge, and everytime I come you treat me better than the last. The working of the lodge, and the installation ceremony having been conducted by your P.M., in a manner I have never seen excelled, and on behalf of the visitors, I thank you for the very kind reception you have given as this evening. In proposing the health of the Officers, the W.M. said, I have to congratulate myself on having as officers, brethren who are as capable of filling this high position as myself, and who are I know one and all as anxious that the business should be conducted in a proper manner, as I can possibly be. Bro. Reed, S.W., responded, and said, Worshipful Master, and brethren, when my brother officers and myself assisted in the promotion of Great Northern Lodge, and were afterwards appointed to the positions we held last year, we made up our minds that nothing should be wanting on our part to render the working efficient. It shall be our constant endeavour during the next year to fulfil our duties in the same, we trust, satisfactory manner on behalf of my brother officers and myself, I thank you for the very kind manner in which the mention of our names have been received. The evening's enjoyment was much enhanced by the really excellent singing of Bros. S. Webb, Dawson, Stevens, Headon, Middleton, Reed, and two short readings by Bro. J. C. Bull. The next meeting of this lodge is on the third Thursday in February, when Bro. E. Moody will conduct the ceremonies for the first time.

PROVINCIAL.

CUMBERLAND.

WHITEHAVEN.—*Sun, Square, and Compass Lodge* (No. 119).—The brethren of this lodge celebrated their annual festival in the Masonic Hall, College Street, on Monday, the 16th inst. They were joined by a large number of the brethren of Lodge 872, and also by brethren representing neighbouring lodges. Bro. Edward Fearon, W.M., presided, supported on his right by Bro. Greaves, P. Dep. Prov. G.M., Penrith; Henry Cook, P.M., Barrow; Crowther Morton, W.M. of Kenlis Lodge; W. B. Gibson, P.M.; John Spittall, P.M.; James Robertson, W.M. of Lodge 872, John M'Kelvie, W.M., and others, and on his left by Bros. White, P.M.; George Kenworthy, P.M.; Barr, P.M.; F. W. Wicks, &c. The vice-chairs were occupied by Bros. Windross, S.W., and E. W. Henry, J.W. There was a numerous attendance, and the proceedings were of the most gratifying character. The dinner was served by Mrs. Todhunter, of the Albion Hotel, King Street. Grace was said before and after meat by Bro. Tyson, Chaplain. Bro. Cooper ably presided at the pianoforte. On the removal of the cloth, Bro. Fearon proposed "The Queen, the Princess of Wales, and the rest of the Royal Family." It was usual, he said, at all Masonic gatherings of this kind to drink the health of Her Majesty. He was glad to say that Freemasons were not behind any other Society in loyalty. The Queen had always given every facility to the Masonic body to carry on their work and elucidate their mysteries; and with the Queen he would couple the Princess of Wales and the other members of the Royal Family. Bro. Fearon next proposed "The Most Worshipful Grand Master of England, the Earl De Grey and Ripon, and the Past Grand Masters Bro. H.R.H. Albert Edward Prince of Wales, and the Earl of Zetland." In proposing this toast, he said that the Grand Master had always been one of the kindest of rulers; he was always ready to listen to a tale of suffering and to relieve the necessities of the distressed. He was punctual in attending to his duties as ruler of the Craft, and he (Bro. Fearon) wished he might be long spared to be at the head of affairs. Bro. His Royal Highness the Prince of Wales had since his initiation into Freemasonry taken the deepest interest in it, so much so that the officers of the Grand Lodge felt it their duty to confer upon him the rank of Past Grand Master. The Earl of Zetland, the I.P.G.M., had for 25 years presided over the body, and with such ability and kindness that upon his retiring, some

two years ago, the Order presented him with a substantial mark of their appreciation. Bro. Windross proposed "The Right Worshipful Deputy Grand Master the Earl of Carnarvon, and the rest of the Officers of the Grand Lodge." Bro. Henry, in complimentary terms, proposed "The Worshipful Provincial Grand Master, the Earl of Bective." Bro. McKelvie proposed "Deputy Provincial Grand Master, Bro. Whitwell, and the rest of the Provincial Grand Officers." Bro. Whitwell, was well known to them all as a most efficient member of the Craft; and they were justly proud of having amongst them such an able representative of Freemasonry. He congratulated the brethren present, and Bro. Kenworthy personally, upon the very great honour which had been conferred upon Lodge 119, by the appointment, by the Earl of Bective, of Bro. George Kenworthy to the office of Provincial Grand Junior Warden—an office which that brother would never disgrace. He (Bro. McKelvie) begged to couple with the toast the name of Bro. Kenworthy. Bro. Kenworthy returned thanks. He assured the brethren that it gave him very great pleasure indeed to find his name associated with the last toast, proposed so ably and in so flattering a manner by Bro. McKelvie. He regretted that some other officer in connection with the province, one more able than himself, was not present to do justice to the toast. He could only say that he had done nothing in the cause of Masonry to merit the distinction of Provincial Grand Junior Warden conferred upon him by the Earl of Bective. He, nevertheless, felt proud of that office. He had always from his first connection with the Order, taken great interest in the cause of Masonry, and he hoped and trusted that he should continue to do so. With respect to Bro. Whitwell, it was unnecessary for him to say anything in his behalf, as Bro. Whitwell was known to them all. Bro. Gibson said, at the request of the Worshipful Master, he had very great pleasure in proposing the next toast, viz: "The Health of the Past Deputy Provincial Grand Master, Bro. Greaves, of Penrith." It had fallen to his lot upon more than one previous occasion to propose Bro. Greave's health, those occasions had been more favourable than the present for enlarging upon that toast; the brother whose health he was about to propose being present this evening, he was prevented from saying of him what he otherwise should have felt it his duty to do. Bro. Greaves at one time occupied the distinguished position of Deputy Provincial Grand Master; and the fact of his having occupied that high position for the long period of between 14 and 15 years proved that he must have been well qualified to hold office. During the period referred to, it so happened that the Provincial Grand Master was not present with them for a considerable time, and that in his absence the whole business of the province devolved upon Bro. Greaves. From that time he (Bro. Gibson) might say Freemasonry in Cumberland began to spread, and he especially noticed a regular and steady yearly increase in the attendance of members of the Provincial Grand Lodge. In addition, Bro. Greaves worked hard in securing the election of candidates for the Masonic charities. Scarcely a year passed without Cumberland securing the election of one or more candidates; and if any part of the province had reason to feel proud, it was Whitehaven. About 20 years ago, Lodge 119 was in the lowest depths of poverty and distress. Two or three poor members kept the lodge together; and in course of time it became necessary that these poor members should have something done for them, and in that emergency they all knew how kindly Bro. Greaves interested himself on their behalf, and how warmly he had ever since been attached to the lodges in this part of the province. He (Bro. Gibson) had therefore great pleasure in proposing Brother Greave's good health. Bro. Greaves said he rose to return Bro. Gibson his most sincere thanks for the fraternal manner in which he had proposed his health, and the brethren for the very kind reception which they had given to the toast. It was a surprise to him, he could assure them, to find that his name was put down for a toast, but after the very kind manner in which Bro. Gibson had proposed his health, and the truly Masonic response which they had given him, he felt that his memory was almost gone altogether. He begged, therefore, that they would take him as they found him, remembering that it had been truly said that "out of the mouth the heart speaketh," and so take "the will for the deed." He had been associated with Freemasons for something like 23 or 24 years, and for 14 or 15 years he had had the honour to hold the distinguished office of Deputy Provincial Grand Master. Bro. Gibson had informed them that during a considerable

portion of the time to which he referred, the then Provincial Grand Master, Sir James Graham, was so much engaged in the affairs of the State as not to be able to devote more than a merely fractional portion of his time to Freemasonry, and accordingly he left it to his deputy to transact the general business of the province. His successor, Bro. Dykes, was inert in office; and, in fact, only took office on condition that his predecessor's deputy continued in office. Many years elapsed, and he (Bro. Greaves) continued to afford what assistance he was capable of rendering to the Provincial Grand Master; and whenever any difficulty arose, he always felt it his duty to consult the leaders of the craft in this province, and he could only say that whenever assistance was required it was most freely granted by the officers and brethren of 119. In his early connexion with that lodge, it was at a very low ebb; but, after a short series of years, it had become one of the most powerful and numerous lodges in the province, and while he could not help regarding 119 as the corner stone of Freemasonry in this division of the province, he at the same time regarded it as one of the chief means whereby the province itself had acquired the name it now enjoyed, not only throughout the north, but elsewhere; for they would find that it had likewise made its mark in the south of England. In thanking them for the honour they had done him on that occasion, he should be sorry to occupy their time further. He could only say how happy he was to find himself once more in connexion with a lodge that he had so often visited, and in the society of whose members he had spent many of the happiest moments in his life. He was truly grateful to them for the kindness and support which he had always received at their hands. Bro. Wicks said he had pleasure in proposing the health of their much respected Worshipful Master, Bro. Edward Fearon. They had lately been taught that good generals produced good results; and when he reflected upon what he had heard, that they had been rescued from the lowest depths of poverty and distress, he could not but congratulate them upon their present prosperous position, and upon having at their head such a zealous, devoted, and able general as Bro. Fearon. He (Bro. Wicks) had known Bro. Fearon for a considerable time, and he had always entertained for that gentleman the highest respect; and he felt quite sure that when the brethren of 119 elected him as W.M. of their lodge, they both conferred honour upon the lodge and did credit to themselves; for he (Bro. Wicks) was persuaded that there was no one better able to conduct the general business of the lodge than their esteemed Worshipful Master, Bro. Fearon. As their general, Bro. Fearon occupied a position alike trying and responsible; and as we did not know what might happen in the future, it was gratifying to find that they were so well officered. Within the past few days they had experienced a practical illustration of the truth of the saying that "unity is strength;" and if ever occasion should require the united services of Freemasons, he (Bro. Wicks) did not doubt that if they, as faithful subjects of Her Majesty, surrounded their loyal Worshipful Master, and continued to serve under him faithfully, Bro. Fearon, in the discharge of the more active duties of citizenship, would prove himself a good general. He had lately been reading over the accounts of what unhappily had so long engrossed the attention of all classes both here and on the Continent, and in doing so had been much interested to find the manner in which the members of their craft sympathised with suffering humanity abroad. He sincerely hoped that the peace of England would never again be disturbed by war; but should it ever be so disturbed, he felt confident that, as Freemasons and loyal subjects of Her Majesty, they would do their duty like men, and that, no matter what might be the emergency, no better man than their Worshipful Master could lead them. He had great pleasure in proposing, with all the honours, the health of the Worshipful Master of Lodge 119, Bro. Fearon. Bro. Fearon, in responding, said he was well aware that his health would be proposed on that occasion, but little did he think it would be proposed in such flattering terms as it had been by Bro. Wicks. In responding to Bro. Wicks's remarks, so thoroughly and so heartily expressed, he (the Worshipful Master) might be permitted to say that since his installation he had used his best endeavours to give satisfaction to the brethren generally, and he could assure them that he should continue to do his utmost to promote the interests of Lodge 119 during the remainder of his term of office. From the very first day that he was made a Mason he took a peculiar liking to Freemasonry, and

was determined to master all the lessons of instruction and to make himself proficient in the ancient art. As a result of his perseverance, he had risen in seven years from the lowest to the highest that he could possibly attain to in the lodge of which he was a member. He had during that time taken every pains to fathom the secrets of Masonry, and yet, such were the hidden mysteries of the art, that he felt that he was not one-half nor one-quarter, at the summit of that steep whereon the bright temple of Freemasonry so illustriously shone, and where it would continue to shine "brighter and brighter until the perfect day." No matter how much any of them might know, they would find that in Freemasonry there was always something fresh to learn, and perhaps one of the best means of perfecting themselves in the art was visiting neighbouring lodges. There was only one other remark that he wished to make, and that was to acknowledge his indebtedness to the Past Masters of this and neighbouring lodges. The Worshipful Master of any lodge must always be more or less indebted to the Past Masters for their kind assistance; and he could assure the company that the Past Masters of 119 and of neighbouring lodges had been particularly kind to himself during the period he had held office. He begged to thank them for the kind manner in which they had received the toast. Bro. Cook (Barrow) said by invitation of Bro. Wicks they had drank, in a very hearty and proper manner, the health of their Worshipful Master whom he (Bro. Wicks) had called "a good general." Now, it was well known that a general was no use in the field without good officers, and no Master could conduct his lodge properly without being assisted by good officers. He (Bro. Cook) might say that he had had painful experience of the truth of what he had just advanced; for he could tell them that since he left this town—a time which he should always regret—he had had to assist at several lodges, and he was only sorry to say that his efforts were not so successful as he could have wished. But here, at the Whitehaven lodges, they had always had good Officers. He knew that during the time that he officiated as Master he always had the satisfaction of having good officers; and although he had not the pleasure of knowing all the officers marshalled under Bro. Fearon, he felt sure that Bro. Fearon had good officers, because he knew that Lodge 119 had always teamed with good men, ready and willing at all times to work with a good man. He therefore felt satisfied that he was asking them to drink the health of worthy officers of a good general in asking them to drink to the Wardens and Officers of Lodge 119. He coupled the toast with the name of one of one of the wardens, Bro. Henry. He had not the pleasure of knowing Bro. Henry personally, but he took it for granted that Bro. Henry would not occupy the office he did if he was not worthy of it. Bro. E. W. Henry, in responding, said the duty of responding to the toast proposed by Bro. Cook properly devolved upon Bro. Windross, he being (Bro. Henry's) senior in office. As Bro. Cook had remarked that Lodge 119 had never had any occasion to be ashamed of its officers, he (Bro. Henry) could only hope that Bro. Fearon would never have reason to be ashamed of his officers. As for his (Bro. Henry's) own part, he regretted that his engagements had prevented him from attending the lodge of instruction as frequently as he could have wished, more particularly as that was the only way in which a brother could learn his ritual, but he had endeavoured to attend the lodge regularly, and he should continue to do his best to discharge the duties of his office. He trusted that the Past Officers of Lodge 119 would continue to manifest the same kindly feeling towards that lodge, and towards neighbouring lodges, that had hitherto characterised their labours. Bro. Horan briefly proposed "The Past Masters of Lodge 119" and coupled the toast with the name of Bro. William White. Bro. William White, in returning thanks, said there was a distinct understanding between himself and those in office that his name should not be connected with any toast on that occasion. However, on behalf of the Past-Masters of 119 he begged to thank them for the compliment. As regarded himself, he could only say that he was proud to rank as one of them; and if their present worthy Worshipful Master should at any time during his continuance in office require assistance, he should only be too happy to grant him all the assistance in his power. Bro. M'Kelvie said they had heard that evening that 119 at one time was in the depths of poverty and distress, that after a time it was raised to a position of much prosperity, and that it had gone on gradually increasing, until at the present time it

assumed another shape, Lewis Lodge being affixed to it, and which bade fair to rival its parent. They had often heard the saying, "as the old cock crows the young one learns;" and he might say, on the present occasion, that Lewis Lodge bade fair to become as prosperous as its old father, 119. It said much for Freemasonry, and for Lodge 119, it said more still, that it had such a prosperous branch growing from it as the Lewis Lodge. Masonry as they all know, was one of the oldest institutions in the world; and at times it had to combat very strong influences, not only in Whitehaven, but in other towns. He hoped that it would always prosper, and that "brotherly love, relief, and truth," would continue to subsist amongst Masons. The toast which he had to propose was "Lewis Lodge, 872." Although they had not the honour of having present amongst them that evening the Worshipful Master elect of that lodge (the Rev. T. R. Holme) whose delicate health he (Bro. M'Kelvie) regretted had as yet prevented him from being installed, they had amongst them the brother who occupied the chair as Master until his successor should be duly installed. He (Bro. M'Kelvie) had therefore great pleasure in coupling the toast which he had just proposed with the name of Bro. Robertson—a brother who had Masonry thoroughly at heart. He felt sure that, looking to the way in which the brethren of Lewis Lodge had followed the example of their parent lodge, and to the able manner in which Bro. Robertson had discharged the duties of Worshipful Master during his year of office, nothing would be wanting to induce the brethren present heartily to respond to the toast. Bro. Robertson briefly returned thanks, remarking with reference to the parent lodge and Lodge 872, that as the father had never disgraced the son, he hoped and believed that the son would never disgrace the father. Bro. Bare proposed "The neighbouring lodges," coupled with the names of Bro. Wilson, W.M. of Lodge 962 (Workington), and Bro. Morton, W.M. of Kenlis Lodge, (Egremont). Bro. Wilson in acknowledging the compliment, bore testimony to the kindness with which the members of 962 Lodge had always been received by the Whitehaven Lodges. Mention had been made of the assistance which Lewis Lodge had derived from 119; he must say that 962 had also received great assistance from the same quarter. Bro. Morton also returned thanks. It had been remarked by Bro. Gibson that twenty years ago Masonry was at a very slow ebb in Whitehaven, and also that Lewis Lodge had sprung from Lodge 119. He had pleasure in reminding them that there was also what he might term an offshoot from Lewis Lodge, at Egremont. Kenlis Lodge, though the youngest lodge in the province, if it went on increasing as it had done during the last twelve months, would not be the least in numbers. From what he had witnessed, he had every reason to believe that Freemasonry would be as zealously studied and as worthily carried out in Lodge 1267 as it had always been in Lodges 119 and 872. Should any of them visit Egremont, the members of 1267 would be happy to see them, and he had no doubt the Whitehaven brethren would be highly gratified at the manner in which they carried out the business of the Order in that young lodge. At the same time he could assure them that the brethren of Kenlis Lodge were grateful for the fostering tuition and kindness of their neighbouring lodges, and especially that they would never forget their parent lodge 119. Bro. Greaves, in a few appropriate words, proposed "The Masonic Charities." Bro. Fearon proposed "The Visiting Brethren," coupled with the names of Bro. Dick, (Harrington) Bro. Jones, (Aspatria), and Bro. George Henry. Bro. Dick briefly responded. Bro. Jones also returned thanks. He well remembered being when but a little boy at the comfortable fireside of a good mason and his kind lady, and being thus addressed by his masonic friend, "Mind, William, when you are a man you must become a mason." He (Brother Jones) hoped that he had not been an unworthy mason. The kind masonic friend to whom he referred was Bro. Gibson, whose encouraging voice he had had so much pleasure in again hearing that evening. Bro. George Henry also responded. After acknowledging the uniform kindness he had experienced from the Whitehaven and Egremont Lodges, he remarked that, judging from the manner in which everything connected therewith was carried out, it might truly be said of them, in the words of Richelieu, that in their vocabulary they recognised no such word as "fail." The Society of Freemasons—a society whose principles were so sound that it had withstood the attacks of the insidious for centuries—a society that had for its object the

assisting of a distressed brother and of engendering "peace and good-will towards man" wherever man was to be found, needed no extraneous support, needed nobody to recommend it, as all who had the honour to be enrolled amongst its members well knew; and, in fact, other people could neither recommend nor condemn it, because they knew nothing about it. It had been said by one of the greatest men that ever lived, Macaulay, that "the greatness of England was due to its literature, its arts, and its sciences." Now, he (Bro. Henry) claimed for the ancient Society of Freemasons an acquaintance with the literature, the arts, and sciences of both present and past ages such as perhaps no other institution or society of men could lay claim to. The Society of Freemasons included amongst its members at the present time, as she had done for centuries, the brightest ornaments that the world had ever produced "in arts, in arms, in song," and in literature—in that literature which ranked amongst its followers the prince, the poet, and the philosopher, in that literature which Queen Victoria referred to when asked by a foreign potentate what was the cause of England's greatness, namely, the Bible,—that literature which was known wherever the flag of England was unfurled, wherever truth had conquered error,—that literature upon which alone Freemasonry was founded, and which had been well described as the keystone to British liberty. As a visiting brother, he had on that, as on many former occasions, enjoyed the society of the brethren of this district in a manner he should never forget; and if he might be allowed so to express himself, so truly masonic were the manners of the Whitehaven brotherhood—so thoroughly did they enter into the spirit of Freemasonry,—that the more he visited them the more he became attached to them, and the more he felt convinced that he was in the company of really orthodox representatives of the craft. He begged to thank them for the honour they had done him in coupling his name, along with the rest of the visiting brethren, with the toast. Bro. Tyson (Distington) proposed "The Ladies," coupled with the name of Bro. Thomas Brown. Bro. Fearon then gave "The Tyler's Toast," and the glee, "Good Night," having been sung, the brethren separated.

CHESHIRE.

ROCK FERRY.—*Rock Lodge* (No. 1286).—The regular meeting of this lodge was held on Friday 13th inst. Present: Bro. E. Friend W.M.; F. R. Stevenson, P.M.; R. H. Moore, S.W.; with the other officers and several members. Bro. J. G. Shanks, W.M., 189, P. Prov. G.S.B., Devon was present as a visitor. The Tyler of the lodge, having been initiated at the previous meeting, under dispensation, as a serving brother, was at this meeting passed to the second degree, by the W.M., who performed the ceremony in a very impressive correct manner. The lodge was then opened in the third degree for the purpose of instruction; and afterwards closed. Bro. J. G. Shanks, Treas., W.M. 189, kindly performed the duty of Tyler to the lodge for the evening, as nearly all the members of the lodge are young. Before the lodge was closed, and almost cordial and a unanimous vote of thanks was given to Bro. Shanks for his kind assistance.

KENT.

MARGATE.—*Union Lodge*, (No. 127).—The installation meeting of this lodge was held on Friday, Jan. 6th, at Bro. Osborn's, King's Head Hotel. The lodge was opened in due form by Bro. G. E. Hawkes, Prov. G.S.B., Kent, W.M. The minutes of the last regular lodge were read and confirmed. Bro. E. White was examined and entrusted, and having withdrawn, the lodge was opened in the second degree, when Bro. White was passed to the degree of a F.C., by the W.M. Bro. P. M. Terry then descended the chair, and installed the W.M. elect; Bro. W. F. Hunter in the chair of K.S., the ceremony being performed in a manner reflecting great credit on that indefatigable member of the craft. Bro. Hawkes was invested with the collar of I.P.M. The brethren were then re-admitted, and the regular salutations gone through in the various degrees. The W.M. appointed his officers as follows:—Bro. W. K. Treves, M.D., S.W.; T. M. Compton, J.W.; W. C. Brasier, P. Prov. G., S.B., Treas.; E. J. Townsend, Sec.; A. Wootton, S.D.; E. Harnett, J.D.; E. H. Thomson, I.G.; C. D. Dixon, D.C.; J. L. W. Wright, Org.; A. Roxburgh, S.S.; T. N. Talfourd, J.S.; S. C. Marchant, Tyler. A P.M.'s jewel was presented to Bro. Hawkes, in recognition of his services, which was suitably acknowledged. A vote of thanks was ordered to be entered on the minutes, to

Bro. Terry, for his kindness in performing the installation ceremony. Bro. Terry stated in reply, that he was happy to have rendered any service to the lodge, at the same time thanking the brethren. The lodge was then closed, when about thirty of the brethren sat down to an excellent banquet, served by Bro. Osborn. The customary loyal toasts were duly given and responded to.

BROMLEY.—*Acacia Lodge* (No. 314).—The above lodge met on Tuesday the 10th inst., at the Bell Hotel. The W.M., Bro. Alfred Avery, occupied the chair, Bros. Williams as S.W.; Knott, J.W.; Williams, Treas.; E. Coste, P.M., Sec.; Wells, S.D.; Manager, J.D.; Seaman, I.G.; Jordan, Org.; Deering, D.C.; J. W. Avery, P.M.; and W. H. Baylis, Guy, Bell, Wyre, Wyatt, Smith, Manley, &c. The lodge was opened and the minutes were confirmed. Bros. Smith and Wyatt having answered the usual questions satisfactorily, were raised to the third degree, and Bro. James Bell, Manley, and Lovett, were passed to the degree of Fellow Crafts, both ceremonies being perfectly and impressively performed by the W.M. The W.M. then announced his intention to become Steward for the Boys' School, and Bro. Knott for the Girls' School, at the forthcoming Festivals. There being no further business, the lodge was closed. At the banquet which followed the W.M. proposed the usual loyal and Masonic toasts. Bro. J. W. Avery, P.M., proposed the toast of "The W.M.," who appropriately responded. The W.M., in proposing the toast of Bro. J. W. Avery, "The P.M.," said this being a newly-constituted Lodge, he had great pleasure in coupling with it the name of their esteemed Secretary, Bro. E. Coste. Bro. J. Avery, in responding to the toast, said he felt it an honour to have his name associated as P.M. of the Acacia Lodge; he would always look after its interests. It was gratifying to see so young a Lodge sending two brethren as Stewards to represent the Masonic charities. Bro. E. Coste, P.M. and Secretary, in returning thanks, said he felt it a great honour in having his name coupled with Bro. Avery as a P.M. of another Lodge, namely, the Albion (No. 9), but he felt it a great compliment in having been invested with the collar of Secretary, and he assured the brethren, while in that occupation, his great aim and study should be that the Acacia Lodge should, in the course of time, be second to none in the province. The visitors were Bros. W. Meredith, Albion Lodge (No. 9), and Bell, who severally returned thanks. The toast of "The Officers" and "The Tyler's Toast" concluded a very delightful evening.

OLD BROMPTON.—*United Chatham Lodge* (No. 184).—The annual meeting of this excellent Lodge, which promises to be one of the first in the county; was held at the Masonic Hall, on the 19th inst., when Bro. Sergeant-Major Cole, R.E., was duly installed, in presence of the following P.M.'s:—Bro. J. Redman, P.G.S.; Blakey, P.M. W.M., 1174, and P. Prov. A.D.C., P.M.; J. Strowse, Treas.; W. Turtle, P. Prov. G.S.W.; Ashdown, 184 and 1050, P. Prov. G.P.; Carter, 20, P.G.D.; Burfield, 20; Seabrook, Sec. 1174 and P.G.S.; Martin, P. Prov. G.D.C., &c.; Darley, 158, Sheerness. Bro. Redman conducted the ceremony with great ability, the beautiful and impressive ritual being carried through to the admiration of all. The installation over, the brethren were admitted, and did honour to the new W.M. The following officers were then invested; Bro. Murphy, S.W.; Robinson, J.W.; Strowse, Treas.; Gale, Sec.; Higgins, S.D.; Morson, J.D.; Hurley, I.G.; Husband, and Hewitt, Stewards; Gorham, D.C.; Drago, Tyler. Amongst the large number present were several military brethren. Thanks was proposed to Bro. Redman, the installing officer, when the Lodge was closed and the Brethren retired for refreshment to the Golden Lion, where Bro. Wraith gave every satisfaction in the provision made. On the cloth being removed, the usual loyal and Masonic toasts were given, with occasional melody. On the toast of the evening, "To the W. Master Bro. Cole," having been given, Bro. Redman referred to the responsibility of the office of Master, and expressing his good wishes, urged on the brethren to co-operate with him. Bro. Cole hoped he might be blessed with health and the assistance of a higher Power, to follow the course pursued by his predecessor, and hoped the year would be a happy and prosperous one to the Lodge. Bro. Redman's health was next proposed, who responded by a telling speech. He was pleased to have their confidence, knowing there were flaws and defects in all. He urged on the brethren to unite and remedy them—to shun discord; and he urged them to follow the maxims of the tracing-board, ascending the Masonic Ladder of

Faith, Hope, and Charity, when success most follow. The next toast was "To the Visiting Brethren," coupled with the names of Bros. Darley and Martin, of Dartford. Bro. Martin, much affected, thanked the brethren. He had (he said) lost a friend and companion, who had, on such occasions, been seated by his side, but who not many days since was consigned to the tomb. (he here named Bro. Catt, of Dartford), leaving a widow and large family with very limited means of support. He had been in affluence, and for the benefit of his family embarked in an undertaking which presented every promise of success, but was victimized in the time of the money panics, against which he had struggled in a manner which did him honour. He might have taken steps to release himself—pursued by many—but as an honest man his ambition was to pay his way in full, and clear himself honourably. In this he very nearly succeeded, and would have fully accomplished his purpose, but the task was too great, and under which he sank and died of a broken heart. Bro. Martin urgently appealed to the sympathy of the brethren resent to aid by their votes and influence in getting some of the children into the institution, and for which the bereaved widow would be thankful. He felt certain they would aid in this case. Bro. Catt was well known by them, and not only respected amongst his brethren but by all who knew him—as a volunteer and townsman. At his funeral some 2000 persons were present, shewing the greatest respect. He thanked the brethren for their hospitality, and the way in which his health had been proposed. Bro. Darley, P.M., was proud to meet the brethren, especially the Past Masters. He would not trouble them with any lengthened expressions of his opinions, which were well known to many present, but he looked upon Freemasonry as a part of his religion; it was based on the purest principles of piety and virtue; he was glad to have the pleasure of meeting the brethren who had just addressed him and should feel delighted in doing his utmost for the welfare of the widow and fatherless children of Bro. Catt, whom he knew and respected, having met him on various occasions, and had reasons to admire the liberal mind by which he was influenced. Bro. Darley referred to the case of Bro. Firmingen, at Sheerness, who died leaving six orphan children. He stepped in at the time and took the initiative, and was well backed by his brethren, amongst whom the late Bro. Keddell took great interest. They were able, by united effort, to render many valuable services to the whole of the family. This was Freemasonry developed, and he sincerely hoped the brethren who respected Bro. Catt would now transfer their affection to his survivors, and do their utmost for the fatherless children and widow, showing the world that there was something more in Masonry than a mere name. After a most interesting meeting the brethren separated at a seasonable hour.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gawnt Lodge* (No. 523).—A monthly meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 19th inst., which was numerously attended, nearly fifty brethren being present. The W.M., Bro. T. H. Buzzard, presided during the early part of the proceedings, all the officers were in their places except the I.G., Bro. Mace, and the following Past Masters were also present, viz.:—Bros. Kelly (R.W. Prov. G.M.), Toller, Goodyer, W. B. Smith, G. H. Hodges, Rev. J. Spittal, Charles Johnson, and Duff. Visitors: Bros. Worrall, King Solomon's Lodge, Toronto, Canada; Stretton, W.M.; L. A. Clarke, P.M.; Palmer, S.D., and other brethren of No. 279. A Lodge of Emergency was held an hour before the usual time of meeting, for the transaction of some private business, on the conclusion of which the regular lodge was opened, and the minutes of the previous meeting having been read and confirmed, a ballot was taken for Mr. Robert Harry Worthington, as a candidate for initiation, who was unanimously elected. The lodge was then opened in the second degree, and Bros. Kealey, Wood, and Thorp were examined in that degree, and after which a Master Masons Lodge was opened, and they were severally raised to that sublime degree. The lodge having been lowered to the first degree, Mr. Robert Harry Worthington, was regularly initiated into our mysteries. The W.M. being compelled to leave after the Lodge of Emergency was closed, the duties of the chair were most efficiently performed by the I.P.M., Bro. Toller, whilst Bro. Charles Johnson most effectively presided at the organ during the ceremonies. Bro. G. H. Hodges, P.M., and P. Prov. G.S.W., having been the winner of the £5 5s. worth of rare and curious Masonic works kindly pres^t = ted

by Bro. W. J. Hughan, Prov. G. Sec. of Cornwall, to be raffled for, for a Life Subscribership to the Boys' School (as previously reported), now formally presented the collection, through his lodge, to the Masonic Hall Library, in doing which he intimated his intention of having such as required it, bound at his own expense; and concluded by proposing a vote of thanks to Bro. Hughan for his handsome present, and to the Prov. G.M., Bro. Kelly, for his kindness in making the arrangements for the raffle, which was seconded by the Rev. Dr. Hycroft, J.W., and carried unanimously. Bro. Kelly, in acknowledging the vote of thanks, said that he was deputed by Bro. Hughan to present direct to the library in his name, the very scarce first edition of the Abbé Barruel's "History of Jacobinism," in four volumes, and several other works, for which he proposed a separate vote of thanks to Bro. Hughan, and, in addition, nominated him as an honorary member of the lodge as a slight mark of respect for his handsome donations to the library, and for the great interest he had evinced in the success of Alfred Nutt, their local candidate for the Masonic Boys' School. This was warmly seconded by Bro. Hodges, cordially supported by the acting W.M., Bro. Toller, who spoke highly of Bro. Hughan's literary contributions to the Masonic press, &c., and the motion was also cordially approved by the brethren. Bro. Kelly then presented to the library, on his own behalf, in addition to former gifts, several scarce Masonic works, dating from 1730, and a copy of his "Notices Illustrative of the Drama and other Popular Amusements in the 16th and 17th Centuries," for which a vote of thanks was also accorded. The Library Committee was empowered, at the expense of the lodge, to replace the missing numbers required to complete the series of the "Freemasons' Magazine" (of which the library possesses a copy from its commencement as a Review in 1834), and to have the recent volumes bound preparatory to the formation of a catalogue of the library. The W.M., pro. tem., drew attention to the loss the brethren had sustained by the sudden decease of Bro. W. Penn Cox (proprietor of the "Leicester Advertiser"), and said that the estimation in which he was universally held was testified to by his late colleagues at a recent meeting of the Town Council, of which he was a useful member. Two gentlemen having been proposed as candidates for initiation at the next meeting, the lodge was closed at a late hour, and the brethren adjourned to refreshment.

INDIA.

BOMBAY.

DISTRICT GRAND LODGE.

The eighteenth half-yearly Communication, was held at the Freemasons' Hall, Byculla, on Wednesday evening, the 2nd November, 1870, present Rt. Wor. Bro. George Taylor, P.D.G.M., presided as D.G.M.; W. Bros. Thomas Diver, M.D., Deputy District Grand Master; John Dixon, P.D.S.G.W., as S.G.W.; A. C. Gumpert, P.D.S.G.W.; J. P. Cornforth, P.D.S.D.W.; C. E. Mitchell, P.D.J.G.W., as J.G.W.; Captain Brownlow Hugh Mathew, R.E., P.D.J.G.W.; J. P. Leith, P.D.G. Chaplain; Bro. John Winton, D.G. Treasurer; W. Bros. H. H. Avron, P.D.G. Registrar; W. H. Hussey, D.G. Secretary; Colonel Lewis William Penn, C.B., R.A., D.S.G.D.; Bros. H. Prescott, P.D.G. Superintendent of Works, as J.G.D.; Geo. Bease, P.D.G. Dir. of Cer.; W. Bro. Charles Beard, D.G. Sword Bearer; Bros. L. Moreum, as D.G. Organist; Thomas Crawford, as D.G. Pursuivant; H. I. P. Thomson and John Innes, D.G. Stewards; J. Seager, D.G. Tyler.

The following Lodges were represented:—

"Orion in the West," No. 415; "St. George," No. 549; "Concord," No. 757; "Truth," No. 944; "Star of India," No. 1062; "Emulation," No. 1100; "Eastern Star," No. 1189.

Brother Walter Abraham was present as a visitor.

The District Grand Lodge was opened at 6.30 o'clock and the summons read.

The minutes of the last three Communications having been printed and furnished to the members, were taken as read, and confirmed.

The Deputy District Grand Master read a letter from R.W. Bro. the Hon. Justice Gibbs, District Grand Master, stating

that he had met with a slight accident at Matheran, which he much regretted would prevent his being present.

The District Grand Secretary reported that during the year 1869 there had been 98 initiations into Masonry in the District, and that on the 1st day of the present year there were 535 Subscribing members of Lodges.

Lodge "Union" still remains the weakest Lodge, but the more recent returns of "Star of India" show that the Lodge has increased in strength considerably.

Since the last half-yearly Communication 54 Grand Lodge Certificates were issued from the District Grand Secretary's Office; and 7 dispensations for conferring degrees within the regular period were granted.

Lodge "Corinth," No. 1122, of Nagpore, not having rendered any return for this year, the District Grand Secretary was requested to warn the Worshipful Master that if returns are delayed beyond two months more, the Lodge would be liable to be erased.

The District Grand Secretary said that the question of Masonic jurisdiction in India was still unsettled as regarded Bengal and Madras, but that the District Grand Lodge of the Punjab had agreed to the boundary proposed for the Bombay District.

Read a letter from the District Grand Lodge of Bengal, announcing the exclusion from Masonry in that District of Bro. C—— in consequence of unamasonic conduct. The District Grand Master requested Worshipful Masters in this district not to admit this erring brother into their Lodges, or to a participation in the Masonic charities.

Read, the following letter from the Grand Secretary, in reply to the petition to the Most Worshipful the Grand Master, that up-country Lodges be permitted to appoint delegates in Bombay to represent them at the Communications of the District Grand Lodge.

"Freemasons' Hall, London, W.C.,
4th March, 1870."

To the Right Worshipful Brother the District Grand Master of Bombay, GEORGE TAYLOR, Esq.

Right Worshipful Sir and Brother,—“Your memorial and that of the Officers of your Grand Lodge, received in the summer of the past year, praying that the Lodges which are situated at distances from the Presidency town of Bombay should be permitted to appoint representatives to attend in District Grand Lodge and be there acknowledged as representing the brethren of the said Lodges,” has been under the serious consideration of the M.W. the Grand Master.

In the present state of the law the request made by yourself and the District Grand Officers of Bombay is inadmissible, and I am commanded to inform you that after the most anxious consideration, the Grand Master does not feel that it would be advisable to recommend Grand Lodge to make any alteration of the law in this particular. I may add that it is usual in this country to hold the Provincial Grand Lodges alternately in the various towns, where there are Lodges, in the province. A similar proceeding might perhaps be adopted with advantage in the District of Bombay.

I have the honour to be,

Right Worshipful Sir and Brother,

Yours fraternally,

(Signed)

JOHN HERVEY

Grand Secretary.

The District Grand Master observed that from the last sentence of the Grand Secretary's letter it was evident that the position was misunderstood by the Most Worshipful the Grand Master. A Provincial Grand Lodge in England could travel from one end of the province to the other by railway in the space of a couple of hours, but District Grand Lodges in India were very differently situated; for instance, this District Grand Lodge rules over Lodges so far as 700 miles from the Presidency town, some of the Lodges were 1000 miles or more apart from each other, having no railways to connect them, so that the Grand Secretary's suggestion was totally impracticable; besides it would be impossible for brethren to leave their business and go on such excursions without incurring serious loss of both time and money. The other District Grand Lodges had been written to on the subject, and it was probable that a further representation would be made to Grand Lodge.

W. Bro. Gumpert made mention of the death of Right Worshipful Bro. A. J. Greenlaw, one of the most eminent Freemasons in India. He thought that the District Grand Lodge

should take the first opportunity of expressing their sympathy with the sister Grand Lodge over which R.W. Bro. Greenlaw had presided with so much ability. Their late brother had always been spoken of as one of the most distinguished members of the Craft in India, especially in reference to his contributions to Masonic literature. He (W. Bro. Gumpert) begged to propose that a vote of condolence be recorded on the demise of R.W. Bro. Greenlaw, a most worthy brother, who had occupied one of the highest positions in Masonry in India, and deservedly so. The R.W. Bro. Taylor said it was certainly highly proper that this District Grand Lodge should put on record an expression of the regret felt by all Lodges in the Bombay District at the loss sustained by the District Grand Lodge of British Burmah, and he begged to second the motion made to that effect.—Carried unanimously.

R. W. Bro. Taylor vacated the chair for W. Bro. Diver, Deputy District Grand Master, who said: Right Worshipful Sir, I thank you very much for the honour you have done me in handing me the Hiram this evening; I very much regret the absence of the District Grand Master through illness, for I am quite sure that he would have been delighted to have presided upon such a pleasing occasion as the one for which we have come together to-night; yet I feel that to be called upon to act for the District Grand Master this evening for the first time since I have occupied the position I hold, is a very great honour indeed, placing me in the position to present to you, sir—the first District Grand Master—the congratulations, and to express the gratitude of the Masons of Bombay, and to clothe you with the Collar, Badge, and Jewel of a Past District Grand Master, which have been voted to you by this District Grand Lodge. You have been nine years our District Grand Master, and during that time Freemasonry has been most prosperous, and the brethren of this District are grateful to you for the manner in which you have ruled them, and for the success which they have received. The Deputy District Grand Master then presented R. W. Bro. Taylor with the Address of the District Grand Lodge, and amidst hearty and continued cheering—invested him with the elegant (presentation) costume of a Past District Grand Master. When the cheers had abated, the Deputy District Grand Master concluded by saying that he hoped R.W. Bro. Taylor would live long to wear it, and to give the District Grand Lodge the benefit of his advice and Masonic experience. The brethren renewed the cheering, and saluted R.W. Bro. Taylor with the honours due to his rank.

Addresses elegantly emblazoned on vellum, were then presented to R.W. Bro. Taylor from several lodges, the Worshipful Masters adding a few appropriate words. The order in which they were presented is as follows:—

"Orion in the West,"	(by W. Bro. Colonel L. W. Penn.)
"St. George,"	(by W. Bro. A. C. Gumbert.)
"Truth,"	(by W. Bro. W. H. Hussey.)
"Star of India,"	(by Bro. H. I. P. Thompson.)
"Emulation,"	(by W. Bro. C. Beard.)

R. W. Bro. Taylor said: Worshipful Deputy District Grand Master, Worshipful Brethren, Masters of Lodges, and Wardens of Lodges—what shall I say to you in return for all those hearty good wishes and for these marked compliments, so undeserved by me, you have been pleased to shower upon me this evening? I can only ask you to accept my thanks. On the last occasion of my meeting you here I had the pleasure of inducting in the chair the present District Grand Master, and now for the first time I appear among you as the Past District Grand Master of Bombay. When I was elected to the high office of District Grand Master of Bombay, I was appointed by the unanimous vote of all the English Masons in Western India, and I took upon myself to recommend to the ruling powers in England, the Right W. Bro. James Gibbs as my successor, feeling as I did that such an appointment would be acceptable to you, for he acted as Deputy during my entire reign, with the exception of a few months whilst he was in England, and not only gave satisfaction in the discharge of his duties, but won golden opinions. It seemed to me, therefore, that he could not but be acceptable when placed in a higher position over you. At the last meeting of this Grand Lodge I rose in my place, and endeavoured to convey to you the sentiments of pride I entertained at leaving such a successor. You now call upon me again to express the pleasure I feel, and when you present to me this very handsome suit, by which you invoke my presence upon future occasions as your Past Grand Master, and when I find myself once more ruling over you, which I little thought of twenty-

four hours ago, I am reminded that I may, by God's blessing be yet spared to appear among you for some years to come, and I feel the more the value of this presentation from the large and influential body of men I see around me, who would not have thus approached me had they been actuated by any other than the best of motives. If you say that I have done my best you say the truth, and if you are pleased to state that I have performed my duties with ability, I bow to you in all sincerity and thankfulness, for you have the power and the right to give expression to such an opinion. With regard to the addresses that you have presented me with this evening and previously, representing the sentiments of the different sections of this District, what can I say, when I find so many men unanimous in expressing themselves in such language of approval and congratulation, than that I thank you most heartily. I have learned from you yourselves what the feeling of the Lodges are, and when I am informed that I have earned your gratitude for past services, I am reminded that I have still the time to look to. I am well aware that as yet some of the Masters have not been able to get their addresses prepared in the form they are meant to be put into, but the pleasure I feel at receiving the papers is none the less, and it will be but increased when I receive the addresses in the more complete form in which they will remain as heirlooms of my family, as lasting proofs for my descendants, that their ancestor was considered worthy of your approbation. I will only add, whilst on this subject, that in the case of these Lodges, the addresses from which are not yet engrossed, I shall have much pleasure in attending at the meetings of such Lodges and there receiving the addresses from the respective Masters. In conclusion, permit me to observe that during my reign over this District, I have done all I could to maintain the peace and harmony which should ever be amongst us, and happy I feel, I do assure you, brethren, that perfect peace prevails. It is most gratifying to me to know that such peace and harmony exist, and that the only one little dark spot which was to be seen has now been removed. Brethren, I leave you all in that happiness and contentment which good men and honest and worthy Masons should always wish to see prevailing.

A donation of Rs. 100 was voted for the relief of the widow of the late Bro. Barnes; and Rs. 509 for the relief of the sick and wounded in the present war; and it was resolved that these sums be paid immediately.

The Deputy District Grand Master brought to notice W. Bro. J. Percy Leith's Masonic Register for Bombay, remarking that it was a useful book, to be sold for one rupee per copy, and proceeds were to be devoted to one of the Masonic charities.

W. Bro. Diver stated that the R.W. the District Grand Master had requested him to give notice of his (the District Grand Master's) intention to propose an alteration in the date of the regular Communications, as the present dates came in High Court vacation time, when many of the members were out of town.

The District Grand Secretary gave notice of his intention to propose that fees be charged for dispensations other than those for which fees were already required, and which he could particularise at the next Communication. At the present time the District Grand Lodge could only receive fees when the dispensations were granted for conferring degrees within the regular period and for holding a new lodge pending application for a warrant. To up-country Lodges it was sometimes necessary to grant dispensations for the installation into the Eastern Chair of brethren who had not been Wardens, and he thought that dispensations of such importance should be charged for and at a high figure.

W. Bro. Avron suggested that each lodge in the District be communicated with on the subject.

W. Bro. Hussey reminded W. Bro. Avron that he merely gave notice of his intention to make the proposition at the next Communication; the time for addressing the lodges on the subject had not yet arrived.

W. Bro. J. Percy Leith said that the brethren would be delighted to hear that a scheme had been projected for providing Bombay with a commodious Masonic Hall, and that there was every hope of its being a successful scheme.

The business being concluded at 8 o'clock, the Grand Lodge was closed in peace.

Mazagon.—*Lodge Emulation* (No. 1100 (E. C.)).—The regular meeting of this lodge was held at the Freemasons' Hall, Mazagon, on the 17th November, 1870, Wor. Bro. H. H. Avron, P.M.,

presiding, instead of W. Bro. C. Beard, W.M., absent through illness. The lodge was opened in the first degree, and the minutes of the last regular meeting were read and confirmed. W. Bro. Avron brought to the notice of the lodge, the case of a distressed brother who had lately left Bombay; sufficient money had been raised in several lodges to pay his passage home, with the exception of 25 rupees, and he, Bro. Avron, had himself advanced that sum, feeling sure that Lodge Emulation would refund it as being their share in doing a good turn to a brother in want. Bro. J. Connell proposed that the grant of 25 rupees be made, and also that a vote of thanks be recorded to W. Bro. Avron for the kind action he had taken in the case. Seconded by Bro. G. L. D'Enden, and carried. One candidate was proposed for initiation. There being no further business, the lodge was closed with prayer.

Lodge Concord, No. 757 (E.C.).—The regular meeting of this lodge was held on the 19th November, 1870. Present: W. Bros. H. H. Avron, W.M.; Alfred Edginton, I.P.M.; Bros. B. Robinson, S.W.; C. Greaves, J.W.; G. Macdonald, Treas.; T. G. Sweeney, Sec.; J. Thomas, Org.; W. Abraham, as S.D.; F. Burdett, J.D.; J. Wingfield, I.G.; J. W. Seager, Tyler. Members: Bros. F. W. Bedford, B. S. Ashburner, J. W. Butler, G. Bease, J. Clerk, J. F. Grew, W. H. Hughes, J. Judd, R. C. Shroff, H. Prescott, R. W. Wainwright, W. Wilks, W. Willard, &c. Visitors: W. Bros. C. E. Mitchell, Captain B. H. Mathew, Sorabjee Framurze; Bros. Rev. D. Bontfleur, J. N. Dady, C. R. Raymond, &c. The Choir: Bro. J. Thomas, Org.; Bros. T. A. Hopewell, C. Harris, C. Parker, J. F. Pennock, E. Gleave, J. H. Perrin, J. Dunnean, and T. Hide. The lodge was opened in the 1st degree, and the minutes of the last regular meeting were read and confirmed. The ballot was taken for W. Bro. Sorabjee Framurze, and Bro. Jamsetjee Nusserwanjee Dady as joining members, which proved quite clear, and they were accordingly elected and welcomed into the mysteries of the first E.A. degree. W. Bro. Edginton read a letter intimating the death of W. Bro. E. W. Parker, Past Master of the Lodge, which took place at Trichinopoly, on the 10th November. He proposed that a vote of condolence be sent to the widow of our late brother, sympathising with her in her bereavement. This was seconded by the W.M. and carried unanimously. A donation of 50 rupees was voted to a brother in distress, to enable him to proceed to England. 200 rupees were voted to the fund for the relief of the sufferers in the war. Bro. H. Prescott appealed to the lodge on behalf of the family of the deceased brother; the matter was referred for the consideration of the standing committee. Three candidates were proposed for initiation, and one brother as a joining member. There being no further business, the lodge was closed in peace and harmony. Too much praise cannot be given to the brethren composing the choir, whose admirable performance added so much to the solemnity and effectiveness of the ceremony of the two degrees, and made a great impression on the candidates: it also tended to relieve the monotony of the frequent but necessary repetitions of the ritual. The visitors were delighted with the work, which many of them had for the first time witnessed with the assistance of a choir. Lodges Concord and Emulation are fortunate in having amongst their members so many talented vocalists, who are always willing with praiseworthy disinterestedness to assist in the ceremonies of any lodge in Bombay.

ROYAL ARCH.

DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—The quarterly meeting was held at noon on Thursday, 19th inst. The first chair was taken by M. E. Comp., Dr. Hopkins, Past Z. The second chair was taken by Exc. Comp. John Heath, Z., in the absence of its proper occupant, Exc. Comp. John Marks, owing to illness; the third by Exc. Comp. Bridham J. The Rev. Comp., Ee Bowden, Past Z., was in his place as Chaplain. After the Board of Principals had been opened, the other Companions were admitted, among whom were Bro. A. B. Niner, acting as Principal Soj., in the unavoidable absence of Comp. Glanfield, Z., of No. 106; Beechey, as Assist. Soj.; G. Heath, Treas.; Taylor, Organist, &c. The minutes of the previous meeting having been read and confirmed, there were several candidates for exaltation, of whom only one was present, for whom the ballot proved favourable; and also that for Comp. Adams, as a joining member. Bro. Pouse having been introduced and pro-

perly prepared, was exalted to the supreme degree by the officers before named. The historical and symbolical lectures were given by Comp. Dr. Hopkins, acting as Z; and the mystical lecture by Rev. Comp. R. Bowden, P.Z. and Chaplain. The following appointments to office for the next year were made:—Companions J. Marks, M.E.Z.; John Pridham, H.; G. Heath, J.; Rev. R. Bowden, Chaplain; A. Niner, E.; Stafford, N.; Glanfield, Treas.; Beechey, Pr. Soj.; Crocker, Janitor. Two candidates were proposed for exaltation at the next meeting. No other business offering, the Comps. separated at half-past two, p.m.

INDIA.

MAZAGON.—*Chapter Keystons E.C. (No. 757).*—The regular meeting of this Chapter was held at the Freemasons' Hall, Mazagon, on the 14th November, 1870, present M.E. Comps. Alfred Edginton, Z; W. H. Hussey, H.; C. Hyne, J.; Ex. Comps. H. W. Barrow, Scribe E.; T. Grawford, Scribe N.; J. Duncan, Principal Sojourner; E. Gleave and N. Roberts, Assistant Sojourners; A. Mackenzie, Treasurer; J. W. Seager, Janitor. Members: M. E. Comps. H. H. Avron and A. C. Gumpert; Comps. B. Robinson, J. Langford, C. Greaves, R. G. Walton, E. Howell, T. A. Hopewell, T. Mills, and J. Bedford. Visitor: Comp. the Rev. D. Bontfleur, Chaplain H.M.S. Forte. The Chapter was opened in regular form, with solemn prayer, and the minutes of the last convocation were read and confirmed. The ballot was taken for W. Bros. T. Cooke, W.M. of Lodge Orion in the West, Bros. W.C. Rowe, of Lodge Truth, and A.E. Lissignol, of Lodge Caledonia, which proved quite clear. Bro. Lissignol being present, was admitted properly prepared and exalted to the Holy Royal Arch Degree. Six brethren were proposed for exaltation. There being no further business, the Chapter was closed with solemn prayer, at 8 P.M., when the Companions adjourned to the banquet, and spent two pleasant hours. The Chapter was admirably worked, and the officers from first to last displayed a thorough knowledge of their intricate duties.

KNIGHTS TEMPLAR.

INDIA.

MAZAGON.—*Mount Lebanon Encampment.*—A Convocation of this encampment was held at the Masonic Hall, Mazagon, on the 28th November, 1870, present V. E. Sir Kt., G. S. Judge, Prov. Grand Commander, as E.C.; Sir Kt. A. C. Gumpert, as 1st Captain Comg. Columns; E. Sir Kt. E. T. Leith, as 2nd Kt.; Sir Kts. the Rev. D. Bontfleur, as Prelate; A. F. Shepherd, as Expert; J. Thomas, as Registrar; T. Crawford, as Captain of Lines; J. W. Seager, as Equerry; also Em. Sir Kts. Captain B. H. Mathew, Colonel L. W. Penn, G. L. F. Connell, Captain J. Dickson, and a large concourse of visitors. The V.E. Prov. Grand Commander having taken his seat, opened the Encampment in due form. The Registrar called the musier roll. The encampment was then consecrated by the V.E. Pro. Grand Commander. The Eminent Commander Eleed, Sir Kt. James Percy Leith, was then presented to the V.E. Prov. Grand Commander, when all Sir Knights below the rank of Eminent Commander were requested to retire. Sir Kt. J. P. Leith, was installed as Eminent Commander of Mount Lebanon Encampment. The Sir Knights were then re-admitted, and the Eminent Commander was saluted as such by all the Sir Knights present. Em. Sir Kt. Colonel L. Penn was unanimously elected Treasurer, and Sir Kt. J. W. Seager, Equerry of the Encampment. The Eminent Commander then appointed his Office-bearers as follows:—Sir Kt. M. Balfour, 1st Captain Commanding Columns; A. C. Gumpert, 2nd Capt. Comg. Col.; E. Sir Kt. Captain B. H. Mathew, Prelate; E. T. Tyrrell Leith, Expert; Colonel L. W. Penn, Almoner; Sir Kt. J. Thomas, Registrar; J. W. Seager, Equerry. The bye-laws of the Encampment were read and passed. There being no further business before the Encampment, it was closed with solemn prayer.

ANCIENT AND ACCEPTED RITE.

THE LIVERPOOL ROSE CROIX CHAPTER.

LIVERPOOL.—*Masonic Temple, Hope Street.*—A meeting of this Chapter (the regular meetings of which are held in June and December) took place on Wednesday, 18th inst., present Major W. Homer, 30th, M.W.S.; E. Pierpoint, 31st; H. A.

Alpass, 30th; C. H. Bannister, 32nd; G. De la Perelle, 18th; — Lester, 18th; J. Ball, 18th; and several other members. The visitors were Captain J. G. Shanks, 18th, of the St. Aubyn Chapter, Devonport. The ballot was taken for Bros. J. Birley, J. A. Hall, and E. Friend, and proving favourable these brethren were installed, according to ancient form by Bro. E. Pierpoint, 31st, P.M.W.S., who concluded the beautiful offices of this degree in a manner worthy of high praise. When the business was concluded, the brethren adjourned to the Adelphi Hotel, where a dinner was served in the most sumptuous style. On the cloth being removed, the usual loyal toasts were given and responded to with true Masonic spirit. The M.W.S. then in an appropriate speech proposed "The Health of the Most Puissant Grand Commander, and the Supreme Grand Council," coupling therewith the name of the Ill. Bro. Banister, 32nd, who briefly returned thanks, and alluded to the unpleasant duty he and others had lately to perform at Manchester. Several other toasts followed, and the brethren separated about nine o'clock, after having spent a most delightful evening.

Poetry.

BROTHERLY LOVE.

Bear ye one anothers burthens,
The poor relieve, the weak defend
When thine aid is needed:—Be thou
The brother true,—the sincere friend.
In love review thy brother's acts,
He may have err'd—ere long may'st thou,
Be charitable in thought, in word, in deed,
And thus thy friendship to him show.
Should slander's venom'd dart afflict,
Be prompt the slanderer to repel,
If danger menaces his hearth,
Strive with thy might, it to dispel.
United, hospitable, kind,
Be your action to each other,
Remember "he is not of God"
Who withholdeth love from his brother.

R. BOND.

PEACE.

From the German of Paul Flemming,

Live not in regretting,
With fretting;
Be still!
What God shall say
Do thou obey,
O Will.
Do thou, without ranging
Or changing
Find rest;
If God ordains,
Then that remains,
The best.
Away flies thy sorrow
To-morrow;

And He
Who gives to all
Give also shall
To thee.

ANGUS MACPHERSON.

THE HORRORS OF WAR AND FAMINE.—Starvation of the worst sort was seen in all directions; indeed, we now experienced every species of misery, and one had to be selfish for one's own preservation. At this time, when on a march, I saw a famished mother extended in the streets, her child clinging to her, crying piteously for food. It was a dreadful spectacle! I myself considered half a biscuit, or a piece of maize bread and an onion, a good meal! Famine was rife, dogs, cats, rats and mice were eaten.—*The Siege of Oponto, 1832—3, by Bro. W. Bollaert, F.R.G.S., in his History of the Wars of Succession of Portugal and Spain, from 1826 to 1840.*

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING FEBRUARY 4TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, January 30th.

LODGES.—Pythagorean, Ship Tavern, Royal Hill, Greenwich; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End.

Tuesday, January 31st.

LODGE.—Faith, Anderton's Hotel, Fleet Street.

Wednesday, February 1st.

Grand Chapter at 7.

LODGE.—Zetland, Anderton's Hotel, Fleet Street.

Thursday, February 2nd.

LODGES.—Westminster and Key Stone, Freemasons' Hall; Egyptian, Anderton's Hotel, Fleet Street; Strong Man, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Good Report, City Terminus Hotel, Cannon Street; Lion and Lamb, City Terminus Hotel, Cannon Street; Ionic, Ship and Turtle, Leadenhall Street; St. Andrew's, Freemasons' Hall; La Tolerance, Freemasons' Hall; Yarborough, Green Dragon, Stepney; Victoria Rifles, Freemasons' Hall; Excelsior, Sidney Arms, Lewisham Road; Perfect Ashlar, Gregorian Arms, Bermondsey Road.—CHAPTERS.—St. James's, Freemasons' Hall; Moriah, Albion Tavern, Aldersgate Street.

Friday, February 3rd.

LODGES.—Florence Nightingale, Masonic Hall, William Street, Woolwich; Hornsey, Anderton's Hotel, Fleet Street; St. Marylebone, Eyre Arm's Tavern, St. John's Wood.—CHAPTER.—British, Freemason's Hall; Prince of Wales's, Willis's Rooms, St. James's.

Saturday, February 4th.

General Committee Boy's School, at Freemasons' Hall at 4.
LODGE.—St. Thomas's, Radley's Hotel, Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, January 30th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South, wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav. Haverstock Hill; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcombe Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street.

Tuesday, January 31st.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City London, Shepherd and Flock Tav., Bell-alley, Moorgate's New Wandsworth, Freemasons' Ho., New Wandsworth British Oak, Silver Lion Tavern, Pennyfields, Poplar.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Mount Zion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, February 1st.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street, Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, February 2nd.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

Friday, February 3rd.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea, Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho.; Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav. Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav.; 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domestic, Fisher's Restaurant, Victoria Station.

Saturday, February 4th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domestic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Several Metropolitan and Provincial Reports are unavoidably postponed until our next for want of space.

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LONDON, SATURDAY, FEBRUARY 4, 1871.

RECENT DEVIATIONS FROM THE
MASONIC LANDMARKS.

Our pages have contained of late, frequent protests against the increasing tendency on the part of a section of the Order to forsake the established and recognised degrees of Freemasonry, for what may be considered to be not merely quasi-Masonries, but some of these organizations being actually under the category of spurious and so-called Masonic orders directly clashing with and placed under the legitimate ban of already existing Masonic bodies.

We continue to receive letters deploring this tendency to diverge from the straight and even path, and more especially so when the circumstances are aggravated, from the fact of the charges, brought to bear by our correspondents, against the paid servants of Grand Lodge, as being the parties who have taken the initiative in "promoting" the various parasitical offshoots from the genuine Masonic tree.

The complaints made are of too grave a character to be allowed to be passed by without comment. Endorsing the remarks of some of our Correspondents, we say unhesitatingly that the English Craft looking to Grand Lodge, and more especially to the Board of General Purposes as their Legislative Body, have a right to demand that this subject should receive a most searching examination; the money of the Craft paid in the shape of salaries to the officials in the Grand Secretary's Office, is certainly being diverted from its intended purpose, if as is stated by our Correspondents the

time which ought to be devoted to their duties in connection with the Craft, is spent, to a large extent, in a propagandism, directly in violation of the terms of their engagement. And we can fully enter into the feeling which is gaining ground so widely that the time has come when a searching investigation must be made with a view to the general organization and working of the Grand Secretary's department being put upon a more satisfactory footing, apart from the special charge now brought, of promoting the growth of spurious Masonic orders.

One of our correspondents draws our attention to the fact that the late Grand Secretary, Bro. Clarke, in 1859, issued a special circular to all lodges upon the subject of spurious Masonic degrees, of which we append a copy, together with that of the diploma of the spurious Masonic degree referred to.

It is therefore much to be regretted that those in the Grand Secretary's department should now stand charged with encouraging that which has been brought under the ban from the very same department, comparatively so recently.

Freemasons' Hall, London,
24th October 1859.

Dear Sir and W. Master,—I am directed to inform you that it has come to the knowledge of the Board of General Purposes that there are at present existing in London, and elsewhere in this country, spurious lodges claiming to be Freemasons.

I herewith furnish you with a copy of a certificate issued by a lodge calling itself "The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphia," and holding its meetings at Stratford, in Essex.

I am directed to caution you to be especially careful that no member of such body be permitted, under any circumstances to have access to your lodge, and that you will remind the brethren of your lodge that they can hold no communication with irregular lodges without incurring the penalty of expulsion from the Order, and the liability to be proceeded against under the Act 39, George III., for taking part in the meetings of illegal Secret Societies.

I am further to request that you will cause this letter to be read in open lodge, and the copy of the certificate to be preserved for future reference, in case of necessity.

I remain,
Dear Sir and Brother,
Yours fraternally,
WM. GRAY CLARKE, G.S.

N.B.—It is to be observed that the original certificate contains various emblematical devices, which it has not been deemed necessary to have copied.

Au nom du G.^r. Conseil Gen.^r. de l'ordre Mac.^r. Reformé de Memphis
 Sous les Auspices de La G.^r. Loge des Philadelphes,
 a tous les Magons répandus sur les deux Hémisphères
 Salut, Amitié, Prosperité, Courage, Tolerance.

Ne varier.

Timbré et scellé
 par nous G.^r. des
 sceaux et timbres
 de la Loge.
 F. Schroedter.

Nous, Vénérable et Offic.^r. de la
 Loge Egalité o.^r. de Stratford,
 assemblés par les nombres mystérieux
 connus des vrais Magons certifions et
 attestons que le T.^r. Ch.^r. F.^r.
 né à le mil huit
 cent vingt huit, possède du premier au
 3^e degré de l'o.^r. et fait partie en
 cette qualité de cette Resp.^r. Loge.
 En conséquence nous invitons toutes
 les Loges à le reconnaître en sa qualité
 d'accueillir fraternellement et à lui
 prêter aide et protection au besoin.
 Fait et délivré dans un lieu éclairé
 d'un rayon divin, on règne la paix, la
 vertu, la science, et la plénitude de
 tous les biens. O.^r. de Stratford (Essex)
 — le . . . jour de
 Au de la V.^r. £. 2.000,000,000 (. . . E.V.

To all it may concern, these are to
 testify that our Brother
 who hath signed his name in the
 margin hereof, was regularly received
 into Freemasonry, and admitted to
 the third degree in the Equality
 Lodge
 And that he is duly registered in the
 Book of the Order accordingly.

In testimony whereof we have here-
 unto subscribed our Names and affixed
 our seals.

At Stratford, Essex, the
 day of

A £ 000,000,000 (. . . 1859, V.E.

Le 1er Surveillant :
 Leamen Stephenson.

L Orateur :
 John Stewart.

Le Trésorier :
 C. Turner.

Le Ven.^r. de la L. :
 Robert Meikle.

Le 2me. Surveillant :
 David Booth.

Le G.^r. Expert :
 Stephen Smith.

Le Secrétaire :
 William Cox.

Enregistré au G.^r. Liv.^r. d'or du G.^r. Conseil gen.^r.
 Le Président :
 C. Veillard,

L'Arch.^r. gen.^r. de l'o.^r. :
 B. Duquenne.
 Vallée de Londres le . . . jour de . . . 1859, E.V.
 Le Secrét.^r. gen.^r. de l'o.^r. :
 J. Balgus

DISTRIBUTION OF HONOURS IN THE GRAND LODGE OF SCOTLAND.

BY BRO. THOMAS SWINNON,
*Substitute Master, Lodge of Edinburgh, Mary's
 Chapel, (No. 1.)*

The Grand Lodge of Scotland ought to com-
 mand the respect of all the Freemasons of Scot-
 land and its dependencies, and to be dear to them
 all as the highest representative body of their
 Order. But this must depend on the manner in
 which the affairs of the Grand Lodge are conduc-
 ted; and, unhappily, this has not hitherto been
 such as to make Freemasons generally regard it
 with the confidence which is so much to be desired,
 nor with the respect which, from its relation to all
 the daughter lodges in Scotland, ought to be deem-
 ed due to it. The reason of this is simply that the
 Grand Lodge has long been under the control and
 management of a few individuals, who have divi-
 ded amongst themselves all its high offices—office
 bearers being re-elected from time to time—so
 that some of the most honourable places have been
 filled by the same brethren for twelve years or
 more, whilst others, equally worthy of these

honours, have never been permitted to enjoy them.
 It is unnecessary to employ the term clique, which
 might be deemed offensive; it is enough to say
 that a few individuals have got the management
 of the affairs of the Grand Lodge in their hands,
 and for many years have managed them according
 to their own pleasure. This is not as it ought to
 be. The Provincial Lodges of Scotland, as well
 as those of the capital, ought not only to be repre-
 sented in the Grand Lodge, but their most emi-
 nent members ought often to be elected to honour-
 able offices in the Grand Lodge, by which the
 feeling of common brotherhood would be promo-
 ted, and the members of the Order throughout
 the whole country would be united together in
 affection and not merely in name.

There are brethren in many of the Provincial
 Lodges who have signalized themselves by their
 zealous endeavours to promoted the cause of Free-
 masonry, and have, with great liberality, been the
 means of erecting buildings for their several
 lodges, or have bestowed upon them munificent
 gifts. But all these things seem never to have
 been considered by the rulers of the Grand Lodge,
 who have continued to distribute the honours at

their disposal as if there were no brethren worthy of regard but those resident in Edinburgh; and, in fact, even of these, none have had the least chance of being elected to any high office but those of a certain very small and select circle, who can hold a private meeting before the meeting of the Grand Lodge, and arrange all that is to take place in it.

It is not to the honour of the Grand Lodge of Scotland, nor of Freemasonry in Scotland, that the Grand Lodge has come to be commonly spoken of as the Grand Lodge of Edinburgh, instead of the Grand Lodge of Scotland. But there is no wonder that this is the case, when it is considered how exclusively the honourable offices of the Grand Lodge are filled by brethren resident in Edinburgh, and to how great an extent the Grand Lodge itself is composed of the members of Edinburgh Lodges. One Edinburgh Lodge sends no fewer than twelve Grand Stewards as its representatives to the Grand Lodge, which is out of all proportion beyond the representation of any Provincial Lodge. The Provincial Lodges are thus discouraged, and their representatives do not care to attend the meetings of the Grand Lodge; whereas, if their proper place and influence were granted to them, they would probably make an effort to attend as frequently as possible, and would carry home to the most distant parts of the country an increased knowledge of Freemasonry, and impressions highly favourable to its interests. The existing state of things is utterly contrary to that great principle of equality amongst brethren which is the boast of Freemasonry.

It is not, indeed, to be supposed that each Lodge ought to have the same number of office-bearers in Grand Lodge as another, but it might be expected that a rule should be adopted for the representation of Lodges in something like proportion to the number of their members. A rude approach to this is made in the representation of the citizens of our towns in Town Councils. The Presbyterian Churches also proceed upon this principle in the representation of Presbyteries in their General Assemblies.

The principle is one evidently right in itself, and and which commands approbation whenever it is stated. It is a principle which seems especially to accord with the fundamental laws and principles of Masonry, and the only wonder is that it has been

so long and so much disregarded. A complete practical acknowledgment of it could not fail to have most beneficial results.

It is worthy of notice that the present state of the Grand Lodge of Scotland is an anachronism. Freemasonry has of late years made great progress in Scotland, but the management of affairs in the Grand Lodge has remained unchanged. Not very many years ago, there were sometimes only a few members present at a meeting of the Grand Lodge, and it was a thing to be talked of among the brethren if there more than thirty. Now there are often three hundred present, and often there are many more.

When only a few members were present, all, or almost all, resident in Edinburgh and its immediate neighbourhood, it was only to be expected that they should elect each other to all the honourable offices at their disposal. It was almost impossible for them to do otherwise. But the state of the case is now changed, and a greater liberality of spirit displayed towards brethren belonging to all parts of the country would redound to the honour of the Order; would aid in elevating the Grand Lodge to that high position which it ought to hold, and promote brotherly feeling among all the Masons of Scotland.

A proposal is about to be made, in the form of a motion, at the approaching Quarterly Communication of the Grand Lodge, "That no office-bearer shall hold the same office for a longer period than three years, and, on the expiry of his term of office, shall not be eligible for re-election to the same office, and that at least three years must elapse before he is appointed to it again." This, however, is not to apply to the Grand Master or paid officials.

This, of itself, would go far to cure the evils of which there is so much cause to complain. Honours would be more extensively distributed among brethren, and a better and more kindly feeling would be promoted; and if, at the same time, a more equal system of representation were adopted, brethren would feel—as they do not at present—that their attendance at the meetings of the Grand Lodge was not a thing of mere formality and sociality, but that they were called upon to take a real part in the concerns of the Grand Lodge and of the Brotherhood.

The great facilities of communication by railroad and telegraph make it possible for Masons

all parts of the country to maintain an intimacy of fellowship formerly unknown. It would be for the advantage of the interests of Freemasonry that full use were made of this, and that the management of the affairs of the Grand Lodge were accommodated to it, instead of continuing to be such as it was when the whole state of things was very different, and when the presence of a member from Stromness or Stornoway was hardly in any circumstances to be expected.

MASONIC CURIOSITIES, No. 1.

BY A MASONIC INQUIRER.

Continued from page 482, Vol. xxiii.

The learned author of the Antiquity of Masonry annexed to which are our Constitutions, has taken so much true pains to draw it out from the rubbish which the barbarous and ignorant Ages of the world have buried it in, as to justly merit the highest gratitude from the brethren.

That diligent antiquary has trac'd out to us those many stupendous Works of the Antients which were certainly, and without doubt, infinitely superior to the Moderns. I shall not therefore follow his steps; but since there ought to be something said of antient Architecture, to illustrate the real antiquity of Masonry in general, I shall beg leave to subjoin what an elegant modern author, the ever celebrated Mr. Addison, has wrote upon this subject:

"We find," says he, "in Architecture, the ancients much superior to the moderns. For not to mention the Tower of Babel, of which, an old author says, there were the foundations to be seen in his time, which looked like a spacious Mountain; what could be more noble than the Walls of Babylon, its Hanging Gardens, and its Temple to Jupiter Belus, that rise a mile high by 8 several stories, each storey a furlong in height, and on the top of which was a Babylonian Observatory. I might here likewise take notice of the huge rock that was cut into the figure of Semiramis, with the smaller rocks that lay by it in the shape of tributary Kings; the prodigious bason, which took in the whole Euphrates, until such a time as a new canal was formed for its reception, with the several trenches through which that

river was conveyed. "I know," adds our author, "there are persons who look upon some of these wonders of Art to be fabulous; but I cannot find any grounds for such a suspicion, unless it be that we have no such works amongst us at present." There were, indeed, many greater advantages for building in those times, and in that part of the world, than have been met with ever since. The earth was extremely fruitful, men generally lived on pasturage, which requires a much smaller number of hands than agriculture. There were few trades to employ the busy part of Mankind and fewer Arts and Sciences to give work to men of Speculative tempers, and what is more than all the rest, the Prince was absolute, so that when he went to war, he put himself at the head of a whole people; as we find Semiramis leading her three million to the field and yet overpowered by the number of her enemies.

It is no wonder then, when she was at peace, and turned her thoughts on building, that she could accomplish so great works with such a prodigious multitude of labourers. Besides that, in her climate, there was small interruption of frost and winters, which make the Northern workmen lie half the year idle. I might mention, amongst the benefits of the climate, what historians say of the Earth, that it sweated out a bitumen or natural kind of mortar which is doubtless the same with that mentioned in Holy Writ, as contributing to the structure of the Tower of Babel. "Slime they used instead of mortar." "In Ægypt we still see the Pyramids which answer to the description that have been given of them; and I question not but a stranger might find out some remains of the labyrinth that covered a whole province, and had a hundred temples dispos'd among its several quarters and divisions.

"The wall of China is one of these eastern pieces of magnificence which makes a figure even in the map of the world. Although an account of it would have been thought fabulous, were not the wall itself extant.

"We are obliged to devotion for the noblest buildings that have adorned the several countries of the world. It is this which has set men at work upon temples and publick places of worship, not only that they might, by the magnificence of the building, invite the deity to reside there; but

that such stupendous works might at the same time, pen the mind to vast conceptions, and fit it to converse with the divinity of the place."

This from our author ; (and I am persuaded you have not thought me tedious in giving you so much of the works of that great man instead of my own.) From what he has said, the great antiquity of the art of building or Masonry may be easily deduced. For without running up to Seth's Pillars or the Tower of Babel for proof ; the temple of Belus alone, or the walls of Babylon of both which the learned Dr. Prideaux has given ample accounts, which were built 4000 years ago, and above 1000 before the building of Solomon's Temple, are sufficient testimonies, or at least give great reason to conjecture that three in parts of four of the whole earth, might then be divided into *E. P., J. E. & M.*

Now it is morally impossible, but Geometry—that useful and noble science—must have gone hand-in-hand with Masonry, for without it those stupendous and enormous structures could never have been erected. And tho' we have not the names of any great proficient so early as Babylon yet we have a Pythagoras, an Euclid, an Archimides, flourishing in very remote ages, whose works have ever since been—and are at present—the basis on which the learned have built at different times so many noble superstructures.

(To be Continued.)

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 65).

"Another matter which creates some interest in Masonic circles, is the fact that several religious denominations are opposing the progress of the institution, and have resolved that no members of the Order shall be in communion with their churches. Why this should be we cannot say, unless it is from mistaken views of the object of Freemasonry. Almost nineteen centuries ago the shepherds who watched by night their flocks on the plains of Judea, heard angelic choirs shout "Glory to God in the highest, and on earth peace and good will toward men," and the spirit of that

song Masonry has ever sought to realize in action. Her teachings have ever been "Give glory to God," and "confess his holy name," and peace, fraternity and good will toward all mankind have always been inculcated in all her lessons. St. James wrote: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." What institution assumes the care of the widow and the orphan with more unceasing effort than the Masonic Order, or does it more effectually? What institution inculcates purer lessons of morality, to aid in keeping the members unspotted from the vices that afflict our race? But religion is not the object of the association, although it inculcates its precepts. Any one who supposes it to be an enemy of religion knows nothing of the Order—nor are those who think that Masons consider it a substitute for the Church any better informed. It has no heavenly origin, but is of the earth, and of human invention. It seeks to improve the condition of mankind without regard to the religion they profess. The Atheist can never enter its portals, or be received into its brotherhood. Masonry makes no pretensions to be able to save a soul by its teachings, but it does profess to be able to make the rude more refined in feeling and sentiment, to make the avaricious more charitable and less fond of self ; to humanize the heart and induce all within its influences to feel that as men they owe duties to their fellow-men which no human law teaches, and which nothing but the development of the principle of universal fraternity can stimulate to action. Why then should Churches war against our institution? Simply because as a body they are ignorant of its aims and its obligations. We request those who do so, to inform themselves on the subject before they deny their ordinances to the Masonic Order, or deprive them of Church privileges. If they allege many bad men are Masons, we answer they are members of the Order, not Masons. They in this respect resemble many who name the name of Christ, when they possess none of his spirit, and do not follow his teachings. We say to our opponents, live in charity with all, and speak not evil of those who do good in a way you will not learn from them and cannot comprehend. To Masons we say that, as we are thus misunderstood and misrepresented, it is our duty so to walk, that

it may be said even by our enemies, that our practice equals our profession, that we love each other as brethren, and go about doing good. Of this new manifestation of opposition we have no greater fears than we have of political persecution. The former will also fade in the sunlight of truth, when inquiring minds will discover the beauties of Masonry, and agree with us that although she is not religion, she is her aid and her assistant, who prepares the hearts of men for the reception of holier truths than she teaches.

"Before concluding this report, we desire to congratulate the fraternity upon their flourishing condition, and the large number of noble charities that, in the shape of schools, asylums, libraries and cemeteries, are springing up all over the country, under the auspices of our Order; and not only these, but histories are being written of the good and great men of Masonry. In our former report we said: "Many of the greatest, most learned and best men of Pennsylvania, have been Masons. The recollections of their actions and their virtues are fast fading away. Even now, many of them are traditional." But on this subject we then made no recommendation, but we do now; and beg leave to ask that a Committee be appointed on the Masonic history and biography of Pennsylvania."

MASONIC EDUCATION.

It is emphatically the duty of Masons to be educated in Masonry. Not very far on our journey towards the East, we are instructed that we are expected, before advancing farther, to become versed in the liberal arts and sciences, and thus render ourselves worthy of promotion.

In ancient times, when operative as well as speculative Masonry was practised, it is probable that those who aspired to be initiated into the "Sublime Degree" had to pass an examination before a board of grave old sages, and give satisfactory evidence, that they were mathematicians, astronomers, and rhetoricians before they were permitted to pass on.

Of course, when the Craft ceased to be a body of artisans, this educational training was no longer necessary, and the rule concerning it has been gradually relaxed, and at this day is little more than a mere formality.

But it does not follow, by any means, that Masonry no longer imposes any intellectual burdens upon those who would become sharers in the ancient mysteries. The Mason of to-day is bound in honour to make himself familiar with at least so much of the work, that he can without difficulty gain admission to

any regular lodge in the land, and in this jurisdiction, if the requirements of the Grand Lodge are obeyed by the subordinate Lodges, no brother will in any instance (save under dispensation) be advanced to a higher degree until he can pass a creditable examination in the one that precedes it. It is disgraceful for any Mason to be under the necessity of sitting like a statue in the anteroom until some brother can vouch for him to the lodge he desires to visit; and we hope to see the time when all lodges will so discharge their duty to candidates, that such a thing cannot occur.

But something more is requisite than a parrot-like ability to give set answers to a series of set questions, and to recite verbatim a part or the whole of the ritual of the several degrees. There are great principles underlying our fraternity which each brother must study and understand for himself, if he desires to receive any real benefit from Masonry, and to occupy any other position in the Masonic world, than one which might be filled about as effectively by a respectably carved figure-head.

THE MORAL OF SILENCE.

We are taught by the Divine Word, the maxims of Sages, and a hundred sacred and classical allegories the moral beauty and excellence of Silence in due season. In the Book of Ecclesiastes we are told, in language sublime through its marvellous simplicity, that there is "a time to every purpose under heaven;" and in an admirable enumeration of the varying phases of life which produce bright or shadowy thoughts, is included "a time to keep silence, and a time to speak. The philosopher, who advised his pupil—"if you think twice before you speak once, you will speak twice the better for it,"—gave an admirable practical interpretation of this passage from Ecclesiastes; as did Zeno also, when he admonished a "fast young man" of his acquaintance, who spoke too glibly or frequently, that "we have two ears and but one tongue, because we should hear much and speak little." The Apostolic James had a strong conception of the evils of much talking, since he calls the tongue "a world of iniquity."

We wish to deduce a moral from these remarks—a very simple one. We have heard (in a double sense), that talking in Lodges, during the performance of portions of the ceremonial, is becoming quite common. This we say at once is a serious mistake. It is distracting to the W.M., annoying to those brethren who have a right sense of decorum, and must be disedifying to Masonic neophytes. It is the plain and positive duty of every W.M., or whoever occupies the chair of K.S., to put down all such interruptions. It is needless to magnify the circumstance. Brethren who may have involuntarily indulged in conversational whispers during lodge work, have only to be reminded of their fault to amend it. They know very well silence is a virtue in itself, and a handmaid of other virtues. It exercises self-restraint, induces modesty of demeanour, and produces habitual attention and mental repose—conditions indispensable to the acquisition of knowledge.

This is not all. There is another violation of silence, in some respects more serious than that to which we have called attention. It is alleged that brethren sometimes canvass or discuss the business of their lodge, after lodge has been closed. This conduct cannot be too strongly deprecated. We presume it seldom, if ever, occurs, except when questions of more than usually agitating character have occupied previous attention, or when personal sensibilities have been offended. The brethren should, however, remember their Masonic engagements, and exercise the virtue of self-control. Neither lobby nor corridor is the place to adjust differences or arrive at wise conclusions. Opportunity is afforded every member of a lodge to express his opinions; if he will not express them at the proper time and in the right place, it is his manifest duty to remain silent.

We trust this reference to a delicate subject will not be misunderstood. In making it, we have had only one object in view—the good of Masonry.—*Australian Freemasons' Magazine.*

MASONIC JOTTINGS.—No. 55.

BY A PAST PROVINCIAL GRAND MASTER.

BEN JONSON.

It is true that Ben Jonson was at one time a bricklayer, and worked at that part of Lincoln's Inn called "The Old Square." But he was not a Freemason, he never belonged to a Lodge. And even if he had been a Freemason, and had belonged to a Lodge, it would not follow that he was a Speculative Mason—that he was more than an Operative Mason. There was always the germ of Speculative Masonry in the Lodge, yet it not unseldom, as in the instance of the famous Mother Kilwinning Lodge, remained undeveloped.

CHARGES OF 1723.

A learned brother thinks that the publication of the Charges of 1723, without anything more, was looked upon as a sufficient authority for reception in the Lodge of Christians, of all denominations.

THE ASSERTION.

The words of the assertion in the communication, "The Pseudo-Revival of A.D. 1717,* are "no proof of the pretended existence of our system of Freemasonry before 1717 has ever been given."

OUR PRESENT SYSTEM OF FREEMASONRY.

Our present system of Freemasonry is the

Freemasonry of the Revival. It can easily be traced to the four old London Lodges. The assertion in the preceding jotting is utterly without foundation. The proof abounds for him who knows what proof is.

RANK OF THE FOUR OLD LONDON LODGES.

The four old London Lodges enjoyed their rank under Constitutions said to be immemorial.

THE ENGLISH LODGE, THE HOUSE OF COMMONS.

The changes produced in the English Lodge by the Charges of 1738, may be likened to the changes produced in the House of Commons by the Roman Catholic Relief Act. In the former a few Natural Theists, Jewish Theists, Mahomedan Theists, and Parsee Theists occupy seats by the side of Christian Theists; and in the latter a few Roman Catholics occupy seats by the side of those possessed of earlier Parliamentary qualifications. In all other respects the lodge is what it was before, and the House of Commons is what it was before.*—From the papers of a Deceased

OLD FRENCH MASONRIES AND OLD GERMAN MASONRIES.

A corresponded writes that supposing "A Contributor's" assertion to be correct, that a Christian Masonry is not a true Freemasonry, it would ensue that not only none of the old Scotch Masonry was true Freemasonry,* but that none of the old French Masonry, and none of the old German Masonry was true Freemasonry.

LODGES.

It ought not to surprise us, if the religion of the lodge, in which none but Christians meet, is not the same as the Religion of the Lodge in which Christians, Parsees, and Natural Theists meet.

CHARGES OF 1723.

The Charges of 1723 are more appropriately called our "Fundamental Laws."

* It may be noticed that there being no limitation in the number of members in the lodge, the immigration of Natural, Jewish, Mahomedan, and Parsee Theists works no exclusion of Christian Theists; whilst there being a limitation in the number of members of the House of Commons the immigration of Roman Catholics works an exclusion of individuals possessed of earlier Parliamentary qualifications.
Brother.

* *Freemasons' Magazine*, vol. 23, page 368.

* See a jotting at page 46 of the present volume.

MASONIC NOTES AND QUERIES.

CHRISTIAN SYMBOLISM—THE VESICA PISCIS.

The old christian emblem in the shape of a sharp-pointed oval which we so often meet with in the study of mediæval ecclesiology and which has been called under—perhaps a mistaken idea of its true allusion—the “Vesica Piscis” seems to me to contain within it some of the grandest and most precious ideas, or doctrines of the Christian faith. I believe this emblem refers to the wound made in Christ's body, by the spear of the Roman soldier, as mentioned in St. John's Gospel, XIX., 34, from this wound the blood of Christ's heart flowed, which blood was the sign or seal of the new Covenant made between God and man; as per Hebrews XIII., 20, “Through the blood of the everlasting covenant.” Seeing therefore that the blood of Christ shed upon the cross ratified, sealed, or made sure the Covenant of Grace, forming it into “everlasting covenant,” it is not surprising that a representation of the wound from which said blood flowed should be used by the teachers, artists, and dignitaries of the mediæval church as an emblem having a highly symbolic meaning. It appears to me that such is the case, especially *e.g.*, in the seals used by Bishops and ecclesiastical establishments, which are often of this sharp-pointed oval form. This form when taken by itself and as a representation or emblem of the wound in Christ's side might be called the *Christi Sigillum*, or seal of the new Covenant. In certain situations, however, this sharp pointed oval would naturally grow out of the pointed style of Architecture, and would come quite naturally as a centre opening between a two-light pointed window, *e.g.*, Glapthorn, Northamptonshire, &c., yet I conceive that said circumstance do not detract from the foregoing ideas, however, I should be happy to learn the opinion of any of your learned readers on the subject, more especially as in some works upon architecture, emblems, &c., which I have very little is said upon the matter. Some writers might be ready to hint at this sharp-pointed oval, having a pagan signification, but I respectfully reject that allusion as, under the circumstances, an unnecessary and unfair libel.—W. P. BUCHAN.

NEW FANGLED ORDERS.

I beg to call attention of the Manufacturers of the above, (and of Masonic Jewellers and Milliners) to the following extract:—

THE KNIGHTS AND NYMPHS OF THE ROSE.

Among the many degrees invented in France, that great hot-bed of Masonic innovations and Masonic light-o-loves, and known as Androgynous Masonry, was the one whose name heads this article. It was introduced about the latter part of the eighteenth century by M. de Chaumont, the Masonic Secretary of the Duke de Chartes, who was at that time Grand Master of French Masons. The principle seat of the Order was at Paris. The lodge room or hall of meeting was called the “Temple of Love.” It was ornamented with garlands of flowers and hung round with escutcheons, on which were printed various devices, and emblems of gallantry. There were two presiding officers a male and a female, who were styled “Hierophant,” and the “High Priestess.” The former ini-

tiated the men, and the latter the women, who were candidates. In the initiations, the Hierophant was assisted by a conductor or deacon called “Sentiment,” and the High Priestess by a conductress or deaconess, called “Discretion.” The Knights wore a crown of myrtle, the Nymphs a crown of roses. The Hierophant and High Priestess were, in addition, decorated with a rose-coloured scarf, on which were embroidered two doves within a wreath of myrtle. During the initiation, the lodge room was enlightened with a single dull taper, just giving light enough to make “darkness visible,” but afterwards it was brilliantly illuminated by numerous wax candles.

When a candidate was to be initiated, he or she was taken in charge, according to the sex, by the conductor or conductress, divested of all weapons, jewels, or money, hoodwinked, loaded with chains, sufficient of the legs and breast being bared to determine the sex, and in this condition conducted to the door of the Temple of Love, where admission was demanded by two knocks. Bro. Sentiment then introduced the candidate by the order of the Hierophant, or the High Priestess, and he or she was asked his or her name, place of birth, and condition of life: of which being satisfactorily answered, the candidate was then asked, “What are you seeking?” The reply to which was Happiness.

The next question proposed was: “What is your age?” The candidate, if a male, replies, “The age to love;” and if a female, “The age to please and be loved.”

The candidate was then interrogated concerning his or her private opinions and conduct in relation to matters of gallantry. If of amatory proclivities, the chains were taken off and replaced by garlands of roses, which were called the “chains of love.”

In this condition the candidate was made to traverse the apartment from one extremity to the other, and then back again in a contrary direction, over a path inscribed with love knots.

The following pledge was then administered:

“I promise, by the Grand Master of the Universe, never to reveal the secrets of the Order of the Rose, and should I fail in this my vow, may the mysteries I shall receive add nothing to my pleasures, and instead of the roses of happiness, may I feel nothing but the thorns of repentance.”

The candidate was then conducted to a place representing a mysterious grove, adjoining the Lodge room, or Temple of Love, where, if a Knight, he received a crown of myrtle; and if a Nymph, a simple rose. During this time, a soft, melodious march was played by the orchestra.

Afterwards, the candidate was conducted to the “Altar of Mystery,” and placed at the foot of the Hierophant's throne, where incense was offered to Venus and her son. If it was a Knight who had been initiated, he exchanged his crown of myrtle for the rose of the Nymph he selected; and, if a Nymph, she exchanged her rose for the myrtle crown of a Brother Sentiment most agreeable to her fancy.—G. J.

THE FATHER OF THE STEAM ENGINE AND THE GLASGOW INCORPORATION OF HAMMERMEN.

“James Watt, on attempting to set up as an instrument maker in Glasgow, was prevented doing so

by the then privileged Incorporation of Hammermen, as not being free of the Craft. Attempts were next made for obtaining their leave for a small workshop wherein to make his experiments, but this was peremptorily refused. The University, however, in his difficulty came to his rescue, and granted him a room within the precincts of the College, which was free of the incubus of all guilds."—W. P. B.

ORDRA IMPERIAL ASIATIQUE DE MORALE UNIVERSELLE.

In Notes and Queries 479, a correspondent "Muziffir" asks Dr. Bigsby, "The Grand Master Conservateur," some questions at length as to the Sultanate of Eldir in Asia, and the Sultana Aline of Eldir, the foundress of the Imperial Order.—J. C.

MR. PINKERTON THE ANTI-MASONIC WRITER.

Last year Mr. Pinkerton managed to draw out several correspondents in Notes and Queries by outrageous attacks on the history and morality of Masonry, but as to which he got good and sufficient answers.

He has been latterly assailing in the same publication Carolan, the famous Irish musician. His vituperative scepticism has met an able castigator, at page 80, in Mr. Maurice Lenihan, M.R.S.A., of Limerick.—J. C.

MASONIC SAYINGS AND DOINGS ABROAD.

MUSIC IN LODGES.

Good music is desirable at all proper seasons, in the church, the lodge-room and the home circle, but it is especially of music in the lodge that we would speak.

Many there are, and we think a majority of Masons prefer the good old style of congregational singing; others prefer to follow fashionable church style and have the music appropriate to the degrees given by a quartette choir of educated musicians, who will sing understandingly if not with the spirit; they are a large expense to the lodge, and we believe do not afford the actual satisfaction that the singing does that is done by the entire body, each one singing as much as he can and as well as he can. There may be objections to this style of music, that all have not cultivated tastes and correct ears, and there is considerable discord appreciable to the critical. What if there is some discord; it is mostly covered up by the body of song, which fills the ear, while the critical are slightly offended, the mass of hearers are much better pleased than with the scientific choir singing; besides, it is to most men an actual enjoyment to assist in the musical exercises. Music makes men better; fills the mind with nobler and better thoughts, and to the non-artistic, the one who sings not for pecuniary reward but for the love of it, the good effect is much heightened. We are not strong in our prejudices against quartette singing for the

lodge, but rather favourably inclined to congregational singing as most productive of good. We are gradually becoming educated, so that, like German lodges, we can some time have music given by almost an entire lodge of educated singers. Until that time, would it not be well to encourage congregational singing, as one strong incentive to those who have not sufficient knowledge to sing intelligently, to acquire the knowledge?—*Cosmopolitan*.

ISTHMUS LODGE, PANAMA, CENTRAL AMERICA.—St. John's Day of winter, December 27th, was kept by this American Lodge, and a sumptuous supper was provided. Many guests were present, and the parting hymn was "Home, Sweet Home." This lodge is distinguished for its benevolence.

MANZANILLO LODGE, ASPINWALL, CENTRAL AMERICA.—St. John's Day, was likewise celebrated with great enthusiasm by this lodge on December 27th.

SPIRITUALISM, OR MAGNETISM?

We extract the following article on the pretensions of Spiritualism from "Club Talk," appearing in a recent number of "The Exchange and Mart."

"In consequence of my comments on the pretensions of Spiritualism, I was invited to a private sitting with Mr. Home at the house of a friend. I certainly witnessed some strange phenomena, for which I must confess myself quite unable to account on any theory, even of spiritual influence. I saw an accordion played for at least twenty minutes, sometimes when held by Mr. Home or by one of the party at one end only, the airs being those wished, not asked for, by some one of us, and with accompaniments that would require two hands upon the keys. I was invited to sit close to it, and look at the keys, which moved for the music, though no touch was visible to me. I saw it do this floating in the air. A bell was carried tinkling all round the circle, and placed in my hand. Mr. Home, also, put his hands into the fire, took out a piece of red-hot coal as big as a cricket ball, carried it about in his hands, and put it upon his head while yet glowing, and not a hair was even singed. A piece of paper placed between the coal and his hand was instantly in flames. When he had thus held it for about five minutes, and it became black, I expressed a doubt whether the ascending heat would not leave the lower part so cool as to be endurable to the hand. By way of practical proof, he transferred it to my own hand, and I was compelled instantly to drop it with a cry. It burnt me so badly that I feel it now. I examined his hands and hair—there was not a trace of fire upon either. What is this magnetic influence from the body of the medium which repels even the passage of heat? for it is only by something of the kind interposed between the hot coal and the hand that the phenomenon we all witnessed could be produced. Science should see to this and trace it to its source. I should add that all was done in the light. I remember Lord Brougham telling me that he once had a sitting with Mr. Home, in company with Sir D. Brewster, and that a bell had been carried across the room and placed in his hand. Asking him if he thought it was a trick, he said, "Certainly not." "How then?" said I. "I cannot even conjecture," was his answer: "I only know that it was done."

THE MASONIC MIRROR.

* * All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of spec new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

At the last meeting of the Grand Conclave of Knights Templar a motion was made by Lord Elliot, and seconded by Dr. Ramsay, which after a long discussion was carried by a vote which might be regarded as unanimous, "That the sum of £81 16s. 6d. be granted in favour of the Refugees Benevolent Fund." This laudable charity, from the present great, and doubtless greatly increasing, pressure on its resources, will require, for many months to come, all the aid a liberal public can bestow.

The next Quarterly Communication of the Grand Lodge of Scotland will be held at Freemasons' Hall, Edinburgh, on Monday the 6th inst., at six o'clock p.m.

Bro. William Harling Baylis, W.M., Bro. Friend, Moring, and E. Coste, Past Masters of the Albion Lodge, waited on Bro. Burton, P.M. and Sec. (who has been compelled to resign the Lodge on account of ill-health), at his private residence, for the purpose of presenting that worthy and estimable brother with a very handsome silver snuff-box, with a suitable inscription, and a testimonial inscribed on vellum, as a testimony of sincere regard and fraternal feeling, reciprocated by every brother in the Lodge, for the able manner in which he had discharged the duties of his office, and for the great interest he had manifested on all occasions in aid of the various Masonic charities.

Bro. Col. Charles Lyne has received his patent as Prov. G.M. for Monmouthshire; and he has notified to the lodges in the province, that he has appointed Bro. George Homfray, of Tredegar, as his Deputy, and Bro. Williams of 16, Dock-street, Newport, as his Prov. G. Secretary. Colonel Lyne will be installed at Newport, in March next—and a grand day is expected; many of the heads of Masonry in the neighbouring provinces having already promised to attend.

The ball at Kidderminster on Tuesday, 17th ult., proved to be a most enjoyable and successful affair. Nearly 250 tickets were sold, and about 200 ladies and gentlemen were actually present

The Music Hall, where the dancing took place, presented a most pleasing effect, adorned with graceful greenhouse plants, ferns, and exotics, lent by Messrs. John Humphries, H. J. Dixon, M. Tomkinson, and G. W. Grosvenor. The supper was supplied by Mr. R. Lloyd, of the Lion Hotel, and was laid out in the corn exchange, which was converted into a tasteful *salle à manger* by Mr. Dawnton, and adorned with flags lent by Mr. A. Hancocks. Synger and Gilmer's unrivalled band was engaged, and their services were the theme of universal approbation. Dancing commenced at 9.30 p.m., and concluded about 4 a.m. There was a large gathering of the brethren from distant places, even from Halifax, and a fair display of the quaint costumes and emblematic insignia of the different Orders and Degrees, including the Royal Arch and Knights Templar. The Prov. Grand Master, R.W. Bro. H. T. Roys, presided at the supper table. The occasion was not only one of great pleasure to the company assembled, but is likely to result in a substantial profit of about £25 to the Infirmary.

The annual ball arranged by the Freemasons of Derby, and to which non-Masons were admitted, was held in the New Assembly Rooms, Derby, on Friday, 20th ult., and proved, like all former gatherings, a great success. The numbers present were not so large as on previous occasions, owing to a variety of adverse circumstances over which the ball committee had no control. Bro. Colville and the Hon. Mrs. Colville had announced their intention of being present, but were prevented through the death of Mr. Colville's aunt. The death of Mr. [Alderman Gamble (who, as a distinguished Freemason, had always been a great promoter of the ball), the death of a sister of one of the stewards, another of the stewards having to attend a funeral on the day of the ball, and, lastly, the dense fog which prevailed on Friday evening, all operated against the gathering being a numerous one: but in spite of all this 165 ladies and gentlemen were present, and never was a party more thoroughly bent on enjoyment. The members of the Craft appeared attired in their respective degrees—Craft Masonry, Provincial, Royal Arch, and, in fact, every "degree" being represented, Bro. Cox, of Cambridge, appearing in the dress of a Knight Templar. The supper was again entrusted to Mr. Plock, of the Midland Hotel, Derby, who outvied all former efforts in laying before his patrons the best supper ever provided for a similar gathering. After supper, dancing was resumed, and kept up with great spirit until a late hour. Mr. Waring, of Derby, provided an excellent band, which gave the greatest satisfaction to all present. Bro. H. Carson acted as Hon. Secretary to the Ball Committee.

THE NORTH-EASTERN MASONIC CHARITABLE ASSOCIATION.

The first report of this Association has just been published. The nature of the Association it represents, is now well known, as many societies of the same kind are springing up in different quarters. By payment of a shilling a week into a common fund life-governorships of the various Masonic Institutions are obtained, the same being drawn for by the members as soon as there is a sufficient sum in hand to purchase one. It is a scheme which has rightly won great favour, as it has been the means of obtaining, by an easy process, very large sums to the charities. The number of members enrolled in the North Eastern Association during the past year has been 115, and the total amount of their contributions, £269 9s. 6d. With this sum, twenty-six members have obtained life-governorships, five choosing the

Girl's School, three the Boys', sixteen the Benevolent Institution, and two yet undecided. One member, who had obtained a life-governorship, died during the year, and his successful draw was transferred to another member, whilst the amount which he had paid to the funds of the Association was repaid to his widow—on what principle we are not informed—but we suppose it was through some charitable feeling, as the Association has paid not only the value of a life-governorship, but also the premium which purchased it. The report then diverges for the purpose of stating that out of the twenty-six successful members twelve have accepted the position of steward for the charities, and as it assumes that each steward, in addition to his life-governorship, will carry in a list of £30 worth of subscriptions, the total calculated to be carried into the Institutions from the last year's operations of this Society will be over £480. This is adduced as a proof of the practical good which these Associations affect. The balance now at the bankers' is £82 10s. 4d. The report contains a recommendation for the establishment of kindred societies, and concludes with a deserved tribute of thanks to the Hon. Secretary, Bro. James Terry, for his valuable services, and for the correct and admirable manner in which the books and accounts have been kept,

Craft Masonry. ENGLISH CONSTITUTION. METROPOLITAN.

GRAND STEWARD'S LODGE.—The brethren of this celebrated lodge met on Wednesday, the 18th ult., at the Freemasons' Hall, Great Queen Street, Bro. Jabez Tupper was duly installed into the chair by Bro. H. Norman, P.M. The W.M. then invested his officers, viz., Bros. F. Binckes, S.W.; J. T. Swainston, J.W.; C. H. Waters, S.D.; J. S. Banning, J.D.; J. M. Stedwell, I.G.; R. Spencer, Treasurer; and Bro. W. Watson, Secretary. Bro. Noyes was unanimously elected a joining member. The Lodge was then closed.

ROYAL SOMERSET HOUSE AND INVERNESS LODGE (No. 4).—The regular meeting of this Lodge was held at Freemasons' Hall on the 23rd ult. There were present Bros. Francis Roxburgh, P.G., Registrar; C. L. Webb, P.G.D.; John Jordan, W.M.; W. F. Purvan, J.W.; G. K. King, S.D.; P.M.'s Gunhalph, Joseph Lumley, Banning, P.M. and Secretary; Bros. Malthy, Royal Alfred, 1028; Sharp, Grove Lodge, Ewell 410; and Maackintosh, Good Fellowship, 210 were present on the occasion. Bro. H. S. Carpenter was passed to the degree of F.C. The business included the election of W.M. and Treasurer.

TUSCAN LODGE (No. 14).—This lodge met on the 24th inst., at the Freemasons' Hall, Great Queen Street, and the W.M., Bro. F. G. Conwell, passed Bro. Bothamley, Bro. Frank Richardson, the Immediate P.M., in the most impressive and accurate manner installed Bro. W. Bristow, as W.M. for the ensuing season, who appointed for his officers Bros. G. Hillyer, S.W.; W. Nettleship, J.W.; Standish, G.; Grady, S.D.; D. Makinlay, J.D.; H. H. Bothamley, I.G.; S. Field, P.M., Sec.; Stanley Robinson, P.M.; C. W. House, S.W. The lodge was then closed in due form, and the brethren adjourned to the banquet, presided over by the W.M. The customary toasts were given and duly honoured, and the proceedings were enlivened by some excellent music, provided by Bro. Ransford.

NEPTUNE LODGE (No. 22).—This Lodge met at Radley's Hotel, Bridge Street, Blackfriars, on Thursday, 26th ult., at 2.30, Bro. T. White, W.M., in the chair. The Lodge was opened at 2.45, and the minutes of the last meeting (in November) was read and confirmed. Ballot then took place for Messrs. Storr and Murray, which proved unanimous in each case, and those gentlemen were severally initiated into the privileges and mysteries of Freemasonry, the W.M. giving the charge. The installation of the W.M. for the ensuing year then took place,

the ceremony being ably performed by Bro. Partridge, P.M., assisted by Bro. Ashwell, P.M., as D.C. Bro. Waterall, the new W.M., appointed his officers as follows:—Bro. H. S. Crawford, S.W.; J. E. Russell, J.W.; C. W. Gray, S.D.; T. R. Eames, J.D.; A. Partridge, I.G.; C. Steer, D.C.; William Neats, Wine Steward; and E. Hughes, Hon. Sec. Bro. Wilcox P.M., was elected Treasurer, and Bro. Radford, Tyler. The banquet was attended by fifty-two brethren.

GLOBE LODGE (No. 23).—The regular meeting of this Lodge was held on Thursday, the 19th ult., at the Freemasons' Hall, Great Queen Street, Bro. Samuel May, P.M., G.S., W.M., in the chair. J. Stedwell, Prov. G. J.W. (Middlesex), S. W. Johnson, J.W.; Hewlett, P.M., P.G.S., Treasurer; Matthew Cooke, P.M., Hon. Sec.; Brandt, S.D.; Warner, J.D.; D. Kitz, I.G.; and P.M.'s T. A. Adams, P.G.P.; W. Watson, P.G.S.; Kierby, P.G.S.; E. Page, P.G.S.; J. Bennett, P.G.S.; J. Brandon, G. Brandon, P.G.S., &c. The Lodge having been opened and the minutes read and confirmed, Bro. Parkins was passed to the second degree. Bro. J. Stedwell, W.M. elect, was presented to the Lodge for the purpose of installation, and that ceremony was perfectly rendered by the retiring W.M., Bro. S. May, Bros. W. Watson and W. Smeed giving the concluding addresses. There were twenty-two W.M.'s and P.M.'s to witness the ceremony. The newly-installed W.M. appointed and invested his officers as follows, viz., Bros. Brandt, S.W., Warner, J.W.; Hewlett, P.M., Treasurer; Dicketts, S.D.; Beale, J.D.; Webb, I.G., and Hoare, Tyler. Bro. Bennett, P.M., then announced his intention to act as Steward for the Girls' School. The W.M. presented Bro. S. May, I.P.M., with a very elegant gold Past Master's Jewel, with a suitable inscription, in appreciation of the able manner in which he had conducted the duties of the chair during his year of office. Bro. S. May briefly and appropriately thanked the brethren for the elegant testimonial. The Lodge was then closed, and the brethren retired to the banquet provided by Mr. Francatelli, and superintended by Bro. Waters. The usual loyal and Masonic toasts were given, including that of the Earl of Zetland and H.R.H. the Prince of Wales. The toast of "The Earl of Carnarvon and the rest of the Grand Officers," was responded to by Bros. Ough and T. A. Adams, Past Grand Pursuivants. The toast of "The W.M.," was proposed by Bro. S. May, in his usual felicitous manner. The W.M. very ably responded. The toast of "The Visitors" was responded to by Bro. Kauffman, of the Renovation Lodge (Amiens), who returned thanks in French Ough, P.G.P.; W. Smeed, Prov. G.P. (Middlesex), P.M., 943; T. S. Mortlock, P.M., 186; W. Mann, W.M., 1306 and P.M. 186; Larcomb, P.M., 788; Donald King, Grand Master's Lodge; H. M. Levy, P.M. 188; J. Stevens, P.M., No. 9, and Dyer, P.M., 45. The toasts of the Past Masters, officers, and the Tyler's toast, brought a very delightful evening to a close. The musical arrangements were under the very able direction of Bro. Mathew Cooke, and some very excellent songs and madrigals were sung by Bros. M. Cooke, Donald King, Young, &c., and Bro. Beale played a very beautiful fantasia on the pianoforte.

INDUSTRY LODGE (No. 186).—At the meeting of this lodge, held on the 24th ult., at the Freemason's Hall, Bro. T. E. Hall was duly installed as Worshipful Master for the ensuing year.

EUPHRATES LODGE (No. 212).—The installation of this Lodge was held on Wednesday evening at Mr. Gosden's, Masons' Hall Tavern, Basinghall Street. Bro. Lock, W.M., presided, when Bros. Perry and Hall were raised to the third degree, Broe. Fitzgerald and Barrard passed to the second degree, and Messrs. Moore and Walker initiated. Bro. Frank, S.W., was then installed in the W.M. chair, the ceremony being ably performed by Bro. Stean, P.M. Bro. Field was appointed and invested S.W., Bro. Hammond, J.W.; Bro. Rushton, S.D.; Bro. Thompson, J.D.; Bro. Dent, I.G.; B. W. Watkins, Treasurer; and Bro. Coverley, P.M., Secretary. The brethren then adjourned to the banquet, which was served *a la Russe* in splendid style by Bro. Gosden, accompanied by some excellent wines, and the evening was spent most agreeably.

ROYAL OAK LODGE (No. 871).—This Lodge met on Wednesday, 24th ult., at the White Swan, High Street, Deptford, Bro. J. Truelove, W.M., in the chair, supported by Bros. J. W. T. Barrett, S.W.; I. Kilmer, J.W.; H. A. Collington, P.M., Treasurer; F. Walters, P.M., Secretary; J. W. Reed, S.D.;

W. Myatt, J.D.; G. Andrews, I.G.; and many others. Bro. Wilson was passed to the second degree, and afterwards Bro. W. Andrews, P.M., was elected W.M., and Bro. H. A. Collington, P.M., was unanimously re-elected Treasurer. The Lodge was then closed, and slight refreshment followed.

BURGOYNE LODGE (No. 902).—The brethren of this Lodge met on the 23rd ult., at Anderton's Hotel, and was very well attended. The W.M., Bro. William Yevers, was in the chair, supported by Bros. H. Smith, S.W.; William Simmons, J.W.; S. Poynter, P.M. and Treasurer; L. R. Rogers, S.D.; R. Field, J.D.; T. Allen, I.G.; Past Masters H. Allen Gastrick, E. H. Page, E. Legg; and many members of the Lodge; Bros. F. Walters, P.M. 76; Parker, 250, and C. E. Thompson, S.W., 1158, were visitors on this occasion. The Lodge was opened, and the names of several gentlemen were submitted to the ordeal of the ballot-box, and the result being favourable in each instance, Messrs. H. Smith, G. P. Smith, and Sharman, were severally introduced and received the benefits of initiation; after which Bro. Hermann Hencke was passed to the second degree, and the brethren then proceeded to elect a Worshipful Master, Treasurer, and Tyler for the ensuing year, the result being that the Senior Warden was chosen W.M. for the ensuing year, and the Treasurer and Tyler were unanimously re-elected. Nothing further being offered, the Lodge was closed, and the brethren adjourned to the banquetting-hall, where a repast awaited them.

SOUTHERN STAR LODGE (No. 1153).—The brethren of this Lodge held their regular bi-monthly meeting on Tuesday, 22nd ult., at the Montpelier Tavern, Walworth. Bro. D. S. Bayfield, W.M., occupied the chair throughout the evening, and discharged the onerous duties devolving on his position in a manner which elicited the warmest encomiums from all who had the advantage of being present. Two brethren were raised to the sublime degree, the W.M. giving the traditional history so often omitted on such occasions. We ought to mention that on this occasion the W.M. and his officers exhibited a punctuality in their attendance which might with advantage have been copied by others concerned, and a hiatus was filled up by the working of the 4th section of the first lecture, Bros. H. Thompson and T. H. Pelsford, P.M.'s, discharging that duty. Bros. Freeman and Bevan were then passed to the Fellow Craft degree, and Messrs. W. Gould and A. P. Pollard initiated into the order; after which a brother of the Peckham Lodge (No. 879), was received as a joining member, and the Lodge was then closed. We are informed that a considerable increase in the initiation fee of the Southern Star Lodge is about to be imposed in order to confine it within due limits. Certainly its success up to the present time has been astonishing, and speaks volumes for the energy of its founders. A banquet was served when the Lodge was closed. Bro. Walter Joyce and other brethren lent their willing aid to promote the harmony of the evening. Bros. J. H. Ebbelwhite, No. 9; J. Speed, W.M. No. 141; B. Russen, P.M. No. 177; and G. L. Elliott, No. 749, were visitors.

PROVINCIAL.

HAMPSHIRE.

FAREHAM.—Lodge of Harmony (No. 309).—The annual meeting of the members of this Lodge was held at the Red Lion Hotel, Fareham, on Thursday, the 5th ult., when Bro. A. Ridgell, S.W., was installed as the Worshipful Master for the ensuing year. There was a large attendance of the Brethren. The ceremony of installation was performed in a very able and impressive manner by Bro. S. D. Forbes, P. Prov. S.G.W., Essex. The W.M. then invested his officers for the year as follows:—Bro. G. A. Green, I.P.M.; J. P. Goldsmith, S.W.; W. Johnstone, J.W.; W. Edmonds, P.M., Treasurer; W. A. Wolfe, P.M., Secretary; A. G. Morrison, S.D.; J. F. Moon, J.D.; and J. Whale, I.G. Those present afterwards sat down to an excellent banquet.

GOSSPORT.—Gosport Lodge (No. 903).—There was a numerous attendance of the members of this Lodge, at the Market House, High-street, on Tuesday, 17th ult., on the occasion of the installation of the W.M. for the ensuing year, Bro. Lieutenant W. T. Miller, R.M. Bro. Hyde Pullen, the late Deputy Grand Master of the Isle of Wight, kindly acceded to the request of the W.M. elect, and, in spite of the inclement weather,

came down to Gosport for the purpose of performing the ceremony of installation. The ceremony concluded, the W.M. invested his officers for the year as follows:—Bro. E. Groves, I.P.M.; W. B. Harvey, S.W.; H. Sleeman, J.W.; O. H. Jew, Treasurer; John Hall, Secretary; H. C. Hall, S.D.; Dibben, J.D.; Maling, I.G.; E. Othen, D.C.; Drover and Davy, Stewards; and Cauvin, Tyler. The banquet took place at the India Arms Hotel, and was served in capital style, under the superintendence of the host, Mr. Chick.

PORTSMOUTH.—Portsmouth Lodge (No. 487).—The installation of the W.M. of this Lodge for the ensuing year took place at the Masonic Hall, Portsmouth, on Thursday, the 19th ult. The choice of the brethren fell upon Bro. E. M. Wells, P.M. (Alderman and J.P. for the borough.) The ceremony of installation was ably performed by Bro. M. E. Frost, P.G. Treasurer; Hants and Isle of Wight. The W.M. afterwards invested his officers as follows:—Bros. A. Cudlipp, I.P.M.; R. H. C. Ubsdell, S.W.; G. S. Lancaster, J.W.; M. E. Frost, P.M., Secretary; H. Threadingham, S.D.; J. Payne, J.D.; J. Maltby, I.G.; and Watson and Exell, Tylers. At the banquet which followed, about thirty brethren sat down, the W.M. presiding. The catering of Bro. G. Wilkins gave great satisfaction.

PORTSEA.—Royal Sussex Lodge (No. 342).—The installation of the Worshipful Master of this Lodge for the ensuing year (Bro. J. Morgan, S.W.) took place on Wednesday, 16th ult., when about fifty of the brethren attended at the Freemasons' Hall, Portsea. The ceremony was ably conducted by Bro. J. Ogburn, and the W.M. afterwards appointed his officers for the year as follows:—Bros. J. Stapleford, jun., I.P.M.; J. Page, S.W.; C. Loxton, J.W.; W. C. Redward, P.M., Treasurer; J. R. Wilson, P.M., Secretary; Ellis, S.D.; R. Barnes, J.D.; Turner, I.G.; Mares, Director of Ceremonies; and J. Arnold and S. Edwards, Stewards. After the installation nearly forty of the brethren sat down to a banquet, provided by Bro. Wilkins.

WINCHESTER.—Lodge of Economy (No. 76).—The members of this lodge met on Monday the 23rd ult., at the Masonic Hall, Parchment Street, for the purpose of installing the W.M. elect, Bro. W. Whale. The lodge met at 2 o'clock, soon after which the R.W. Prov. G.M., Bro. A. W. B. Beach, M.P., entered the lodge, attended by several of his officers, and was duly received with provincial honours. Among the visitors present were Bros. G. L. Feare, Pro. G.S.; W. Hickman, Pro. G.S.W.; W. Lemon, Pro. G. of Wks.; Bro. Wheeler, W.M., 694; Houghton, Allen, J. J. Strutt Bird, of the Oakley Lodge; Buttifon, 406; Bonham Carter, M.P., and the following members of the lodge:—Bros. Everett, W.M.; H. Whale, S.W., W.M. elect; E. Snelling, J.W. Prov. G. Steward; E. Sheppard, P.M. and S.; T. Stophill, P.M. Sec.; Binnett, as S.D.; H. Puddis, J.D.; W. Lumaden, I.G.; James Hams, I.P.M.; J. Harish, P.M.; G. Oakshott, P.M.; J. Hale, Mathams, Salter and others. The R.W. Prov. G.M. who had kindly consented to perform the duties of Installing Master, having taken the chair, duly performed the ceremony of installing Bro. Whale in the chair of K.S. The W.M. then invested his officers as follows:—Bros. Everett, I.P.M.; Snelling, S.W.; D. Heale, J.W.; Sheppard, P.M., Treas.; Stephen, P.M., Sec.; F. J. Warner, S.D.; Lumaden, J.D.; Lattu, I.G.; Hatt, Org.; Marsh, P.M., D.C.; Marsh, Steward; Puddis, Assist. do.; Bishop, Tyler. The interesting ceremony was rendered by the Installing Master in a manner peculiarly his own, and which rendered it particularly interesting and impressive. A vote of thanks to the R.W., Bro. was proposed by Bro. Marsh, and carried by acclamation, and ordered to be entered on the minutes. The banquet, which was served at 4.30, in the Masonic Hall, and highly creditable to Bro. Puddis, the caterer on this occasion.

METROPOLITAN FREE HOSPITAL, DEVONSHIRE SQUARE, CITY.

—The Right Hon. the Lord Mayor has kindly consented to preside at the Anniversary Festival of this excellent Charity on Thursday, April 27th., 1871. The aggregate number of Patients relieved during the year ending Jan. 28, was 336 Medical; 600 Surgical; total 1436 of which 558 were new cases.

NEW SOUTH WALES.

DISTRICT GRAND LODGE.

The Quarterly Communication of the Dist. Grand Lodge of New South Wales was held at the Freemasons' Hall, Sydney, on Monday, 17th Oct., 1870.

Present:—R. W. Bro. Arthur Todd Holyrod, Dist. Grand Master in the chair; V. W. Bro. Earnest O. Smith, Deputy Dist. Grand Master.

W. Bros. Alfred J. Lewington, Dist. G.S.W.; Charles Watt, Dist. G.J.W.; Rev. Beg. Dist. G. Chap.; W. H. Simpson, Dist. G. Treas.; T. S. Bullard, P. Dist. G. Treas.; Frank Senior, P. Dist. G.S.W.; Adolph Shadler, P. Dist. G.J.W.; C. F. Eichler, Dist. G. Reg.; John A. Matthews, Dist. G. Sec.; George Merrett, Dist. G.S.D.; W. Cassidy, Dist. G. Sup. of Works; T. T. P.P. B. of G. of Purposes; R. J. Ainsworth, Dist. G. Pura; G. H. Smith; Nicholas Hopson, and Francis Spence, Dist. G. Stewards, and numerous Worshipful Masters of the various lodges.

The R.W., the District Grand Master, opened the District Grand Lodge in due form at 7.45.

The minutes of the last Quarterly Communication were read and confirmed.

The District Grand Master read the Grand Secretary's letter of the 11th January last, returning the bye-laws of the "Committee of Benevolence," which had been approved of by the Grand Master, subject to an alteration in law No. 4; and informing the District Grand Lodge that the Grand Master had been pleased to approve of the increase of fees payable to the District Grand Lodge, by private lodges in the District.

The District Grand Secretary read the report, from the Committee of General Purposes:—which stated that during the hearing of a case which had been submitted to them for investigation, a point had arisen as to the status of the brother making the complaint—who had called off his lodge—and was not a subscribing member to any lodge. It was urged that he could not make a complaint against a brother; and that the Committee had no power to entertain it. The Committee decided that they had such power, proceeded with the investigation, and dismissed the case. The District Grand Secretary had been requested to obtain the opinion of District Grand Lodge upon the point, to guide the Committee of General Purposes in future.

The District Grand Master was of opinion that the Committee ought not to have proceeded in the matter until the decision of the District Grand Lodge had been obtained. They had, however, adjudicated on the matter.

W. Bro. Shadler said, if he understood the question correctly, the opinion of the District Grand Lodge was required for the future guidance of the Committee.

W. Bro. A. J. Lewington stated that was the wish of the Committee.

Deputy District Grand Master thought the Committee wished to know the position of a brother who had withdrawn from his lodge; he was of opinion, that a brother could not be deprived of the right to complain until the expiration of twelve months from the time of his secession from the Craft.

The Dep. G. Master called upon Bro. Simpson to support his notice of motion to discontinue the printing of the Quarterly Reports of the proceedings of the D.G. Lodge.

W. Bro. Simpson said that if the printing of the reports of the D.G. Lodge were discontinued it would be a saving of about £12 per year. He was glad to hear that the Grand Master had approved of the increase of fees payable to the D.G. Lodge, which was in debt, and this they should try to reduce. The Sydney Lodges were aware of what took place in the D.G. Lodge—and the country Lodges could obtain information through the *Freemason's Magazine*. He had little doubt that the proprietor of the *Freemason's Magazine*, would make make known in its pages all the information requisite for the members of the Craft. He therefore moved "That with a view to reduce the expenditure of the D.G. Lodge, the printing of the reports of the D.G. Lodge be discontinued."

W. Bro. SHADLER seconded the resolution.

W. Bro. Lewington required to know the cost of printing the reports.

D. G. Secretary said about two guineas per quarter, independent of postage and other expenses.

Bro. S. Moore, S.W., 817, said he was quite willing to give a

statement of the proceedings of the District Grand Lodge, in the Magazine; the cost would be trifling, about ten or twelve shillings per quarter, and he would undertake the insertion of these reports for the next twelve months.

The District Grand Master said, with the greatest economy the funds of the District Grand Lodge were not adequate to the expenditure. He approved of Bro. Moore's proposition, and believed it would answer every purpose, and country lodges could be informed of the proceedings of District Grand Lodge, through the "*Freemason's Magazine*." The proposal was worth a trial, and he expressed his thanks to Bro. Moore for his liberal offer.

The District Grand Master then put the motion, which was carried.

The District Grand Master read the draft of two letters which had been prepared,—as requested at the last Quarterly Meeting. One to the Earl of Zetland, P.G. Master, on his retirement from office, and the other to Earl de Grey and Ripon, the present Grand Master, offering the congratulations of the District Grand Lodge on his appointment.

The District Grand Master suggested that he should sign the letters on behalf of the District Grand Lodge, and forward them to England, by the next mail.

W. Bro. A. Shadler moved, and

W. Bro. C. Watt seconded,—“That the draft of the letters to the Earl of Zetland on his recent retirement from the office of Grand Master, and that to the Earl de Grey and Ripon, upon his exaltation to the high office of Grand Master, be adopted, which was carried.

W. Bro. Shadler wished to inform the District Grand Lodge that the Freemasons' Hotel would be opened by Bro. Bradford, on the 8th November, and suggested that some demonstration should take place on that occasion.

The District Grand Secretary said he had just been reminded that the new lodge room had not been consecrated.

District Grand Master thought this might be done at the opening of the hotel.

The District Grand Master having referred to the Book of Constitutions, said that the approval of the Grand Master of the increase of fees payable to District Grand Lodge, must be made known to all the lodges.

The D.G. Secretary said a circular, giving this information, had been sent to all the Lodges.

A discussion ensued upon this matter, when

W. Bro. Bullard moved, and

W. Bro. Chatfield seconded “That the proposed increase of fees from two to four shillings per annum, payable to D.G. Lodge, and carried in D.G. Lodge, on the 18th October, 1869, and confirmed on the 11th January following, and approved by the Grand Master, be confirmed, and that the Lodges under the E.C. be requested to pay the increased fees, from the 1st day of July last,” which was carried.

W. Bro. Bullard said, as one of the bye-laws of the Committee of Benevolence had been altered by the Grand Master, he was of opinion that they also should be confirmed.

W. Bro. Lewington thought this unnecessary. A discussion ensued, whereupon W. Bro. Bullard moved and W. Bro. Chatfield seconded “That the bye-laws of the Committee of Benevolence, as altered by the Grand Master, be confirmed,” which was carried.

The business of D.G. Lodge having been disposed of, the D.G. Master closed the D.G. Lodge in due form, at half-past nine p.m.

[The following are the letters referred to in the above report.]—To Sir Thomas Dundas, Knight of the Most Ancient and Honourable Order of the thistle, Baron Dundas of Aske, County York, Lord-Lieutenant of Yorkshire, Earl of Zetland, &c.

Most Worshipful Sir and Brother,—We, the representatives of English Freemasons in the colony of New South Wales, in District Grand Lodge assembled, desire, upon your retirement from the office of Most Worshipful Grand Master of English Freemasons, to express our high admiration and appreciation of the great and unceasing ability which you have displayed in the government of the Craft, during your long and successful tenure of office; and to express our belief that Freemasonry, under the English Constitution, is mainly indebted for its prominent and useful position, to the efficiency of the working of Grand Lodge, under your Mastership.

We sincerely trust, Most Worshipful Sir, that you may long

live, to view with satisfaction the development of the many useful Masonic measures that you have had the privilege of initiating, or encouraging, as Grand Master; and, also, that you may enjoy the peace and satisfaction which a mind conscious of rectitude alone can experience; and when your sand has run, that you may be found in the Grand Lodge above—there to receive the just reward of a faithful stewardship, from the World's Great Architect.

We remain, Most Worshipful Sir and Brother,
With Gratitude and Respect,

Yours fraternally,

Signed for and on behalf of the D.G.L. of N.S.W.,

A. T. HOLROYD, D.G.M.

J. A. MATHEWS, Secretary.

Sydney, 17th October, 1870.

To the Right Honorable Sir George Frederick Samuel Robinson, Baronet, Earl de Gray and Ripon, Viscount Goderich of Noeton, and Baron Grantham, of Grantham,—The Most Worshipful the Grand Master of English Freemasons, &c.

Most Worshipful Sir and Brother,—We, the representatives of English Freemasons in the colony of New South Wales, in District Grand Lodge assembled, avail ourselves of this early opportunity of conveying to you our respectful congratulations upon your assumption of the high and dignified office of Most Worshipful Grand Master of English Freemasons, and to express our fervent hope that you may long be spared to continue to devote your wisdom and energy in furtherance of the useful and legitimate progress of our noble institution.

We feel satisfied that you will zealously emulate the bright example afforded by your immediate predecessor in office, whose able coadjutor you were for many years; and that the Craft has much cause to rejoice in having secured as Grand Master one who has hitherto served it with such faithfulness and independence.

We trust that you will pardon our taking the liberty of assuring you of our heartfelt sympathy with yourself and the members of your family in the terrible death of your noble-minded young kinsman—one of the victims of the late cruel massacre in Greece—and to hope that in this, as in all matters affecting you, whether privately or publicly, you may ever have extended to you, the consolation, guidance, and wisdom of the Great Architect of the universe.

With the deepest respect,

We are, Most Worshipful Sir and Brother,

Yours fraternally,

For and on behalf of the D.G.L. of N.S.W.,

A. T. HOLROYD, D.G.M.

J. A. MATHEWS, Secretary.

SYDNEY.

SAMARITAN LODGE, No. 578.—The regular monthly meeting was held on Friday, 9th Nov. The Lodge was opened at 8 o'clock, with a fair attendance, the D.D.G.M. and P.M. taking the chair. The minutes of the former monthly meeting were read and confirmed; balloted for a joining member from the Scotch Constitution; also for two candidates for initiation, who were admitted and initiated. A ballot then took place for W.M. for the ensuing year, when Bro. S. W. Berney was unanimously elected. Bro. S. Chatfield was also unanimously elected Treasurer. Two circular letters from the D.G. Secretary, of date 11th and 24th October last, having reference to the opening of the Hall Hotel, and the time when the new regulations respecting payment of the increased duties to the D.G. Lodge should commence, were read. Bro. Berney briefly returned thanks to the brethren for the honour conferred on him, considering that he was at some disadvantage in having been preceded by several Masters distinguished for ability and standing in the Craft, but he trusted to the support of the D.D.G.M. and brethren to enable him to carry through his duties satisfactorily. The Lodge closed at 10 and the brethren then spent half-an-hour in refreshment.

THE AUSTRALIAN LODGE OF HARMONY (No. 556).—There was a large amount of business on for their last regular night, and that night was the 9th November, the Prince of Wales' birthday—a public holiday. Many and worthy brethren suggested a postponement, but, instead, the W.M. (Bro. George H. Smith) summoned the meeting one hour earlier, viz., at six o'clock; and strange to say the brethren obeyed and mustered well.

The minutes were read and confirmed; Grand Lodge certificates distributed, correspondence read, £5 additional voted to be sent to England for more books; five gentlemen, previously proposed were balloted for as candidates for initiation and subscribing members of the Lodge, and one other was proposed for next night. One brother was raised to the sublime degree of a Master Mason. Two brethren were passed to that of Fellow-Craft. Three gentlemen were initiated. The Worshipful Master (elect) and Treasurer for ensuing year were severally balloted for. The Tyler was elected; and all the work done by 10 o'clock. Some of the brethren then retired, and the remainder, amounting to forty-five, accepted the invitation of the Worshipful Master, and adjourned for three-quarters of an hour to the refreshment room, where a slight refection had been hastily prepared for them.

ZETLAND LODGE OF AUSTRALIA, (No. 655) E.C.—The 2nd Tuesday of the month (November 8th) being the regular monthly night, the officers and members of this Lodge assembled in obedience to summons; also a number of visiting brethren, among whom was noticed W. Bro. W. Vial, P.M., S.C. The Lodge was duly opened in the 1st degree by the W. M. Bro. Nicholas Hopson, at eight o'clock. The minutes of the previous monthly meeting were read and confirmed. The ballot was then taken for a candidate who had been formally proposed at the last meeting, the result of which proving favourable (and he being in attendance) he was initiated into the mysteries of Freemasonry, according to ancient custom. The Lodge was then opened in the second degree, for the purpose of passing an E.A. to the degree of F.C. After this solemn rite was performed and the degree conferred, the Lodge closed and resumed in the first. The important business of the evening, viz., the election of W.M., Treasurer, and O.G. for the ensuing year then took place, with the following result:—Bro. C. Harper, S.W., W.M. elect; Bro. F. A. Bliss, P.S.W., Treasurer, re-elected to that office; also W. Bro. P.M. Delisse, to that of Tyler. The Treasurer submitted his financial statement up to the third quarter of the year, which proved highly satisfactory, shewing the Lodge to be in a very flourishing condition, having a good cash balance in hand, and a very creditable sum in the savings bank at interest. Some ordinary business having been disposed of, the Lodge closed in peace, love, and harmony, at 10 o'clock, when the brethren and visitors withdrew to the refreshment room, where a sumptuous and elegant repast (embracing every delicacy of the season) was provided by the worthy host, Bro. Bradford. In the course of the evening the usual loyal and Masonic toasts were given and responded to, interspersed with some choice selections of vocal music by the brethren, who finally dispersed at 11.30 p.m. until "our next meeting," which will be the installation of the W.M. elect by the outgoing W. Master, Bro. Nicholas Hopson.

CAMBRIAN LODGE OF AUSTRALIA (No. 656) E.C.—The regular monthly meeting of the above Lodge was held on the 14th Oct. A gentleman was initiated, and a Bro. raised to the third degree. After the usual business the Lodge was closed in solemn form at 9.40.

GOULBURN LODGE OF AUSTRALIA (No. 57).—The regular monthly meeting was held Nov. 8th, the W.M. Bro. W. H. Maybury in the chair—a large number of brethren in attendance. Minutes and correspondence read; the brethren formed a procession and proceeded to lay the foundation stone of the Ross Monument. They returned to Lodge room, and a ballot was taken for two joining members. Lodge was opened in the second and subsequently in the third degree, and a candidate raised. The names of brethren eligible for chair were read by the Secretary. The W.M. Maybury, P.M. Clarke, and P.M. Read having declined to stand, a ballot was taken, and F. S. Cohen, S.W., unanimously elected. Bro. Joseph Collins was unanimously elected Treasurer, and the Tyler re-appointed. Two brethren were then proposed as joining members. A vote of thanks was warmly accorded to the W.M., P.M. Clarke, and Rev. Bro. R. Leigh, for the energetic part they had severally taken in the laying the stone. A committee was appointed to make and carry out arrangements for unveiling the monument. Lodge closed in love, peace, and harmony. A slight refreshment afterwards closed the best meeting held for many years. The new Lodge room is found to be very convenient. The following particulars in reference to laying the foundation stone of the monument are taken from a local paper:—The Rev. W. Ross, for many years Presbyterian Minister, of Goulburn, was an old and ener-

getic member of the Masonic body, and was one of the originators of the Goulburn Lodge, of which he was the first Master, officiating in the same capacity at intervals during several subsequent years. On his death, which took place on January 19th, 1869, the members of the Craft determined to erect a suitable monument as a record of their appreciation of his virtues and of his services. The site having been selected in front of St. Andrew's Church, of which the deceased had been the minister, and the work having reached a sufficiently forward stage, the laying of the foundation stone afterwards took place with due masonic forms. It was, we believe, desired that Masons only should have been present at the ceremony; but some publicity having been obtained there were a few non-masons present. At five o'clock the brethren of the Craft assembled for the first time in their new lodge-room, formerly the Presbyterian school-room, adjoining the church, where the lodge was opened in the first degree. About six o'clock the members came from the lodge-room and, forming into procession, went to the site of the monument. Having arrived and taken up position on the ground, the Worshipful Master called upon P.M. Clarke to lay the foundation-stone with the usual ancient ceremonies. P.M. Clarke then said:—This monument, of which the first foundation-stone is now to be laid, is designed to do honour to the memory of our late brother, the Rev. Wm. Ross, whose mortal remains were interred in the Presbyterian Cemetery, in January, 1869. Our late reverend brother was held in high esteem, not only by the members of the Goulburn Lodge of Australia, but by all who were acquainted with him. He was in the strictest sense a sincere and honest man, one of the few in this world to whom we could entrust our reputation, honour, and even our life. As a brother he was always ready with his duties, and felt a pleasure in rendering assistance to the younger members of our lodge. He was one of a kind and charitable disposition, and always showed by his actions what the principles of Freemasonry are. Of him it may truly be said—

—The actions of the just
Smell sweet, and blossom in the dust,

And let us hope, my brethren, that this monument to after ages may recall the memory of "one whose life was gentle, and in whom the elements were so mixed up that nature might stand up in the face of the whole world and say, 'this was a man.'" The P.M. and assistants having spread the cement, the scroll, placed in a box together with a photograph of the deceased, the two latest numbers of the "Freemasons' Magazine," and a copy of the "Goulburn Herald" was placed in a cavity beneath the stone. Prayer was then offered up by the chaplain. The P.M. having called on the officers to explain the uses of the square, the level, the plumb-rule, and to apply the same to the stone, and they having reported that it was square, level, and plumb, and that the craftsmen had performed their duty. The P.M. said:—The foundation-stone has been tested by the proper implements of Freemasonry, and it is found that the craftsmen have skilfully and faithfully performed their duty. It now remains for me to finish the work. [The P.M. here struck the stone three times with a mallet and proceeded.] And I declare this stone to be well formed, true and trusty, and correctly laid according to the ancient rules and customs of our order. The chaplain then offered up an appropriate prayer; the P.M. delivered the working implements to the architect, and the proceedings closed.

LODGE OF ST. JOHN ARAUEN, No. 452., (S.C.)—The usual monthly meeting was held at lodge room, on Wednesday, 2nd Nov., Bro. F. H. Brown, W.M., in the chair. There was a pretty good muster of the brethren. Bro. Corlette apologised for absence of Bro. Pegus. The revision of the bye-laws was proceeded with, which were, after a few amendments, passed. The nomination of officers followed. Bros. Dr. Llewellyn, F. Lewis, and B. Bolt for R.W.M. Bros. F. Lewis, Parker, and Pegus for Secretary. Bros. W. C. Corlette, Pegus, Wardens, &c. Several other brethren were nominated for the various offices for the ensuing year. It is satisfactory to learn that the lodge is in a very good condition as regards financial matters. The number of members on the roll is forty-five. The brethren from the Braidwood Lodge, E.C., occasionally visit it, and have frequently expressed themselves highly pleased with the manner in which everything is conducted.

INDIA.

BRITISH BURMAH.

TOUNGHO.—*Lodge Greenlaw* (No. 1095, E.C.)—The regular meeting of this lodge was held on the 7th November, 1870, Present:—W. Bro. B. L. Simner, W.M.; W. Bro. Petley, I.P.M.; the officers of the lodge, and many members and visitors. The lodge room was appropriately draped in black and the several stations covered with the same emblem of mourning in consequence of the decease of R.W. Bro. Greenlaw. In the centre of the room was placed a catafalque on which was placed an urn covered with black drapery—lighted tapers at the corners; and upon it a pair of white gloves, lambskin apron, and other appropriate insignia. All the brethren appeared in mourning. The lodge was opened in due form in the first degree with solemn prayer. The members of the lodge unanimously voted in response to an appeal from the Worshipful Master a sum of Rs. 50 from the funds, supplemented by subscriptions of brethren in aid of the bereaved wives and families of those lost in H.M.'s S. Captain, foundered at sea. The W.M. then called and opened a solemn Lodge of Sorrow to honour the memory of R. Wor. Bro. Greenlaw, Grand Master of this District, whom death had recently taken from us, to contemplate his worth, and his loss to us; and by the remembrance of immortality to raise our souls above the considerations of this transitory existence. During the ceremonies, which were most interestingly and impressively carried out, the Worshipful Master delivered an address on the melancholy occurrence, and concluded by trusting that the bright example set before us by R.W. Bro. Greenlaw as a Mason would incite us so to fill the brief span of our existence, that we may like him, leave to our survivors a sweet savour, and resolve so to work, that when we lay us down to our last sleep, it may be the privilege of the brethren to strew white flowers upon our graves and keep our memories as a pleasant remembrance. The labours of the Lodge of Sorrow were then ended with an invocation to the throne of grace on behalf of the late District Grand Master's wife and family. It was then proposed and carried that a copy of this day's minutes, together with a letter of condolence and sympathy, be transmitted to Mrs. Greenlaw. The lodge was then closed in due form with solemn prayer. Great praise is due to Bro. Franklin, J.W., and Treasurer, for the tasteful manner in which he arranged the proceedings of the evening.

LANOWLEE.—*Lodge Barton* (No. 475, S.C.)—The regular meeting of this lodge was held on the 25th October. There were present:—W. Bros. P. Geering, R.W.M.; J. Harris, S.W.; Davey, J.W.; Hales, Sec.; Pestonjee, S.D.; Edginton J.D.; Neal, I.G.; Timooljee, Tyler; Eduljee, McIntyre, and others. The ballot was taken for Bro. J. Walkington, as a joining member, and he was unanimously elected. Mr. J. W. Hartley, who had passed the ballot at a previous meeting, was admitted properly prepared, and initiated into the mysteries of the first degree. A voluntary subscription in aid of the funds for the relief of the sick and wounded in the present war was proposed and seconded. There being no further business, the lodge was closed in peace and harmony.

BANGALORE.—*Bangalore Lodge* (No. 1043, E.C.)—The lodge met on the 1st October at 7 p.m., being the regular meeting of the month. Present:—W. Bros. C. Angew, W.M.; J. J. Franklin, I.P.M.; Rev. E. H. Du Bos, P.M., and Chap.; E. Shepherd, S.W.; G. N. Smith, J.W.; J. F. Flood, Treas.; J. O'Donnell, Sec.; J. L. D. Stuart, S.D.; J. Price, J.D.; J. H. Thompson, Steward; F. Going, D. of C.; F. A. Taylor, Assist. do.; R. Kenny, I.G.; G. Whiting, Tyler.—Members.—Bros. Mullen, Wallace, Gibson, Knox, Brown, Butler, Bradshaw, Edgell, Wynter, Voight, Harley, Walmsley, Bonifacio, Hamond, Brnton, and Heymer.—Visitors.—W. Bro. Gordon, Bros. Buckle, Dodd, Irvine, Murray, Pownall, Graham, and Storey. The lodge was opened in the 1st degree, and the minutes of the last regular and emergent meetings were read and confirmed. The brethren then proceeded to ballot for Serjeant Major Goode, R. H. A., candidate for initiation, and Bro. Storey as joining member, who were proposed at last regular meeting; the ballot was clear in each case. Messrs. Spencer and MacLeod, who were ballotted for at previous meetings, being in attendance, were admitted separately, properly prepared, and initiated into the mysteries and privileges of ancient Freemasonry. Five candidates were proposed for initiation, and five brethren as joining

members. Read the monthly accounts, which having been found correct, were duly passed. The Charity Box was passed round. There being no further business before the lodge, it was closed in peace, love and harmony at 9.45 p.m.

The LODGE BANGALORE, met on the 15th October, at 7 p.m., at an emergent meeting. Present:—W. Bros. C. Agnew, W.M.; J. J. Franklin, I.P.M.; E. Sheppard, S.W.; G. N. Smith, J.W.; J. F. Flood, Treas.; J. O'Donnell, Sec.; J. L. D. Stuart, S.D.; J. Price, J.D.; J. H. Thompson, Steward; R. Kenny, I.G.; S. Whiting, Tyler.—Members:—Bros. Mullen, Bonifacio, Hamond, Heymer, and Walsley. The lodge was opened in the 1st degree, and the summons convening the meeting was read. Serjeant Major Goode, R.H.A., being in attendance was admitted, properly prepared, and initiated into the mysteries and privileges of ancient Freemasonry. Bros. Hamond and Heymer were then called before the pedestal and examined as to their proficiency in the E.A. degree, and having satisfactory acquitted themselves, were entrusted and passed out, all E.A. having previously withdrawn. The lodge was opened in the 2nd degree, and Bros. Hamond and Heymer were re-admitted and passed to the F.C. degree. The lodge was lowered to the 1st degree. It was proposed that a donation of Rs. 50 be made from the lodge funds in aid of the sick and wounded soldiers in the French and German Armies. There being no further business before the lodge, it was closed in peace, love, and harmony at 10 p.m.

EGUPOORA.—*Lodge Friendship and Harmony* (No. 1270, E.C.)—The regular meeting of this lodge was held on the 26th November, 1870. Present: Wor. Bro. C. Hyne, W.M.; Bros. R. Rayner, as S.W.; J. Stewart, J.W.; W. Eason, Sec.; W. T. Curtis, S.D.; E. J. Webb, J.D.; Rev. T. Corfield, Chap.; J. Critchley, D. of C.; J. Seaman, I.G.; F. C. Jowett, Tyler.—Members: Bros. J. Butler, W. Catrall, and J. Hartley.—Visitors: Bros. H. Prescott, and W. P. Sayers. The lodge, having been properly tyled, was opened in the first degree, and the minutes of last regular meeting were read and confirmed. The accounts for the last quarter were read by the Treasurer and approved. The Worshipful Master made excuses for the non-attendance of several Past Masters, and stated that in consequence the ceremony of again placing him in the Eastern Chair would have to be postponed, but that he still purposed appointing the officers for the ensuing year. The Worshipful Master then appointed his officers as follows:—R. Rayner, S.W.; J. Stewart, J.W.; Rev. T. Corfield, M.A., Chap.; W. Eason, Sec.; W. T. Curtis, S.D.; E. J. Webb, J.D.; J. Critchley, Dir. of Cer.; J. M. Wade, I.G.; J. Butler, Steward. Bro. M. Cresswell, who was elected as Treasurer, was absent at Bombay on urgent business. Read an appeal from Bro. H. Prescott for relief in behalf of the widow and child of a deceased brother. Also a letter from W. Bro. C. Beard, excusing his non-attendance, and telegram excusing W. Bros. Dixon and Avron. One candidate was proposed for initiation. There being no other business, the lodge was closed in love and harmony at 8 p.m., when all adjourned to the festive board and enjoyed a social evening.

ROYAL ARCH.

GRAND CHAPTER.

The usual quarterly convocation of Grand Chapter was held at Freemasons' Hall, Great Queen Street, on Wednesday, 1st of February, at 7 o'clock.

Comp. Pattison, Past Grand H, acting as Grand Z.; Comp. The Hon. R. Hamilton, Dist. G. Supt., Jamaica, as Grand H.; Comp. E. Duncan, Dist. G. Supt., British Barmah, as Grand J.; Comp. J. Hervey, Grand Scribe E.; Comp. Symonds, acting as Grand Scribe N.; The Rev. C. J. Martyn, P.G. Soj.; S. L. Tomkins, and H. G. Browse, Assist. Soj's.; Comp. Thos. Fenn, Sword Bearer; Comp. Joseph Smith as Dir. of Cers.

The following companions were also present: C. C. Dumas, F. Bennoch, A. Bradford, E. S. Snell, H. Muggeridge, J. Boyd, J. L. Thomas, W. Smith, C.E.; W. Ough, R. Motion, J. Foxall, H. Massey, E. J. Barron, F. Walters, W. M. Bywater, and F. K. Stevens.

There were only two members of the General Committee present, viz., Comps. Browse and Joseph Smith.

Grand Chapter was opened at a few minutes past 7. Comp. Scribe E. read the minutes of the last quarterly convocation. Grand Chapter—including a grant of £100 for the relief of the north-east of France,—which were put and carried. The report of the Committee of General Purposes was then read as follows:—The Committee of General Purposes beg to Report that they have examined the Accounts from the 19th October, 1870, to the 17th January, 1870, both inclusive, which they find to be as follows:—

To balance 19th October	£444	6	5
Subsequent Receipts	213	8	0
	£657	14	5
By Purchase of £200 Consols, at 92½	185	5	0
Disbursements during the Quarter	128	19	10
„ Balance	343	9	7
	£657	14	5

which balance is in the hands of Messrs. Willis, Percival and Co., bankers of the Grand Treasurer.

The Committee beg to report that they have received petitions—

1st.—From Companions Stephen Walter Rains, as Z.; Chas. Henry Dallas, as H.; Joseph George Hosson, as J., and six others for a Chapter, to be attached to the Yokohama Lodge, No. 1092, Yokohama, to be called the "Yokohama Chapter," and to meet at the Masonic Hall, Yokohama, Japan.

2nd.—From Companions George Frederick East, as Z., Henry Blackley, as H.; Norris Beaver, as J., and six others, for a Chapter to be attached to the Lodge of Integrity, No. 163, Manchester, to be called the "Integrity Chapter," and to meet at the Freemasons' Hall, Cooper Street, Manchester, Lancashire.

3rd.—From Companions Charles Fryer, as Z.; Henry William Johnston, as H.; Henry Steib, as J.; and six others, for a Chapter to be attached to the Lodge of Unanimity, No. 113, Preston, to be called the "Chapter of Unanimity," and to meet at the Bull Inn, Preston, Lancashire.

The foregoing petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

4th. The Committee have also received a petition from John Bedford Kerswill, as Z.; John Hill, as H.; William Coad, as J.; and six others for a Chapter to be attached to the Eliot Lodge, No. 1164, St. Germans, to be called the "Eliot Chapter," and to meet at private rooms, St. Germans, Cornwall.

This petition is regular, with the exception that the written consent of the Lodge is not attached thereto. Should this consent be signified before the meeting of Grand Chapter, the Committee recommend that the prayer of this petition be likewise granted.

The Committee have received a communication from Companion John James, Z., of the Victorian Chapter, No. 530, Melbourne, Victoria, in reference to the report of the Committee to Grand Chapter in July last, and the decision of Grand Chapter, consequent thereon at the meeting of the Supreme Grand Chapter on the 3rd of August, 1870. The question was whether a Companion a member of an English Chapter was eligible to be installed as the third Principal of the Chapter; he, although a Past Master of an Irish Lodge, never having served as Master of an English Lodge. The Committee, after referring to Article 8, page 16, of the Royal Arch Regulations, expressed their opinion "that to render a Companion eligible to be elected a Principal of a Chapter under the English Constitution, he must be the actual Master or Past Master of a Craft Lodge under that Constitution," which opinion was confirmed by the Grand Chapter holden on the 3rd of August, 1870. This opinion is in conformity with a resolution of the Grand Lodge of England, holden on the 2nd September, 1863, upon a question which had been raised as to whether a brother, a member of an English Lodge, who had served as Warden in an Irish Lodge, was eligible to be elected Worshipful Master of the English Lodge, and which resolution declared that such brother was not eligible until he had regularly served as Warden in the English Lodge.

Companion John James, however, refers the Committee to a resolution of the Supreme Grand Chapter, at the Grand Chapter holden on the 6th August, 1862. "That in the opinion of the Grand Chapter he words—'the actual Master or Past Master of a Craft Lodge,' occurring in the 6th and 7th lines of Article 7, page 15 (now Article 8, page 16), of the Regulations, should be deemed and construed to mean (and does mean) the actual Master of a Craft who has been duly elected and installed; or such Past Masters who shall have served as Masters for the full period required by the respective Grand Lodges under which they hold, and which are recognized by the Grand Lodge of England as regularly constituted Masonic Bodies," and requested a decision as to the effect of the conflicting resolutions.

The Committee have fully and anxiously looked into the subject, and taking into consideration the resolution of Grand Lodge come to after that of the Grand Chapter of the 6th of August, 1862, and the desirability of a conformity in the Constitutions of Grand Lodge and the regulations of Grand Chapter, adhere to the recommendation to, and affirmed by, the resolution of the Supreme Grand Chapter on the 3rd of August, 1870, and they most respectfully recommend that that resolution be confirmed. That the resolution of the Supreme Grand Chapter of 6th August, 1862, be formally rescinded, and that, if necessary, the Article 8, page 16, of the General Regulations be altered in conformity with this recommendation, in order that there may be no further questions in relation thereto.

(Signed) W. PULTENEY SCOTT,
President.

FREEMASONS' HALL, LONDON, W.C.,
18th January, 1871.

After the report had been read, the four petitions for new chapters were taken seriatim. In the absence of the President of the Committee, Comp. W. Pulteney Scott, Comp. Joseph Smith moved that the first petition on the list, viz., that for the Yokohama Chapter, No. 1092, be granted, this was duly seconded, put, and carried.

In like manner the petition for the Integrity Chapter, No. 163, Manchester, and the Chapter of Unanimity No. 113, Preston, were granted.

The Grand Scribe E. announced that with reference to the fourth petition, for the Eliot Chapter, 1164, the written consent of the lodge having been received since the date of the report, and the petition being, therefore, now in all respects in order, the granting of the petition was moved, seconded, and carried unanimously.

The Grand Scribe called attention to the commendation of the Committee of Grand Chapter as to the clauses and the general regulations to which attention had been called by Comp. John James, Z., of the Victorian Chapter, No. 530, Melbourne.

After the subject had been briefly explained to the M.E.Z., by Comp. Hervey, Grand Scribe E., Comp. Joseph Smith moved that the recommendation of the Committee be adopted, and Comp. Snell briefly referring to the somewhat involved state of the question, seconded the motion of Comp. Smith. Some further discussion then arose, and Comp. Prowse, Assist. G. Soj., undertook to explain the views of the Committee of Grand Chapter, and their reasons for submitting their present recommendation. Comp. Symonds took exception to the recommendation of the Committee, and a long and animated discussion ensued, ending in Comp. Symonds proposing an amendment that the portion of the report of the Committee contained in the last three paragraphs be referred back for their consideration.

The Grand Scribe E., Comp. Hervey, then interposed, and some explanations ensued, he also read a letter from the Grand Scribe N., regretting his inability, owing to indisposition, to attend Grand Chapter, and suggesting that should any serious objection be raised to the recommendation of the Committee,

the further discussion upon, and consideration of the subject, should be postponed till the next meeting of Grand Chapter.

Comp. C. C. Dumas approved of that portion of the report being referred back to the Committee, rather than that the subject should be discussed.

Comp. Duncan, Dist. G. Supt., British Burmah, said, from his experience of Freemasonry in the Colonies, the subject was one of great importance, and it demanded the serious attention of Grand Chapter. Companions at home knew nothing of the difficulties which surrounded Freemasonry in the colonies, and more especially the regular working of Royal Arch Chapters, and he did not believe that Grand Chapter would throw unnecessary difficulties in the way of the Companions in the Colonies, who desired to carry out Royal Arch Masonry in a strictly constitutional manner. Some of the regulations were obscure, and involved doubt in the minds of brethren who, at a great distance, had no opportunity of consulting the Grand Scribe whenever a difficulty arose, and he trusted that all questions affecting Colonial Chapters more especially, would be thoroughly dealt with by the Committee of Grand Chapter, and proper consideration shewn to the difficulties of Colonial Companions.

Comp. J. L. Thomas said he agreed entirely with the remarks that had fallen from the acting Grand J., and from his experience in Antigua, great difficulty had been found to exist, arising from the exclusion of Irish and Scotch Companions from the third chair, although they had been duly installed Masters of craft lodges, and had performed all the duties of W.M.

Comp. Barron also suggested that the matter should not be further discussed, but be referred back to the Committee for their consideration. The Grand Scribe E. again interposed, and suggested the technical difficulties which he, as the executive officer of Grand Chapter, saw in carrying out any resolution of that meeting which would be contrary to the resolution carried on the 3rd August last, and confirmed at the quarterly convocation in November last, which must be carried out by him in its integrity, but he suggested that notice of motion might be given at the next convocation of Grand Chapter.

The M.E.Z. having been appealed to for an expression of his views on the subject, agreed that it would be better that it should be referred back for consideration; and as two amendments to that effect had been proposed, that proposed by Comp. Barron, and seconded by Comp. Fenn, was then put by the M.E.Z., when there were thirteen for the amendment, and two against it, therefore that portion of the report of the Committee comprised within the last three paragraphs was referred back.

It was then moved that the report of the Committee except the last three paragraphs be received, adopted, and entered on the minutes; this was carried, and Grand Chapter was then closed.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—The election meeting of this chapter was held on the 26th ult., at the Bridge House Hotel, London Bridge, Comp. J. W. Avery, M.E.Z. opened the chapter at 6 p.m., when the minutes of previous meeting were read and confirmed. There being no candidates in attendance the companions proceeded to the election of M.E.Z., the choice of the companions resting on Comps. Thos. J. Sabine, 2nd Principal; John Trickett, C.E., was elected H., and Comp. Meyer Loewenstark, J. Comp. A. D. Loewenstark, was for the seventh time re-elected Treasurer; J. Thomas Moas, S.N.; and E. Harris, P.S. A P.Z. Jewel was voted to the retiring Z., for his efficiency and courtesy whilst presiding, and the chapter subscribed for three shares in the Southwark Masonic Charitable Association in

order to enable it to become a Life Governor of the three Masonic Institutions. The Association, which was founded by the members of the chapter, now numbers thirty-four subscribers; and, two Life Governorships were drawn for, on this their first ballot, one of which fell to the lot of a subscriber, who was educated in one of the Institutions, and who out of a sense of deep gratitude, thus becomes qualified as a Life Governor of that Institution.

NEWPORT.—*Silurian Chapter* (No. 471.)—The usual monthly meeting took place on Friday last, and as it was the proper time for the election of principals and officers there was a very good attendance. Several Royal Arch Masons from the Newport Garrison were present, and they met with a hearty and Masonic welcome. The M.E.Z. Companion Hellyer was in the chair, and the following appointments were made for the ensuing year:—Comp. Oliver, Z.; Fox, H.; Gratte, J.; Jockford, Treasurer; Williams, Assistant Secretary; Randall, E.; Tweedy, N.; Lawrence, Princ. Soj.; Fothergill, Organist; McFee and Fletcher, Janitors. The installation will take place on the last Friday in the present month, when the Comps. will dine together at the King's Head Hotel. Four new candidates for exaltation were proposed, and the Lodge was closed in harmony at about 9.45 p.m.

MARK MASONRY.

MONMOUTHSHIRE.

NEWPORT.—*Keystone Lodge* (No. 109.)—The usual bi-monthly meeting was held last Monday, and in the absence, through illness of the R.W., the P.G.M., who is W.M. of this lodge. Bro. Daniel Roberts, of Cardiff, G.S.B., in the Grand Lodge of Mark Master Masons took the chair. The minutes of the last meeting having been read and confirmed, the ballot took place when Bro. Egbert Horlick, of Tredegar, Secretary to the St. George's Lodge, 1098, was unanimously admitted, and that brother being in attendance, was advanced as a M.M.M., the ceremony being most correctly rendered by the W.M. It was then proposed and carried that a congratulatory address be presented to the W.M., Colonel Lyne on his appointment as R.W. Prov. G.M., for Monmouthshire, and a similar address was ordered to be presented to the D. Prov. G.M., Bro. Homfray, of Tredegar, (also a member of 109). An address of condolence was directed to be sent to Bro. Fothergill, S.O., on the death of his wife, and another to Bro. Charles D. Phillips, on the death of his wife. A vote of thanks was recorded to Bro. Roberts for presiding, and to two officers from the Bannock, M.M.M., for their visit this evening, and the lodge was closed in harmony at 8.40 p.m.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee of this Institution met on Thursday Jan. 26th., at Freemasons' Hall, Bro. J. A. Rucker, V.P., in the chair. There were also present Bros. Thomas W. White, F. Walters, Major J. Creaton, H. Massey, and E. H. Patten, (Secretary.)

On the motion of Bro. Major Creaton, seconded by Bro. F. Walters, the allowance to the medical attendant of the Institution was increased from £25 to £40 per annum.

The House Committee having recommended that, in consequence of the great attention paid by the medical attendant to the inmates of the School during the late severe illness which has prevailed there, a gratuity of 100 guineas be presented to him.

Bro. Major Creaton proposed, and Bro. Thomas W. White, seconded, that the General Committee recommend the grant to the Quarterly Court; which was carried unanimously.

Bro. Patten informed the Committee that the Directors of the Crystal Palace Company and the Lessees of Covent Garden Theatre had most kindly invited the pupils of the Masonic Girls' School to the entertainments at those establishments, but that the House Committee, taking into consideration the epidemic which had lately prevailed at the Institution, had deemed it advisable, though reluctantly, to decline the invitation. At the same time, however, they begged to tender their warmest thanks for the kindness offered.

One candidate was put on the list for the October election, and the Committee then adjourned.

MASONIC FESTIVITIES.

THE WEST LANCASHIRE MASONIC BALL.

The annual ball, and the second of its kind given under the favour of the Freemasons of Preston, took place on Wednesday evening the 18th inst. The assembly was exceeded by its predecessor; but here anything like adverse comparison must cease, and room be made for varied proofs wherein superiority might, if need arose, be asserted. Possibly the only ground on which any weighty regret could be based, would be that the special object of charity regarded by the brethren in their efforts this year,—the Infirmary, will benefit less largely than did the Soup Kitchen a twelvemonth ago: but even here it would be hasty to judge by appearances.

The whole of the building, from basement to roof-tree, was for the nonce handed over to the committee for the purpose of the assembly. At the head of the first broad flight of stairs were displayed the four principal banners of the Royal Arch Chapter, and on each side downwards to the doors were the symbolical representations of the Twelve Tribes of Israel arranged on one side, and on the other the twelve bannerets of the Royal Arch Degree, intermixed with which were those of the Knights Templar. The banners of the Lodge of Unanimity, No. 113, and of the Lodge of Concord, No. 343—the two Preston lodges of the Order—found effective places also in the display; and groups of fine ferns exhibited their graceful fronds, in pleasant relief to the richer hues of the painted emblems. Splendid contributions in the way of natural ornamentation had been made by Lord Skelmersdale, Lieut.-Col. Birchall, and Mr. W. Troughton. From Lathom House had come a fine donation of camellias and azaleas for the supper table, of which more anon: Mr. Troughton had furnished some of his choicest specimens of tropical and flowering ferns, and from Ribbleson Hall an abundance of similar treasures from the conservatory had been generously forwarded. The guests were received by ranks of the brethren, in the costumes of their several degrees, stationed on the stairs; and high above was lodged the band of the 1-12th Regiment, who greeted the visitors with martial music as they were sat down in rapid succession. As last year, the supper-room, for which important department the Exchange news room had been set apart, was opened to the public during the afternoon; and thus by a side stroke of charitable business an acceptable harvest of superfluous coppers was reaped in favour of the Blind Institute. Masonic Benevolence is large-hearted and diffusive. At half-past four o'clock the tables were passed under review by a stream of visitors. Mr. Robinson, of the King's Arms, Church Street, supplied the refreshments, and had certainly entered on his duties spiritedly, and as spiritedly carried them out. Mr. Robinson had laden the couple of hundred feet of tabling erected for him by his brother craftsman, Mr. Richard Jackson, of Cannon Street, with an endless variety of things so good as to leave no room for further gratification; and under the control of Mess-Sergeant Brown, of the 3rd Royal Lancashire Militia. Handsome presents of game had been made by Lord Skelmersdale; Sir Thomas George Fermor Hesketh, Bart., M.P., Rufford; Edward Hermon, Esq., M.P.; J. T. Clifton, Esq., Lytham Hall; Lawrence Rawstron, Esq., Hutton Hall; and T. H. Miller, Esq., Singleton. The "bill of fare" comprised pretty well everything that could be brought into apposition of a character oemestible. There was a liberal display of plate, lent by Mr. Whitehead and other friends; and the show of ferns and cut flowers was superb. The centre table, for the convenience of service, bore several finely raised ferns of the larger kinds; and a well-grown acacia, a true Masonic plant, lent by Lieut.-Col. Birchall, amongst his other contributions, added greatly to the beauty of the scene. Speci-

mens of the choice tropical and hardy ferns—including the variegated reed or bamboo fern, maiden hair, fennel, flowering heath, and winter cherry—were arrayed at intervals, their dark green foliage and graceful form being set off admirably by the cut flowers. We have surely said enough to show that this prosaic matter of eating and drinking had been invested with poetical surroundings; and that the spectacle should have been eagerly visited is not a matter for especial wonder. Over 400 persons paid for the pleasure of it alone.

The guests numbered about 300, and there was a pretty fair balance of the sexes. Above stairs, the committee-room was set apart as a tea and coffee room; the Council chamber as a promenade and card room; the Mayor's parlour was devoted to the purpose of the Committee, and the ladies were accommodated with the two retiring rooms over the main entrances. Overhead, the members of the Order found a hat and coat room; and beneath, the office of the Borough Treasurer offered accommodation to non-Masons. The company began to arrive about half-past eight o'clock, and up to half-past ten these arrivals were continuous. Dancing was opened near the hour of nine. Bro. C. J. Yate's band occupied the right wing of the orchestra, and the band of the 1-12th the left; and the music was played alternately. All the members of the order wore Masonic clothing. The company adjourned to the supper room in relays, from about half-past eleven to near two o'clock; and their comfort and delectation was administered to with celerity, without inordinate bustle and, as an inevitable consequence, confusion. The *coup d'aile* at the height of the ball was of rich and varied colouring. A few of the guests left soon after two o'clock; but for very long after that the great majority remained; and it was well nigh four before the merry scamper "Sir Roger" told that the Masonic Ball of 1871 had run its happy length:

FESTIVAL BALL OF ST. JOHN'S LODGE, STOW.

The annual ball of St. John's Lodge, No. 216, came off on the evening of Friday, January 27th, in the Town Hall, Stow, which had been tastefully decorated for the occasion, under the superintendence of Bro. Gerrard, of Torsence. The materials of ornamentation were evergreens and artificial flowers, which, wrought into festoons, were hung gracefully athwart the hall, crossing at the Gasaliers, and also formed into panels on the walls, the centres being filled up with Masonic emblems &c. The whole, with the gay dresses of the ladies, and the full Masonic costumes of the gentlemen, had a very pleasing effect, under the brilliant gas-light.

Between eight and nine o'clock the carriages brought in the ladies, and the lodge having been opened in another room, by R.W.M. Kerr, at half-past nine the stewards ushered in the M.W. Grand Substitute Master of Scotland, Bro. Henry Inglis, of Torsence, who expressed pleasure at being again present at the annual ball of 216. The proceedings were then opened by him leading off the Grand March. There were about forty couples present, including brethren from Grand and other lodges, Edinburgh, Portobello, London, &c., and ladies from Edinburgh, Galashiele, Lander, and district around Stow. Bros. Middleton, Duff, and Harper acted as Masters of Ceremonies, and under their excellent arrangements, with the exception of an interval for supper and refreshment of tea, &c., dancing in an very harmonious and enjoyable manner, was kept up till an advanced hour in the morning, when the lodge was closed. The music was provided by the Messrs. Kennedy's Quadrille Band.

NEW EDUCATIONAL SENSATIONS.—Education is made much of here. Some of the schools are very fine. I went over the Lincoln 'grammar,' or, as we should call it, 'national' school, though the scholars remain longer than they do with us. It has more than 1,000 boys in attendance, and is divided into ten grades or standards, the lowest being the tenth. All but two are taught by mistresses. It is curious to see strapping young fellows

of sixteen, with an incipient moustache, quietly obedient to a woman. The discipline is excellent. I never saw a school in better order. The writing of the tenth grade, where the children were six or seven years of age, was very good. The attainments of the scholars, so far as I could examine into them in two visits, where about equal to those of a very good national school in England. I asked one of the mistresses what work most of the children in her 'grade' were intended for. 'Work!' she replied, 'we don't work here, we use our brains.'—*From the People's Magazine, of February, 1870, an excellent Publication.*—Ed. F.M.]

Poetry.

A BROKEN LINK.

BY BEETIE LAWRENCE.

Down to the margin of the shadowy river,
Thy feet are pressing now;
And the bright glory from the upper temple
Is resting on thy brow.
Soon shall the hand that mine so oft has folded
Sweep o'er a harp of gold;
And thy worn feet, with all their wanderings ended,
Rest in the Master's fold.

But I shall be so lonely! When the morning
Breaks up in one glad wave,
How dim its light shall seem, because its shining
Falleth across thy grave!
And when the stars are dead along the brow of Heaven,
And gathering tempests moan,
My heart shall echo back their bitter wailing,
For I shall be alone.

No more my friend. The angel bands have won thee,
And far from earth's regret,
In the bright city with its many mansions,
Thou wilt at last forget—
Forget the heart that in its holiest holy
Enshrined thee all life's years
Forget the eyes so wearily uplooking
Through mists of gathering tears.

And yet farewell; I will not seek to keep thee,
But let life's severed bands
Draw my oppressed and fainting spirit nearer
Its house not made with hands.
And when beside my lonely hearthstone kneeling,
I hush my heart for prayer,
Nearer shall seem that bright, celestial city,
Because thou dwellest there.

"THE FIRST GREAT LIGHT IN MASONRY."

"This sacred book upon the altar,
The first great light in Masonry,
Whose glory ages cannot alter,
It shines through vast eternity.

"This sacred book is Heaven's express
To guide us to the lodge above,
In paths of truth and righteousness,
Through faith, and hope, and perfect love.

"For ever be this book my guide,
It bids me in this lodge to-night
To pray the peace of God to abide
On East and West, on left and right.

"Now to the East I lift mine eyes,
Where is enthroned our Solomon,
Dispensing knowledge which I prize,
The wisdom of King David's son.

"With reverence I shall take a place
With fraters of the mystic tie,
Humbly permitted by His grace
With them to raise the prayerful eye."

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING FEBRUARY 11TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, February 6th.

LODGES.—Fortitude and Old Cumberland, Ship and Turtle Tavern, Leadenhall Street; Robert Burns, Freemasons' Hall; Royal Jubilee, Anderton's Hotel, Fleet Street; United Lodge of Prudence, Albion, Aldersgate Street; St. John's, Radley's Hotel, Bridge Street, Blackfriars; St. Luke's, Pier Hotel, Cheyne Walk, Chelsea; Joppa, Albion Tavern, Aldersgate Street; Union, Freemasons' Hall; Asaph, Freemasons' Hall.

Tuesday, February 7th.

Colonial Board at 3.

LODGES.—Royal York Lodge of Perseverance, Freemasons' Hall; Albion, Freemasons' Hall; Old Dundee, London Tavern, Bishopsgate Street; Temple, Ship and Turtle Tavern, Leadenhall Street; Old Concord, Freemasons' Hall; Stability, Anderton's Hotel, Fleet Street; St. James', Leather Market Tavern, New Weston Street, Bermondsey; Grosvenor, Victoria Station, Metropolitan District Railway Station; Pimlico; Duke of Edinburgh, New Globe Tavern, Bow R a d Golden Rule, Great Western Hotel, Baywater; Royal; Standard, Marquess Tavern, Canonbury. — **CHAPTERS.**—Prudent Brethren, Freemasons' Hall; Temperance, White Swan Tavern, Deptford; United Pilgrim, Horn's Tavern, Kennington.

Wednesday, February 8th.

Committee Royal Masonic Benevolent Institute at 3.

LODGES.—Fidelity, Freemasons' Hall; Enoch, Freemasons' Hall; Union Waterloo, Masonic Hall, William Street, Woolwich; Kent, Guildhall Coffee House, Gresham Street; Vitruvian, White Hart, College Street, Lambeth; Justice, White Swan Tavern, High Street, Deptford; Pilgrim, Ship and Turtle Tavern, Leadenhall Street; Belgrave, Anderton's Hotel, Fleet Street; Merchant Navy, Silver Tavern, Burdett Road, Limehouse; Montefiore, Freemasons' Hall; MacDonald, Head Quarters, 1st Surrey Volunteer Corps, Brunswick Road, Camberwell; Beacontree, Private Rooms, Leytonstone; Hervey, Iron School Room, Moore Park, Walham Green; St. John of Wapping, Gun Tavern, High Street, Wapping.

Thursday, February 9th.

LODGES.—R. Athelstan, City Terminus Hotel, Cannon Street; Regularity, Freemasons' Hall; Friendship, Ship and Turtle Tavern, Leadenhall Street; Bank of England, Radley's Hotel, Bridge Street, Blackfriars; Polish National, Freemasons' Hall; Dalhousie, Anderton's Hotel, Fleet Street; Capper, Marine Hotel, Victoria Dock, West Ham; Finsbury Park, Finsbury Park Tavern, Seven Sisters Road, Holloway. — **CHAPTER.**—Yarborough, Green Dragon, Stepney.

Friday, February 10th.

LODGES.—Britannic, Freemason's Hall; Caledonian, Ship and Turtle Tavern, Leadenhall Street; Bedford, Freemason's Hall; Domatic, Anderton's Hotel, Fleet Street. — **CHAPTERS.**—Friendship, Willis's Rooms, King Street, St. James's.

Saturday, February 11th.

LODGES.—London, Freemasons' Hall; Phoenix, Freemasons' Hall; Granite, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, February 6th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tavern, West-sq., South, wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tavern, Haverstock Hill; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb, Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street.

Tuesday, February 7th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tavern, St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Princes of Orange, Greenwich; City London, Shepherd and Flock Tavern, Bell-alley, Moorgate-s New Wandsworth, Freemasons' Ho., New Wandsworth British Oak, Silver Lion Tavern, Pennyfields, Poplar. — **CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Zion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, February 8th.

LODGES.—Confidence, Railway Tavern, London-st.; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tavern, Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tavern, Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street. — **CHAPTER.**—St. James's Union, Swan Tavern, Mount-street, Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, February 9th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tavern, Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tavern, Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Counts, Approach Tavern, Victoria-park, at 7; City of London, Shepherd and Flock Tavern, Bell Alley; St. John's, Hollybush Tavern, Hampstead; Merchant Navy, Jamaica Tavern, W. India Dock Road, Poplar. — **CHAPTER.**—Joppa, Prospect of Whithy Tavern, 57, Wapping-wall.

Friday, February 10th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea, Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horn's Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tavern, Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tavern, Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tavern, 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury. — **CHAPTERS.**—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, February 11th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

REPORTS of Lion and Lamb Lodge of Mark Masters, and several others, arrived too late for insertion, but will be given next week.

T.B. We have received your letter, with others, upon the subject of "Masonic Innovations," and, from the insertion of the several letters and articles recently appearing in the Magazine upon that subject, you will see that we are desirous it should have every publicity, and be kept prominently before our readers.

A COLONIAL SUBSCRIBER.—You are wrongly informed: the present Grand Master of the Order in France is Bro. Babaud Laribiere. General Mellinet retired from the Grand Mastership on the 8th June last, having filled the chair since the 9th June, 1865. The *Bite* you mention is not recognised, Inquire of the S.G.C., 33, Golden Square, W.

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LONDON, SATURDAY, FEBRUARY 11, 1871.

MASONIC CHARITY.

Masonic charity, or love, is the law of human association. The common origin of the human family proclaims that law to be supreme. A chain of dependence upon each other binds all of humanity. There are destroying elements beneath the surface of this earthly life. The mystery of evil is unceasingly at work. There is everywhere need of the redeeming virtues. Man can only triumph over vice through justice, mercy and truth, and these heroic virtues are matured through labour, and trial, and pain.

Although true charity, as affirmed, is found in the exercise of every virtue, it must have a pure and sanctified motive. The wants and weakness of our nature demand it; the mutual relations we sustain in the world, demand it; our hopes and our fears in the solemn future demand it; the prevalence of sin, and misery and death throughout all time demand it. But above this, above all, the love of the Great Architect of the Universe should constrain us. Gazing out upon the ever moving displays of His perfections in the universe, lifting one after another the sublime veils of nature, or beholding the glowing pictures of revelation, that come like photographs from Heaven, we are lost in adoration of the God of Nature, and naturally exclaim, "Not unto us, but unto Thy name be the glory."

Masonic charity must be exhibited without

stint or measure. As the earth is full of want and woe, as disappointment flings its ghastly shadows upon every human heart, as the cataracts of calamity ravage every pleasant vale, as the sinews of toil are often withered by affliction, as an undertone of anguish burdens every breeze, the wisdom that is from above requires that we should be "full of mercy and good fruits."

Again, is man a creature of infirmity? is he liable to misapprehension and mistakes? Is he addicted to folly and foibles? Charity, as taught in our Masonic lessons, comes in like an angel of mercy, and constrains us to bear each other's burdens, and so fulfil the law. She speaks to you through the Great Light of Freemasonry. Harken: "Let love be without dissimulation. Abhor that which is evil, cleave to that which is good, do good unto all men, but especially to the household of faith. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity but rejoiceth in the truth." "Thou shalt love thy neighbour as thyself" is the summary of a Freemason's duty to his brother, and to all mankind.

Charity teaches Craftsmen to promote the happiness of each other. Our hearts should be the sacred lodges of our confiding brothers. We should warn a brother of approaching danger, and support his falling fortunes; and when his character is unjustly assailed, and the fiends of evil gather around him, charity leaves him not bleeding by the wayside, but pours in freely the wine and oil of consolation, and bears him safely to the home of mercy. Thus, in relieving the destitute, we manifest the true spirit, the leading characteristic of charity. Every step of our journey through life we meet with occasions of usefulness. There, in that rickety tenement, or in that obscure neighbourhood, lives a man who is straining the sinews of industry to gain a scanty subsistence for his family. He rises early to his toil, but misfortunes will come. His children are doomed to ignorance. His wife is broken down by care and affliction, and yet she would drain out her heart's blood for the welfare of her family. Ghastly disease now lays the strong man low. Every moment of his labour is needed for those dependent on him. But many days of sickness

are appointed to him. A burning fever is coursing through all his veins; but a hotter fire is scorching his soul with agony—the cries of his children for bread! Death, yes, worse than death—death by starvation—is staring his little ones in the face! The clammy moisture thickens upon his brow. His last hour approaches. What glad sound is that which revives him? what voice is that which assures him his loved ones shall not want? It is Masonic Charity that has found him in the depth of his obscurity. He dies in peace, and is buried in hope.

Silently and unobtrusively the spirit of charity pursues her way, drying the orphan's tears, and causing the widow's heart to sing for joy. The poor rise up and call her blessed, and ministering angels seem to dwell with man. While ambition would roll his chariot wheels over the dearest rights of man to gain the dazzling summit of fame; while avarice wrings the last mite from the suffering poor, and clothes him in the very shreds of want and agony; while envy poisons every sunny nook, and tortuous suspicion trails its slime over the loveliest flowers of social joy, and melancholy would wrap the earth in a winding sheet of woe, amid the strife of elements and the war of revolution, when charity, like a scared bird, would plume its flight for a more congenial clime, where does it find a home? In our sacred retreats of brotherly love, and in the hearts of the fraternity.

We call on all Freemasons to cultivate this generous virtue. Let not the sigh of distress fall coldly on the Mason's ear. Let not the Masonic heart be insensible to the misfortunes of others. Wait not until squalidness shall plead, and destitution impels to crime! Wait not until shrunk forms and goblin cheeks shall meet your charity. Wait not until the glassy look of the dying shall reproach you! To cheer the sorrows of a brother is a work of humanity; to relieve the miseries of mankind is to imitate the goodness of the Great Architect of the Universe, but to aggravate the sufferings even of an enemy is the dread folly of a fiend. Brethren of the Mystic Tie, we and trust that you will never forget that Charity is the greatest of the Masonic virtues; for though Faith may be lost to sight, and Hope ends in fruition, yet Charity extends beyond the grave, even to the broad realms of Eternity,—Pomeroy's Democrat."

MASONIC CURIOSITIES, No. 1.

BY A MASONIC INQUIRER.

Continued from page 482, Vol. xxiii.

But I must not trespass too much on your patience, and shall therefore, though unwillingly, pass over the building of Solomon's Temple, a building where God himself was the Architect, and which, to all Masons is so very particular that 'tis almost unpardonable to neglect it.

But that with the repairs of it by Josiah, rebuilding by Zerubbabel and Herod, to the final destruction by Titus Vespasian, together with the history of the Grecian and Roman Orders and Architects, the Gothick intrusion over all, and its late resurrection and present growing greatness may be subjects sufficient for several discourses; which, since I have ventured to break the ice, I hope some abler hand will carry on.

I shall now, in conclusion, beg leave to subjoin some observations and apply them more particularly to our antient Lodge and to our present meeting at this solemnity. And here I know you'll excuse me from unveiling our Mysteries, though I am speaking to my brethren, when you see the reason I dare not plain in my hand.

Since, as has been said, Human Society has always been so useful, it cannot be wondered at, that this of ours should have so very ancient an original. I have already shown you that Masonry is the oldest science the world has produced, the first, the earliest ages employ'd their whole study and industry upon; and for this reason the fundamental rules of this art have been handed down from age to age, and very justly thought fit to be made a mystery of. A Mystery, however, that has something in it apparent to the whole world, and which alone is sufficient to answer all the objections that malice or ignorance can throw or has urged against us; of which, to mention no more, our three great principles of Brotherly Love, Relief, and Truth to one another, are very shining instances. A Foundation laid in Virtue by the strictest Geometrical Rules, is a Point of such Moment, that each Line describes its Strength and Stability, and a Mason must have a very superficial, and far from a solid Judgment, that can doubt of its Duration to the End of all Things.

The Pen, the Pencil, and the Trowel, have always been thought by the greatest Monarchs the World has produc'd, the properest Instruments to

convey their Names and Actions to the latest Posterity. The two former are certainly capable of flattering either their Vices or their Persons; but the honest *Trowel*, as the best and most durable Register, must be allowed to bid the fairest for eternizing of them, and has in their erecting Cities, Castles, Palaces, Amphitheatres, &c., brought down for many Ages, and does not only convince us at present of their distinct Genius, Riches, Religion, Politicks, and Power, but their very Names have been stamp'd, and are still current among us; for Instance, *Constantinople*, *Cæsarea*, and *Alexandria*.

What Wonder after this, that so many Kings, Princes, and Noblemen, have at all Times honoured this Society with their Peculiar Patronage and Protection, have taken it as an Honour to have been initiated into the mysterious Part of it, and thought it no Degradation for a Mason to say he was a Brother and Fellow to a King?

Europe came much later to the Knowledge of this Art, than the Eastern Parts of the World; and this Island, as far as I can find, the latest of all: For tho' by our Records we learn it was brought into *France* and *Germany* by * one who was actually at the building of *Solomon's Temple*, yet it was long after that, when † *St. Alban*, the Proto-Martyr of *England*, along with Christianity, introduced Masonry. To the *Romans*, indeed, our Ancestors owe the Origin of useful Learning amongst them, which made a very good Exchange for the Loss of their Freedom; for *Cæsar* in his Commentary tells us, that the *Britains* had no walled Towns, nor Houses, but only fortified their Dwellings with Woods and Marshes: But when after that, our first *Saxon* Kings, having thrown off the barbarous Ignorance of *Paganism*, were by the Light of the Gospel more civiliz'd, and shewn the Usefulness of Arts and Sciences, this of ours answering the necessary End of Self-Preservation, as well as Grandeur and Devotion, must be allowed to be first sought after; and tho' Old *Verulam*, since† call'd *St. Alban's*, may justly claim Precedency as the first-built Town in *Britain*, yet you know we can boast that the first Grand Lodge ever held in *England*, was held in this City; where§ *Edwin*, the first Christian King of the

Northumbers, about the Six Hundredth Year after *Christ*, and who laid the Foundation of our|| Cathedral, sat as Grand Master. This is sufficient to make us dispute the Superiority with the Lodges at *London*; But as nought of that Kind ought to be amongst so amicable a Fraternity, we are content they enjoy the Title of Grand Master of *England*; but the *Totius Angliæ* we claim as our undoubted Right.

And here I have a fair opportunity to enlarge upon those Encomiums due to our Present Grand Master, whose Regard for his Office, Proficiency in the Science, and His Great Munificence shewn to the Society, can never be forgotten; *Menat alta mente repostum*: We must all acknowledge him to be the Foundation-Stone of its Present and Growing Grandeur.

But His Command prevents me from proceeding in this.

Mr. Deputy Master has likewise executed his Office throughout the whole Year with great Pains and Industry; and every particular Member of the Lodge owes him all imaginable Gratitude for it.

For my *Brother Warden* and myself, I leave our Conduct to your own Judgment: Our Accounts have been examin'd; and we hope we have not any Ways wrong'd the Great Trust you repos'd in us.

A Word of Advice, or two, and I have done. To You, my Brethren, the Working Masons, I recommend carefully to peruse our Constitutions: There are in them excellent Rules laid down for your Conduct, and I need not insist upon them here.

To you, that are of other Trades and Occupations, and have the honour to be admitted into this Society, I speak thus: First Mind the Business of your Calling: Let not *Masonry* so far get the Ascendant, as to make you neglect the support of yourselves and Families. You cannot be so absurd as to think that a Taylor, when admitted, a Free Mason, is able to build a Church; and for that Reason your own Vocation ought to be your most important Study. False Brethren, 'tis true,

§ *Edwin's* Chief Seat of Residence was at *Derventio*, now call'd *Auldby*, six Miles from *York*, *Rapin* p. 162.

|| A Church of Wood was hastily run up at *York* for the new Converts, which were very numerous. Shortly after *Edwin* laid the Foundation of a Church of Free Stone, but finish'd by *Oswald*, his Successor. *Rapin* p. 246. *Bede*, L. 2, c. 13.

* *Ninus*.

† This from an old Record preserv'd in our Lodge.

‡ *Camden*.

may build Castles in the Air; but a good Mason works upon no such fickle Foundation: So square your Actions, as to live within Compass: Be obedient to the Officers chose to govern the Lodge: consider they are of your own appointing, and are trusted with an unlimited Power by you. As well henceforwards, as this Solemn Day, let each salute his Brother with a cheerful Countenance; that as long as our feet shall stand upon this earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice issuing from the the same Throat, declare our Principles of Brotherly Love, Relief, and Truth, to one another. After which, and a strict observance of our Obligations, we can be in no danger from the Malice of our Enemies without the Lodge, nor in *Perils amongst False Brethren within*.

And now, Gentlemen, I have reserved my last Admonitions for You: My Office, as I said before, must excuse my Boldness, and your Candour forgive my Impertinence. But I cannot help telling you, That a Gentleman without some knowledge of Arts and Sciences, is like a fine Shell of a House, without suitable Finishing or Furniture: The Education of most of you has been Noble, if an Academical one may be called so; and I doubt not but your Improvements in Literature are equal to it: But if the Study of Geometry and Architecture might likewise be admitted, how pleasant and beneficial they would be, I do not presume to inform you.

—Ingenuas didicisse fideliter artes,
Emollit mores, ned finit esse feros,

says *Ovid*. And it is likewise said, That a Man who has a taste for Musick, Painting, or Architecture, is like one that has another Sense, when compared with such as have no Relish for those Arts. 'Tis true, by Signs, Words and Tokens, you are put upon a Level with the meanest Brother; but then you are at liberty to exceed them, as far as a superiour Genius and Education will conduct you. I am creditably inform'd, that in most Lodges in *London*, and several other Parts of this Kingdom, a Lecture on some Point of Geometry or Architecture is given at every Meeting. And why the *Mother Lodge* of them all shou'd so far forget her own Institutions cannot be accounted for, but from her extreme old age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy Sons, I must tell you, that she expects

that every Gentleman, who is called a Free Mason, shou'd not be startled at a Problem in Geometry, a Proposition in *Euclid*, or at least be wanting in the History and just distinctions of the five Orders of Architecture.

To sum all: Since we are so happily met to celebrate this Annual Solemnity, let neither *Dane* nor *Norman*, *Goth*, nor *Vandal*, start up to disturb the Harmony of it; that the World may hear and admire, that even at this critical Time all Parties are buried in Masonry; but let us so behave ourselves here and elsewhere, that the distinguishing Characteristicks of the whole Brotherhood may be to be called good Christians, Loyal Subjects, True Britons, as well as Free Masons.

MASONIC JOTTINGS.—No. 56.

BY A PAST PROVINCIAL GRAND MASTER.

ACCESSION OF GEORGE I.—FREEMASONRY.

"A Correspondent" will find in Bro. Findel's book a statement of how matters stood in regard to Freemasonry when George the First ascended the throne.*

PRESUMPTION OF LAW.

With the information we possess, the presumption of law is that the Freemasonry of the four old London Lodges was before the Revival what it was after the Revival.

FUNDAMENTAL LAWS.

Brother, — The Revival Fundamental Laws were the ante-Revival Fundamental Laws as

* Bro. Findel, after stating that the York Lodge, and the Lodges in the South of England, which besides were by no means numerous, had scarcely resumed their former appearance, when they decreased to such a degree that there were indeed very few left, proceeds as follows:—"Thus matters stood with regard to Freemasonry, when, in the year 1714, George I. ascended the throne. There were notwithstanding many noble minds of all creeds, and differing in their religious and political views, who, wearied with the fierce contest to which party spirit had given rise, were yearning for a haven of rest where they might find that repose and strength, which should fit them for a superior sphere of activity. Besides the accepted brethren amongst the Freemasons would doubtless feel most sensibly the danger threatening the Institution which had been promoted by them, and would cherish the fervent wish to reform and reorganise it in accordance with the spirit of the age."

revised by Anderson, and slightly amended by the Revival Committee.

SPECULATIVE MASONRY COMING INTO EXISTENCE.

The mind which knows not that Religion is a necessary ingredient in Speculative Masonry, will never comprehend its coming into existence.

DR. PLOTS SOURCES.

As to two sources from which Dr. Plot obtained his information respecting Freemasonry "A Correspondent" may look at a note in Bro. Findel's History, page 125, First Edition.

THE OLD WARRINGTON LODGE.

The old Warrington Lodge probably became extinct in Ashmole's life-time. The only Lodges known in 1717 to exist, both in the North and in the South of England were, I believe, the old York Lodge and the four old London Lodges. "A Correspondent" should write to Bro. H. B. White, to whom, it may be mentioned, that the Craft is indebted for many valuable communications to our periodical.

A BELIEF FIXED DEEP IN THE MIND.

The Mason finds that comparatively all in this world has dwindled into insignificance, when he has fixed deep in his mind the belief that the day must come on which the good done by him will be put into one scale of the balance and the evil done by him into the other scale, and the Great Architect of the Universe may say that the latter outweighs the former.

THE CHARGES OF 1738.

As respects Christianity, the Charges of 1738 made no innovation.—Old M.S.

THE HENRY VI. EXAMINATION.

Lessing was the first who declared it to be counterfeit.

MASONIC NOTES AND QUERIES.

"THE ORDER OF WHITE CROSS KNIGHTS."—"THE SAINT LAWRENCE DEGREE."

During a brief stay in Rochdale, I came across a local calendar of Masonic meetings in East Lancashire, compiled under the authority of the R.W. Provincial Grand Master and the Provincial Grand Lodge, in which I find the above "Order" and "degree" included amongst the Masonic bodies meeting in Rochdale. Can any of your readers enlighten me as to the meaning of the so-called order of "White Cross Knights," and the "St. Lawrence Degree."

Have they, or either of them, any connection with the Order of Knights Templars? or, with any of the degrees or bodies, recognised by the Supreme Grand Council of the Ancient and Accepted Rite? If not, under

what warrant, charter, or other authority do they claim to have a status: Perhaps one of the "Knights or Saints," will enlighten the darkness of "a Sinner."

HOW MASONRY CAME TO BE CALLED FREEMASONRY BY A PECULIARITY OF HUMAN NATURE.

"Undoubtedly in its origin Masonry was an association for the preservation and improvement of the useful arts; and in the first stages the name was a descriptive one. It came to be called Freemasonry, because those studying its sciences, and being on account of high attainment raised to the honourable position of masters of its arts, became free from the necessity of servile labour, and able to devote themselves to the study of those highest matters which have been treasured by them, and handed down to us."

It is a fact attributable to a peculiarity of human nature, that it is generally those who have possessed high qualifications, and made high attainment in any art or science, who have jealously guarded the results of their labours, and transmitted them only to those who, by a like apprenticeship to that fulfilled by themselves, had become fitted to appreciate and wisely to use the discovery of the masters. In an appeal to history, even the history of the last century, as well as to the customs of many countries in the present day will prove this; and we find the secrets of every Craft carefully treasured by its members and defended by law; none being permitted to engage in the practice of art or profession, until the term of apprenticeship or study had been faithfully served." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

LODGE BYE LAWS.

As a preface to the bye laws of a lodge in Cornwall we find the following:

"A RECOMMENDATION."

"In order to avoid as much as possible the unpleasantness attendant on the black-balling of a candidate, it is strongly recommended that any brother who shall have good grounds of opposition to any gentleman proposed for initiation, or to a brother wishing to join the lodge, shall previously to the ballot, communicate his objection privately to the Worshipful Master, so that the candidate's name may be withdrawn."

Does not this defeat the object for which the ballot was instituted?

To the following, which appears in the same bye laws, there can be no objection:

"A CAUTION."

"As it is of the highest importance that Masonic business should not be made the subject of loose or idle conversation out of the lodge, brethren are cautioned against so serious an error, and warned that to be found so transgressing will subject them to the severest strictures of all prudent brethren, and to be deemed unworthy members of the fraternity."

"DELTA."

SMYRNA.—R.A. CHAPTER.

A Chapter is about to be worked under a Scotch warrant, Comp. O'Connor, First Principal, Comp. Captain Stab, Second Principal.

SMYRNA JEWISH LODGE.

It is stated that a Hebrew Lodge is being constituted at Smyrna under an English warrant, Dr. Levy (who was educated in England), W.M. The Jews are the only community in Turkey not having a lodge. There are many Jewish Masons under the English, French and Italian jurisdictions.

BIBLE—PENTATEUCH—ALCORAN.

"In an address of Bro. De Witt Clinton which recently appeared in an American Masonic periodical, there is the ensuing passage:—"As Christian Masons acknowledging the divinity of Christ, we have introduced the Bible into our lodges, to manifest our belief in the doctrines which it inculcates. In like manner the followers of Moses and Mahomet may introduce into their Masonic assemblies their Pentateuch, and their Alcoran and yet the unity of Masonry would remain,—the essential principles upon which she moves would be the same. She would still declare to her votaries, venerate the popular religion of your respective countries; follow the lights of your understanding; forget not, however, the doctrines of the religion of Nature; adore the Great Architect of the Universe," acknowledge the immortal soul, and look forward to a state of future retribution, when the brethren of all religions and countries shall meet together and enjoy never failing bliss."—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

JEWISH PASSWORD.

According to a tale of the war, current among the Jews, there is a Jewish password. Two suttlers in the French army, they say, one a Christian, one a Jew, were brought before a French drum-head court-martial on the charge of being spies. Both were found guilty, the Christian was taken out and shot. As the Hebrew was going out he thought of saying a word. This he did. The major, who was president, said to the members this case demands inquiry. Further enquiry was made, and he was acquitted. The major was a Jew. The Jew suttler was saved, but the equally innocent Christian had already lost his life.

Do any of your readers know this Hebrew word?

THE MORAL AND INTELLECTUAL FORCES IN MAN.

Man has two forces working within him, the static and the dynamic. The static or moral force is always the same. The dynamic or intellectual never rests. Both these forces must be developed, or imperfection will result. The Greeks, Romans, Carthaginians, and now the French, highly exalted and cultivated the intellect, while morals were considered to be of comparatively small importance, and the result in each case was disaster. The English, Americans, Germans, Dutch, Scandinavians, and Anglo-Saxons generally will be found to have done more for the progress of civilization than other nations, because in them was found to exist a more perfect balance of the two forces working in humanity.*—W. P. B.

ANCIENT AND MODERN MASONRY IN INDIA.

"Explore the rock-cut temples and monasteries of India, and then inspect the great railway works of the nineteenth century, the excavations of Adjunta and Ellora, and the excavations of the Bhore Ghaut Tunnel. In both the patient labour of man—the might of the many handed multitude—is proclaimed by gigantic results. The actual workmen, the hewers, the carvers, the diggers, were probably well-nigh the same. They wore the same clothes; they ate the

same food; they toiled in the same way; perhaps they were moved by the same common impulses. Knowing as little and caring as little about what they were making.* But how different the directing minds—how different the language in which the work of men's hands addresses itself to the imagination—how different are the sentiments which they inspire! The extremes of Mysticism and Utilitarianism are there to be seen in striking contrast." From "India Ancient and Modern," by Wm. Simpson.—W. P. BUCHAN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—There has lately been published elsewhere, a letter and statement from Bro. Yarker, in which, I think, he either says too much or does not say enough. As he is not afraid to publish the verdict, I think he ought to publish the offence of which he has been accused, and for which he is suffering Masonic punishment. The Supreme Grand Council cannot publish it, as if they did they might be liable to an action at law. Without giving any opinion as to this particular offence, or its punishment, I am glad to see that Masonic authority is a reality, and that it is not afraid to make itself felt; I wish the same zeal were extended to some other ruling Bodies, we should not then have to exclaim with the prophet Jeremiah, "O that my head were waters, &c."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

I send you a cutting from a newspaper recently sent to me. If you think our ceremonies ought to be trumpeted forth in this manner it is at your service for publication, my own opinion is that "W. P. L." should experience some of the discipline that has been administered to Bro. Yarker.

"FREEMASONRY. — The first council of the United Rouge-mont and Coryton Chapter (Rose Croix) was held on Monday, the 5th inst., at 2 p.m., at Pople's New London Inn. Bro. Montagu came expressly from London to represent the Supreme Council for England and Wales, and (in the absence of Bro. Capt. C. Dick, who subsequently was present at the banquet) superintended the Exeter Council as M.W.S. Seven candidates' names were on the list for the honour of receiving the degree (18°) of Knight of the Pelican and Eagle and Sovereign Princes Rose Croix, namely, Bros. the Rev. J. Dicken-son, M.A.; and P. Prov. G.C.; Rev. Nassau Clark; Davey; Rev. Dr. Wm. Langley Pope, D.D., Senior P.G.C., Devon, and Hine-Haycock. Amongst the official brethren were the Rev. R. Bowden, M.A., Rector of Stoke Gabriel, P. Prov. G.C., &c.; Dr. B. T. Hodge, of Sid-

* This last remark will apply in many cases to natives of our own island as well as to those of India, e.g., I have been told by a "Sculptor" that all he cared about in his work was simply to get it taken off his hands, and get the money for it. Small chance of any great artistic improvement wherever that spirit prevails, or holds sway. Yet who is to blame?—W. P. B.

* See page 311 of "The Building News" for October 28th 1870.

mouth; W. S. Pasmore (Recorder), Exeter; Bayley, Esq., Wakefield House, Taunton; Dr. Woodford, Dickes, and others. After the conclusion of the mystically grand ceremonies, several gentlemen and ladies (from higher motives, it is to be hoped, than mere curiosity) were permitted to gratify themselves by taking a view of the Grand Council Chamber of Sovereigns and Princes. The extreme grandeur and simplicity of the Altar erected seemed to awe them into admiration; thirty-three lights, in the form of three equilateral triangles, placed thereon, served as an emblem of the Divine Trinity in Unity. The red rose, scattered in this winter season, in full beauty, with prodigality on the sacred floor, also served as a tribute of this day and generation, to England's characteristic gem of flowers, the other specimens of their tribe; (sic?) they were not left like Moore's to "pine on their stem," but died doing their duty, and Christians can do no more.'—W.P.L.

MASONIC SAYINGS AND DOINGS ABROAD.

Ill Bro. F. J. Tisdall, Masonic Editor of "Pomero's Democrat," had a large and appreciative audience in attendance to his lecture at Mistletoe Lodge, Brooklyn. At the close of the lecture, Bro. Tisdell, on behalf of the brethren of the lodge, presented P. G. M. Evans, first W.M. of Mistletoe Lodge, with a magnificent gold-headed cane and a certificate of life membership.

Rev. Bro. Dr. Talmage's lecture at the Tabernacle, Brooklyn, New York, in aid of the Hall and Asylum Fund, was a grand success; two thousand deeply interested auditors were present. The next lecture will be early in February, at the same place, and will be an entirely new lecture, prepared for the occasion by Rev. Mr. Gallaher.

The "Masonic Tidings," says:—"We are indebted to Bro. Frederick Weber, 33 deg., for a copy of some ancient Masonic marks in his possession. They were copied from an old ecclesiastical structure in Youghal, Ireland; from old buildings and the old lodge book at Brechin, Scotland, from the Cathedral at Strasburgh, France; and from the Cathedral of Presburgh, in Hungary. They are very curious in form, embracing the triangle, the delta, the circle, the square, compasses, &c.

W. Bro. George F. Illsley, one of the choicest of good spirits and brightest of Masons, a practical printer, a man of sound sense and a brilliant writer, has purchased the right, title, and good-

will of the "Landmark," the only journal in New York devoted exclusively to Freemasonry.

The following we clip from the New York Dispatch, — "Mount Neboh Lodge, 257, has published in a neatly printed pamphlet, the details of its charitable operations for the last year, and favoured us with a copy. Will the brethren excuse us for saying that this publication had better been made only to the persons on whom the lodge benefactions fell? The spirit of Masonry does not admit of publicity in such matters, and shrinks from saying to the world how much has been given in her name. We notice that other lodges have exhibited a tendency in the same direction, but we trust that it may stop here. Give, brethren, with open hands, but let your giving be known only to yourselves and the recipients, and He who watches you in secret will reward you openly." Good sense every word of it. Bro. Simmons has hit the nail on the head.

It is not unfrequently heard among the less thoughtful brethren that Freemasonry is progressive. This, as so stated, is an error. If by progressive, is meant that novelties and mere attractions, an adaption to passing fancies, to the forms which futile through glittering superficialities assume, to supersede the real and true then Masonry never so contradicts its character and origin. It is the highest glory of the Order that it is steadfast and established. It resists innovations with a power which has never been overcome. Its landmarks are the towers of its strength. They may be assaulted, but never destroyed. Freemasonry is a citadel in which its mysteries are guarded by its usages and customs. They never sleep or slumber. The watchful eyes of these guardians are never closed. By the Masonic light, which is inextinguished, the approach by force or stealth of hostile aims is directed. Progress may assume to be a virtue, but progress not based on the severest application of admitted truths cannot enter our temple gates. The advancement we admit is proficiency required for further advancement. Let us reject the seductive influence of that progressive spirit which seeks to build by destroying the foundation. The world is full of such progress and its track is marked by the ruins it has made.—*Vaux.*

THE MASONIC MIRROR.

* * All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 18s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the *MAGAZINE*.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the *Freemasons' Magazine* in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the *Magazine* as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

A movement is on foot among the members of the Masonic Body, having for its object the presentation to Lord Dalhousie of a testimonial, in acknowledgment of the distinguished services he has rendered to the Craft during nearly half a century. It is proposed that the testimonial take the shape of a bust, in duplicate, one copy to be presented to the noble lord, and the other to be placed in *Freemasons' Hall*, Edinburgh.

It is intended to erect a new Masonic Hall at Haversfordwest.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The annual Festival of this Institution, which provides annuities for aged and decayed Freemasons and old and distressed widows of deceased brethren, was celebrated on Friday night, the 3rd February, at the *Freemasons' Tavern*. The chair was to have been taken by the Provincial Grand Master for Middlesex, Colonel Francis Burdett; but the death of a near relative of that distinguished brother having just occurred, he was obliged at the last moment to obtain a substitute. This was found in the person of Bro. Samuel Tomkins, Grand Treasurer, who had the gratification of presiding over a very large assembly, of which above 100 Stewards for the occasion formed part. Among the best known brethren present were Bros. John L. Evans, President of the Board of General Purposes; Rev. C. J. Martyn, G. Chaplain; Major Creaton, P.G.D.; Benjamin Head, P.G.D.; G. Gumbleton, No. 10; S. L. Tomkins, P.G.D.; E. H. Patten, P.G.S.B.; R. J. Spiers, P.G.S.B.; John Hervey, G.S.; G. Cox, P.G.D.; H. Browse, P.G.D.; Captain R. Cope, P.G.S.B.; E. Cox, V.P.; John Bodenham, Prov. G.D., Staff; F. A. Philbrick, V.P.; R. Spencer, V.P.; W. Hepworth Badley, P. Prov. G.W., Lincolnshire; H. G. Buss, J. Macrae Moir; G. M. E. Snow, V. P. and P. Prov. G.W. Kent; W. Farnfield See; E. M. Hubbock, Treasurer of Stewards; J. A. Rucker,

President Board of Stewards; W. Smith, C.E., P.G.S., P.M. 33, &c.; James Brett, G.P.; John Coutts, Assist. G.P.; Wm. Ough, P.G.P.; F. Binckes, Sec. Boys' School; Henry Smith, Prov. G. Sec., West Yorkshire; M. Cooke, Sam. May; G. Pym; Barnes, P.M. No. 993; Joseph Tanner, P.M. (No. 101); George Kenning; James Terry, P.M. No. 228, &c.; A. D. Loewenstark; Ed. Baxter, P.G.S.; Wm. Smeed; Alfred Layton, S.W., No. 181; T. Cubitt, E. J. Barron, R. W. Little, William Clouston, J. T. Moss, Albert Glover, Israel Abrahams, H. Keeble, Thos. Meggy, F. Walters, A. A. Pendlebury, and W. Dodd.

There was in addition a large number of elegantly dressed ladies, who after the banquet graced the hall with their presence.

When the banquet had been partaken of, the anthem "For these and all Thy Mercies" was sung by the vocalists, and the toasts of the evening were proposed by the Chairman, who pre-faced them by requesting the indulgence of the Brethren for himself, as, through a family bereavement of Colonel Burdett, that Brother had been obliged to retire from the chairmanship of this festival, and at the last moment to depute him (the Chairman) to perform his duties.

The toasts of "The Queen" and "The Earl de Grey and Ripon, M.W.G.M.," "The Earl of Zetland and the Prince of Wales, Past Grand Masters," and "The Right Worshipful the Deputy Grand Master, the Earl of Carnarvon, and the Present and Past Grand Officers" having been duly proposed and honoured, the last toast was responded to by

Bro. L. Evans, who, after referring to the motion of the Earl of Carnarvon in Grand Lodge last September, by which a gift of £500 was given to the distressed by the War, and to the admirable manner in which, whenever he was called upon to discharge duties, he did so, said that for the rest of the Grand Officers they were all anxious to discharge their duties to Grand Lodge and the Craft, and whose approbation was their sufficient reward.

The Chairman, in proposing "Success to the Royal Masonic Benevolent Institution," said: It is unnecessary that I should say one word to you as to the present Masonic Charity. Your presence here is a proof that you both feel the obligation, and that you appreciate the pleasure to support it. What would Masonry be without its charities? They are an essential feature of the Institution, and to see them flourish is the most gratifying thing that can happen to any Mason. Why do they flourish? Because a great many Brethren, as they gradually rise in Freemasonry feel an interest in the Charities of the Craft; they first take the Stewardship of one Charity, then of another, then of a third. They also enlist their Brethren and their friends, and keep up the traditional practice of charity in the Craft, and the noble annual subscriptions that we see announced at our various Festivals are the result. Without this good feeling on the part of the Craft and the Brethren who come forward to work the Charities as Stewards they would present a very different figure to what they do, and it is a matter of profound gratification to every one in Freemasonry to see how the Charities flourish. This charity was the last of the three Charities in the date of its formation, but without it the Masonic scheme of Charity would have been at fault. It was perfectly necessary that such a Charity should exist to do justice to the scope and bearing of the charity we ought to exercise, and to the charity we feel towards our unfortunate Brethren. It is a very gratifying point that for some years past the amount collected annually for our Charities has been much larger than it

used to be in times past. This is an unmixed source of gratification to every Mason; but I think we ought not to forget that while this is owing partly to the exertions of the Stewards, partly to a better feeling prevailing in the Craft, it is in a certain measure owing to the increased numbers. And what I want to draw your attention to is that these great numbers will infallibly, in the ordinary vicissitudes of human life, produce a certain number of brethren who will require assistance in the annuity fund, whose widows will likewise require to be assisted by the annuity fund, and whose children will also require assistance in the schools. While we congratulate ourselves on our prosperity as a Charity, that charity is largely owing to our increased numbers, and the increased numbers will bring increased claimants on our charity. All honour to the Stewards; all honour to the Craft; but except we are actuated by the same feeling of charity, our Charities will not come up to our increased numbers, and therefore it is necessary that on this occasion this principle should be strongly felt that, owing to our increased numbers, the amounts raised by the Craft, though very gratifying, require to be kept up; and if we only bear this in mind, if we are thankful for the progress we have made, but are determined that that progress shall only lead to further success, we are quite right; if we rest on our oars we are quite wrong.

The Institution for Granting Annuities to Aged Freemasons was suggested by the M.W. Grand Master, His late Royal Highness the Duke of Sussex, in the year 1842, since which 316 aged Brethren have been elected on the Funds, to whom have been paid, up to December, 1870, £34,845 5s. Od.

After the election in May last there were 100 male annuitants, each receiving £26 per annum—£2,600

The Permanent annual income for the male annuitants at the present time is from Grand Lodge, £500; Grand Chapter, £100; Dividends on Funded Property, £688 10s. Od.; balance, £1288 10s. Od.

The residue of the income, including the working expenses of this branch of the Institution, is made up from annual subscriptions, and two-thirds of the donations. The other has to be invested.

There are 21 approved male candidates on the list for the next election.

The Freemasons' Widows and Orphans' Fund was established under the sanction of the late M.W. Grand Master the Rt. Hon. the Earl of Zetland, in 1849, since which period 128 widows of our aged Brethren have been recipients from the funds, to whom have been paid, up to December, 1870, £15,538 10s. Od.

After the election in May last there were 69 female annuitants, each receiving £25 per annum—£1,738 10s. Od., in addition to which there are seven widows entitled for three years to half their deceased husband's annuity, unless elected annuitants in the meantime.

The permanent annual income for the widows at the present time is from Grand Lodge, £300; Grand Chapter, £50; Dividends on Funded Property, £403 10s. Od.; balance, £753 10s.

The residue of the income, including the working expenses of this branch of the Institution is made up from annual subscriptions, and two-thirds of the donations; the other third has to be invested.

There are 20 approved female candidates on the list for the next election.

There is an asylum at Croydon, attached to the Institution capable of affording accommodation for 34 inmates, each of whom have two rooms, and at present there are 32 occupants,

the other annuitants, male and female, are permitted to reside where they please.

The whole of the building has been paid for, and there is a sustentation fund of £1000 stock, the interest of which is applied to the repairs of the edifice, so that the subscriptions for annuities are not applied for the purpose of maintaining the building. I think that is a most gratifying account. But while there are so many poor and distressed brethren and widows claiming assistance, you see there is strong reason for increased support of the institution. I wish its advocacy was in better hands than mine, but I trust to your Masonic feeling to do what is requisite, knowing that while you are thankful to the Great Architect for giving you the means of living in comfort yourselves, you will do your best to assist your poorer brethren. (Applause.)

The toast was drunk with great enthusiasm, and the lists of subscriptions were read by Bro. Farnfield, jun., the total, amounting to £3377 16s. fourteen lists still remaining out.

This announcement was received with great cheering, so large a total not having been realised for many years.

The Rev. C. J. Martyn, G. Chap., rose to propose "The Health of the Chairman." In doing so he alluded to the high estimation in which that brother was held in the Craft, as testified by his having held the office of Grand Treas. for 19 years. Such a servitude fell to the lot of very few, and spoke more for him than any words could. It must be particularly gratifying to him to have presided over a meeting where the subscriptions had been so large; it was a circumstance, in fact, that one might be proud of, because if the funds were not forthcoming, the affairs of the Institution could not go on at all. It was to be regretted that the Masonic charities were not better supported. He was sorry to find from the FREEMASONS' MAGAZINE that four-fifths of the Masonic body did not subscribe at all, which was a disgrace to the order that ought to be wiped off. At the joint committee of the Boys' and Girls' Schools a recommendation was made to the Craft to increase the funds of those Institutions by inducing all brethren with whom they came in contact to become subscribers. As it was the drop of water that wore away the stone, so each brother, putting his shoulder to the wheel, would make the subscriptions three times what they were that night. Returning to the subject with which he started, the name of Bro. Tomkins, he wished them to receive it with great heartiness. It was but seldom a brother came forward at such a short notice to take the chair, and though of course they expected to see the Prov. G. M. for Middlesex; there was no one they would more desire for a president than Bro. Tomkins.

The Chairman said it was a pleasure to preside at these festivals, to find the charities flourish, a pleasure to see the interest the brethren took in them, and a pleasure to find the brethren tell such truths as the Grand Chaplain had, which were acceptable to every one. He hoped they would take these truths home, weigh, consider, and bring them into practical operation. They all had one object, the success of Freemasonry, and that could not flourish unless the Institutions were supported.

The Chairman then gave "Success to the other Masonic Charities," and stated that the Boy's School Festival would be held on the 8th of March, and that of the Girl's School would be held in May, that the Prince of Wales would preside at the latter, but it remained with His Royal Highness to fix the date.

Bro. Binckes replied for the Boy's School. It was a curious coincidence that the Girls' School had a Chairman for its Festival, but the day on which it was to be held was not fixed: while the Boy's School Festival was fixed for the 8th of March, but it had not a Chairman. But there were other circumstances pres-

sed on the Boy's School even more than the want of a Chairman. It was in want of funds, and the rival attractions this year of the Sister Institutions, and the large amount of Charity which had been sent abroad to relieve the distress occasioned by the war, must necessarily interfere with the success of the Boys' School. He hoped their good friends would not forsake them altogether, but would come forward in goodly number to their relief. The Aged Freemasons' Institution had £35,000 invested and the Girl's School £28,000; and each of those Institutions, if its income fell short of its wants in any one year could sell stock to supply the deficiency. He begged them to remember that this was not the case with the Boy's School; it had not a shilling of stock it could fly to, while such large amounts were contributed to relieve distress abroad, it would be a shame—if he might use the term—if our own household were to suffer for lack of support. He was earnest in his appeal, because he felt himself in a measure responsible for the maintenance and education of the 128 boys in the school, and he trusted that Stewards would rally round him on the 8th of March on account of the difficult position in which he was placed. No matter what a few isolated members in the outer world might say; every shilling the Institution spent was carefully laid out; the affairs of the School were narrowly watched; the contributions were thankfully received, and he pledged his word, every shilling was faithfully applied.

Bro. Binckes resumed his seat amidst hearty cheers.

Bro. Patten replied for the Girl's Institution, and hoped that the many friends he saw around him would support the School which he represented at its next Festival. They had done him great service in the past, and he appealed to them for further aid in future.

The Chairman proposed "The health of the Ladies," whose powerful influence was of great assistance to all the Masonic Institutions.

Bro. R. J. Spiers, P.G.S.B., and D. Prov. G.M., Oxon, replied, and in the course of his remarks said that though ladies were not yet admitted to the mysteries of the order, the time might not be far distant when when they would be, as they had already obtained the largest number of votes for the London School Board, and a sister of one of the most eminent of the Oxford professors, had been returned at the head of the poll for the School Board of that city: Whether as wives or sweethearts, sisters, or daughters, their assistance might always be relied on in furtherance of the Masonic Charities.

Bro. J. A. Rucker, President of the Board of Stewards, replied for that body. They had certainly had some trouble; but they had entered on their business with cheerfulness, pursued it with diligence, and terminated it with satisfaction. Their lists bore witness to their diligence; and the cordial drinking of this toast was an evidence that they had discharged their duties to the satisfaction of the company.

The evening was enlivened by the performance of vocal and instrumental music, under the direction of Bro. Lawler, by Madame Lancia, and Misses M. Johnstone, Montague, and Marion Severn, and Bros. Young and Montem Smith, and Mr. Linley. After the toasts had been disposed of, the company repaired to the Freemasons' Hall, where a delightful concert wound up the evening.

Bro. Thomas Spencer, who acted as toast-master at the banquet, discharged his duties in his usual able manner.

Craft Masonry. ENGLISH CONSTITUTION.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—The regular meeting of this Lodge was held at Freemasons' Hall, on Monday, 6th inst. There were present Bros. C. A. Leng, W.M.; Welsh, as S.W.; T. Arnold, J.W.; Wingham, S.D.; E. W. Long, J.D.; Thos. Powell, I.G.; John Dyte, Secretary; P.M.'s Watson, Hartley, Welch, Dicketta, Bley, Robinson, Clements, and Caldwell. The visitors present were Pastonjee Baganjee, P.M. 1189, Bengal; John Savage, P.G.D; Binckes; J. Smith, P.G. Purst; Samuel P. May, G.S.; J. Lewellyn Jones, 715; C. W. Duke, I.P.M., 40; Wm. Ough, P.G.P., 749; Wm. Smith, C.E., P.G.S., P.M. 33; Christopher, E. Baurley, 4; W. Thomson, H. Johnson, J. Denton, P.M., P. Prov. G.P., Yorkshire; G. Christy, John, Boyd, 534; R. H. Temple, Distin, 175; Carter, 382; T. White, 22; S. Piles, &c. Messrs. Rolins, Dunn, and Stokes were initiated. The business included the installation of the W.M., Bro. Arnold, by Bro. Long, W.M., and the appointment of officers was as follows:—Wingham, S.W.; E. W. Long, J.W.; Powell, S.D.; White, I.D.; Doody, I.G.; Lord, C.S.; Welsh, Treasurer; and Dyte, Secretary; W. Watson, P.M., W.S.; and Dicketta, D.C. About sixty brethren sat down to a banquet. The musical arrangements were efficiently conducted, under the management of Bro. Wingham, of the Royal Academy of Music, assisted by Bros. Barnby, Carter, and Theodore Distin. Bro. Wingham's performance on the pianoforte gave the utmost gratification to the brethren present, and was very deservedly appreciated.

TEMPLE LODGE (No. 101).—At the installation meeting of this influential Lodge (which was held at the Ship and Turtle Leadenhall Street, on Tuesday, the 7th inst.), the highly-esteemed Master, the W. Bro. F. J. Cox, was supported by P.M.'s Tanner, I.P.M. and Hon. Sec.; Bond, Treasurer; S. May, Hastelow, D.C.; Perrin (the Father of the Lodge); Farthing; J. H. Wynne; T. Beard, Scott, W. W. Wynne; Bros. Grimble, S.W.; Youle, J.W.; Reynolds, S.D.; Farthing, Jun., I.G., and a numerous assemblage of Brethren. The degree of F.C. was conferred on Bro. Nicholas. Bro. S. Grimble was installed into the chair of K.S. in a most correct and impressive style. He appointed and invested his officers, with appropriate addresses to each, as follows:—Bro. Youle, S.W.; Reynolds, J.W.; Bond P.M. Treasurer; Tanner, P.M., Hon. Sec.; Hastelow, P.M., D.C.; Farthing, jun., S.D.; Clark (P.M. 554) J.D.; Flusk, I.G., and Vesper, P.M., 554, &c., Tyler. The W.M. having closed the Lodge, the brethren adjourned to the banquet room, where the Bros. Painter served one of the recherche banquets for which they are justly celebrated. The usual loyal and Masonic toasts were proposed by the W.M., in a most able manner, particularly in his address, when presenting a handsome P.M.'s jewel to the W. Bro. F. J. Cox, I.P.M., made by Bro. J. J. Caney, of 44, Chesapeake, the Jeweller of the Lodge. The evening was enlivened by some capital songs by Bro. Perrin, P.M., and others. The visitors were Bros. J. T. Moss, W.M., 169; F. J. Barnes, I.P.M., 554; Rev. Bro. D. Shaboe, P.M., 664 and Prov. G. Chaplain Middlesex; Atkin, Dr. Henderson, 420, Scotland; C. H. Driver, S.W., 905; C. Gale, 1056; F. and C. Wilcox, 975; Perrin, jun., 1056; Goodwin, 55; Willing, 177; Harding, 231; and Bristol, P.M., 860.

BRITISH UNION LODGE (No. 114).—The usual monthly meeting of this Lodge was held in the Masonic Hall, Ipswich, on Thursday, the 2nd inst, when the following brethren were present:—Bros. P. Cornuall, W.M.; Rev. E. J. Lockwood, D.P.G.M.; — Long, S.W.; W. Boby, P.M., J.W.; A. J. Barber, I.P.M.; Emra Holmes, P.M.; Dr. Beaumont, R.N.; W. Spalding, P.M., Sec.; Dr. Muir; C. Schulen, P.M.; N. Tracey, P.M.; Rev. R. N. Sanderson, P.M., P. Prov. G. C., &c. The Lodge having been opened in ancient form, the ballot was taken for Bro. R. W. Beaumont, Staff Surgeon of H.M.S. Penelope, who was unanimously elected as a joining member. The W.M. then proceeded to initiate Lieut. Harry C. Fox, of the Royal Engineers, the working tools being presented by the S.W. and the charge delivered by Bro. Schulen, P.M. The Lodge being raised to the second degree, Bros. Warren (of the Royal Engineers) and James M. V. Cotton (of the 21st Inniskilling Regt.), were severally passed to the degree of Fellow Craft. The other

business of the evening having been completed, the brethren retired for refreshment. On the removal of the cloth, the usual toasts, loyal and Masonic, were done ample justice to by the brethren. Bro. Sanderson, in responding for the P. Prov. Grand Officers, took occasion to announce that a meeting would be held at the house of the D. Prov. G.M., shortly, to which some of the most experienced P.M.'s would be invited, to consult as to the meeting of the Prov. Grand Lodge, which is to be held at Ipswich in July next. Bro. Emra Holmes, in assuming, by permission the W.M.'s gavel, proposed the health of the brethren who had been passed to the degree of F.C., coupling with the toast the name of Bro. Warren, to whose brother—the now celebrated Captain Warren—Masonry owed so much as the explorer of buried Jerusalem, which he (Bro. Holmes) remarked must be especially interesting to Mark and Royal Arch Masons, for the Masonic proofs which had come to light in that exploration. Bro. Warren responded, in brief terms, and said that he had been with his brother and seen those evidences of Mark and Royal Arch Masonry to which Bro. Holmes had alluded. In the name of his brother and for himself he begged to thank the brethren for the kind way in which his brother's and his own name had been received. Some of the brethren having contributed to the harmony of the evening, and the Secretary's and Tyler's toasts having been duly given, the brethren separated at a late hour, after a very agreeable meeting.

BRITISH OAK LODGE, (No. 831).—The brethren of this lodge met at the Bank of Friendship Tavern, Bancroft Place, Mile-End the 30th ult. Present: Bros. Ovitta, W.M.; Barnett, S.W.; Spaerer, J.W.; Williams, S.D.; Hackwell, J.D.; Hemming, I.G.; Bro. Harris, P.M.; Heckell, P.M., Sec.; and several other brethren. Bros. Scurr, Potts, Barnes, Jeffry, G. Brown, Walters, the W.M. of the Yarborough Lodge, W.M. of the Capper Lodge, W.M. of the Duke of Edinburgh Lodge, W.M. of the Doric Lodge, and many other P.M.s and W.M.s of various lodges. Mr. Hans Petterson was initiated. Bros. Brown, Nicholson, and Shorey were raised. The initiation was performed by the newly installed W.M. in a most creditable manner with his new staff of officers, and all worked to perfection. The W.M., Bro. Barnett, having been duly installed, appointed his officers as follows: Bros. Spaerer, S.W.; Hackwell, J.W.; Heckell re-elected Sec.; Ovitta, Treas. pro tem.; Hemming, S.D.; Ford, J.D.; Hallett, I.G.; Hoare, Tyler; Heckell, Org. A vote of thanks was proposed and carried to Bros. Scurr and Potts for their able assistance rendered to the lodge. The brethren sat down to a splendid banquet, and all parted in love and harmony.

HEVEY LODGE (No. 1260).—A meeting of flourishing Lodge was held on the evening of the 8th inst., at the Iron School Room, adjoining St. James's Church, Walham Green. Bro. George King, W.M., was in the chair, supported by Bros. P. H. Jones, S.W.; J. Way, J.W.; T. B. Ayshford, Treasurer, George King, jun., P.M. Secretary; A. Czarnecke, I.G.; E. Thomas, W.S.; W. Dawson, Org.; E. T. Speight, Tyler. The following members were present. Bros. E. F. Hyde, J. G. Bell; T. C. Davidson; Mallyon, Burton, Derrick, J. L. McCabe; Dr. T. Godrich, W. Smith, C.E., &c. Bro. T. Farrell, No. 975, was present as a visiting brother. The Lodge having been duly opened and the minutes of the last regular and emergency meetings having been read and confirmed, the ballot was taken for the initiation of J. H. L. I. Portner, which having proved unanimous in his favour, that gentleman was duly initiated, and retired. The Lodge having been opened in the second degree, Bros. Bell and Clyde having proved themselves as Craftsmen, they retired, and on the Lodge being opened in the third degree, they were admitted and raised to the sublime degree. The ceremonies were executed with that accuracy for which this young lodge is celebrated, and the manner in which the W.M., and officers performed their respective duties, was highly creditable to them. The lodge having been lowered down to the E.A. degree, all the brethren were admitted, and this being the evening for the election of Worshipful Master and Treasurer for the ensuing year, the election was proceeded with and Bro. Jones, S.W. was unanimously elected to the chair of K.S., Bro. J. B. Ayshford was re-elected Treasurer, and Bro. C. T. Speight was re-elected Tyler. A P.M.'s jewel was unanimously voted to Bro. King, I.P.M. in recognition of the able manner in which he had discharged the duties of his office. After several propositions of candidates for initiation and for

joining members, had been received the lodge was closed accordingly to ancient custom, and the brethren adjourned to the banquet, and the meeting separated at a timely hour. The happiness of the brethren was promoted by some excellent singing on the part of Bro. Dawson and other obliging brethren.

ROYAL STANDARD LODGE (No. 1298).—The regular meeting of this lodge was held at the Marquess Tavern, Canonbury, on Tuesday, the 7th inst., at 6 p.m. Present Bros. Lieut-Col. W. Wigginton, P.M. 902, P. Prov. G.D.C. Worcester, W.M.; R. Lee, P.M. 193, S.W.; H. Ballantyne, P.M. 754, J.W.; R. Shackell, W.M. 30, P. Prov. G.P. Hants, Hon. Sec.; J. F. Wilson, S.D.; W. J. Woodman, J.D.; W. J. Jameson, I.G.; G. Motion, P.M. 453, Steward; C. Woodman, H. Dudden, F. M. Sweetland, E. G. Modridge, A. Dupont, G. W. Rutterford, Capt. J. P. Cheyne, H. W. Cattlin, E. Whillier, W. E. Collins, E. F. Willoughby, J. W. Wright, F. B. H. Rafter, S. Sansom, and E. Whillier. The Visitors present were Bros. S. E. Moss, P.M. Tranquility, and Themans. The lodge was opened in due form, and Bro. S. Sansom, was raised to the third degree, Bro. E. Whillier was passed to the second degree, and Bro. S. T. Cleaver was initiated. Bro. Lee, P.M. 193, was elected W.M. for the ensuing year; W. Wigginton, P.M. 902, P. Prov. G.D.C. Worcester, Treas.; Hilchrist, P.M. Tyler. It was resolved unanimously that in consideration of the valuable services rendered by Bro. Wigginton, as the first Worshipful Master, a Past Master's jewel together with the freedom of the lodge, be presented to him on the next lodge night. That in consideration of the valuable services rendered by Bro. Shackell, the Hon. Sec., in the formation of the lodge, as well as that of the Lodge of Instruction, in connection therewith, the best thanks of the same be given to him together with the freedom of the lodge, and that it be engrossed on vellum and presented to him on the next lodge night.

CONSECRATION OF THE STOCKWELL LODGE (No. 1,339.)

This lodge was consecrated on Thursday evening the 2nd inst., at Bro. Timewell's, the Duke of Edinburgh, Sheepherd's-lane, Brixton. The ceremony was admirably performed, and assisted by some well-executed music on the harmonium. Bro. W. Worrell, the Organist of Beckenham Church, Bro. Charles Hamerton, the first W. of 1339 was installed by Bro. H. E. Francis. After which the following office bearers were appointed by the W.M.:—Bros. W. Worrell, S.W.; J. C. Pain, J.W.; H. E. Francis, P.M., Sec.; Brighen, S.D.; I. M. Klenck, J.D.; D. Stoltz, I.G.; and Grant, Tyler. Messrs. I. G. Lambert, G. Chapman, H. Lee, and J. A. Williams were proposed for initiation at next meeting. Votes of thanks were accorded to Bros. H. E. Francis, for installing the W.M. Bros. James Stevens and H. Thompson, as P.M.'s of sister neighbouring lodges, congratulated the members on the establishment of the Stockwell Lodge. The W.M. then closed down, and the brethren partook of a banquet, supplied by Bro. Timewell, and did not separate till late. The following brethren were present:—Bros. T. A. Taylor, 1,158; J. W. Child, 72; H. Thompeon, P.M. 177, and 1,158; George Shuck, 857; James Dawn, 72; James Wyld, 511; John Thomas, P.M. 507; H. Mills, 547; A. Timewell, T. H. Barnes, P.M. 933; W. Hambly, W.M. 857; James Stevens, W.M. 1,216; J. B. Woolpert, P.M. 720; H. Massey, P.M. 619; and D. Stoltz. During the ceremony of installation the brethren had an opportunity of hearing Bro. Stevens' song, "What better theme than Masonry," as arranged for a march by Bro. Worrell, and the effect was very good.

INSTRUCTION.

CHARTERHOUSE CLUB.—On Friday, the 3rd inst., this useful and flourishing Masonic School (held at Bro. Simpson's, Hat and Feathers Tavern, corner of Wilderness Row, Goswell Road, every Friday at 3), the first and third ceremonies were ably worked by Bro. D. Forbes, S.W., of 813, supported by Bro. Mather, the respected Preceptor of the club, their esteemed and able Organist, Bro. Bilby (P.M., and Organist of the Lodge of Finsbury), on the effective harmonium of the club, and about twenty-five out of its eighty members will commend this club to the notice of all our junior brethren who seek to make themselves proficient for office in their respective lodges.

PRINCE REGENT CLUB OF INSTRUCTION.—A preliminary meeting of brethren assembled at Bro. Windsor's the Prince Regent Tavern, Egst Road, City Road, was held on Monday, the 30th ult., when it was resolved unanimously that the fourteen brethren present should form a club of Instruction to be denominated "The Prince Regent Club of Instruction," to be held every Monday at 8 and close at 10, at the above house, with Bro. W. Hames, J.W. of 907, as Preceptor, Bro. Winder, Treas., and Bro. Vesper, P.M. of 554, as Secretary, and that the first meeting for instruction be held on Monday the 6th inst., this club doubtless will be a boon to the numerous brethren residing in Hovton and its vicinity, as well as to many other Masons. On Monday last twenty-one brethren were present, when Bro. Dottridge worked in first-rate style the first, and Bro. Hames the third ceremony, nineteen members joined, and Bros. Stein and Vesper were elected honorary members.

PROVINCIAL.

DEVONSHIRE.

TORRES.—*Pleiades Lodge* (No. 710).—The monthly meeting of this lodge was held at the Masonic Rooms, on Thursday, Feb. 2, at 6.30 p.m. Among those present were Bros. W. Cumming, W.M.; Dr. Hopkins acting as I.P.M.; Niner, S.W.; J. Heath, acting as J.W.; De Schmid, S.D.; Watson, P.M. Sec.; Dyer as I.G. The lodge having been opened, the minutes of the previous meeting were read and confirmed. Bro. Goodridge was examined as to his proficiency, entrusted, and dismissed for preparation. The lodge was opened in the second degree, Bro. Goodridge was re-admitted and duly passed to the degree of Fellow-Craft by the W.M., Bro. Niner, S.W., explaining the working tools, and Bro. Dr. Hopkins giving the lecture on the Tracing Board. The lodge was closed in the second degree. The ballot for a candidate previously proposed was deferred, and the name of another candidate was given and recorded for discussion at the next meeting. Some private business, not of general interest, was transacted, and the lodge was closed at 8 o'clock.

PLYMOUTH.—*Lodge Harmony*. (No. 156).—On the 6th inst the members of this lodge held their annual festival, in commemoration of St. John the Evangelist. They first met at the, Huyshs Masonic Temple, where, under the presidency of the W.M., Bro. Henry Dubosc, they confirmed the minutes of regular and emergency lodges, after which they adjourned to the Globe Hotel, where they partook of a most excellent dinner, provided by Bro. Isaac Watts, who is one of the Past Masters of the lodge. The dinner was served with the promptitude and in the satisfactory manner which always distinguish the dinners at the Globe hostelry. The following comprises a list of the company:—Bros. Henry Dubosc, W.M.; H. F. Hearle, S.W.; W. T. Pilditch, J.W.; R. R. Ellis, P.M.; L. P. Metham, D. Prov. G.M.; I. Latimer, P. Prov. G.S.; R. R. Rodd, P.M. 105, P. Prov. G.R.; S. Jew, P.M. 105, P. Prov. G.T.; T. B. Harvey, P.M., P. Prov. G.D.C.; J. B. Gover, P.M. 70, P. Prov. G.A.D.C.; W. R. Mitchell, P.M., P. Prov. G.A.D.C.; I. Watts, P.M., P. Prov. G.T.; Triplett, P.M.; S. Clarke, P.M.; Yeo, P.M.; Kessell, P.M.; V. Bird, P.M. 944; Rider, P.M. 1,136; Andrews, W.M. 70; J. Ellis, W.M. 1,212; Bignell, W.M. 105; Cornish, W.M. 223; E. Aitken Davis, W.M. 1,099; Cox, P.M. 105; Manning, Treas.; Fewins, Down, Staddon, Carwithen, P. Chapell, Bennett, (105), Hodge, Hawke, Hoar, W. Holten, S. B. Harvey, (1,255), Lewis, D. Box, S. Hyne, Hall, Keen, Chabrol, (105), Avery, Thorning, Peake, Lawrence, Smith, (Tyler), Martin, Puce, J. Butler, Smythe, Duggua, Baulch, Lander, Rosamond, Atkinson, Phillips, Dyer, Macey, W. H. Herbert, (Richmond Lodge, No. 68, Maine, United States), Hayes, (944), Murphy, Clutterbuck, Gould, Price, (St. John's, Waterford, Ireland), Thomas, (Sincerity). After the removal of the cloth, the W.M. proceeded to give the usual loyal and Masonic toasts, which were drunk with enthusiasm.—Bro. Mitchell next proposed the health of the Prov. G.M. of Devon, the Rev. John Huyshs, and the D. Prov. G.M., Bro. Metham, both of whom he very warmly eulogised, remarking that the Prov. G.M. carried in his countenance an index to a most warm and benevolent heart.—Bro. Metham, D. Prov.

G.M., in acknowledging the compliment, said that Bro. Mitchell's estimate of the character and kind-heartedness of the Prov. G.M. was most true. He was staying with him a short time since, and then Mrs. Huyshs said that they had now been married for fifty years, and during the whole of that time she had never once seen him out of temper. "When I came home and told this to my wife," said Bro. Metham, "She expressed a hope that Freemasonry would have a similar effect upon others." The R.W. brother concluded by proposing the health of the W.M., Bro. Henry Dubosc, which was received with the heartiest applause. The W.M. received thanks, and expressed his great gratification at meeting them on this festive occasion. Bro. I. Latimer, P. Prov. G.S., then proposed the health of the Past Masters of Lodge Harmony, and remarked that there could be no better evidence of the valuable aid that they had afforded to the lodge than the presence of the large and influential gathering that was then assembled. Bro. Ellis, I.P.M., returned thanks, and spoke of the prosperity of the lodge, which was in a most satisfactory financial position, for they had not only money enough to meet all their wants, which they dealt with in a liberal spirit, but they had a good balance to be devoted, after due consideration, to charitable purposes. In reply to the toast of the Treasurer and Secretary, Bro. Mitchell stated that he should be glad to throw open the books and accounts of the lodge to any of the members, for he held it to be their right to know all that they wished to know about the affairs of the lodge and the management of those funds which were indeed their own. The health of the other officers of the lodge was duly proposed and responded to. "The toast of 'Our Visiting Brethren'" called up Bro. Herbert of Richmond Lodge, Maine, United States, who expressed the gratification that he felt in having been present at this festival, and said he should be very glad if opportunity ever served to give a most cordial welcome to any of the brethren in his own little republic. Bro. Chabrol also responded to the toast, remarking that he did not in any lodge feel himself to be a visiting brother, for there was a brotherhood in Freemasonry that made him feel at home wherever there was a lodge. He enlarged upon the philosophy of Masonry, and said that there was a principle in it more favourable to humanity than existed in any other organization whatever. Other speeches were made, accompanied by cheerful interjections of Masonic airs, and a most pleasant, rational, and sensible evening was brought to a termination by the Worshipful Master closing the lodge, and the company separating at a quarter-past nine.

LANCASHIRE (EAST).

OLDHAM.—*Lodge of Friendship* (No. 277).—The annual Festival of St. John the Evangelist was celebrated by this Lodge in the Masonic Hall, Angel Hotel, on Friday evening, the 3rd inst., under the presidency of the W.M., Bro. William Bagshaw, who was supported on the right by Bro. Tweedale, P.M., and P. Prov. G. Reg.; and on the left by Bro. Croxton, P. Prov. G.S.D.; Bros. P. B. Ponsonby, Greaves, Cranswick, of the Robert Burns, 999; H. B. Bagshaw, Moira Lodge, and others were present upon the occasion. After banquet, the usual loyal toasts were given from the chair, when the W.M. called upon Bro. Ponsonby, P.M., to propose "The Army, Navy, and Volunteers." Bro. Ponsonby, in proposing the toast, said that the Army and the Navy had always in times gone by efficiently discharged their duties to their country, and although the volunteers were, happily, as yet an untried force, he did not doubt that, being made of the same metal as the army and navy, being patriots, they, too, would efficiently discharge their duties, if called upon in case of danger; that they would prove equal to the occasion, and successfully defend our hearths and homes. Bro. Ponsonby said it was a somewhat remarkable fact that the best and most efficient officers of the Volunteer Corps in Oldham were also leading members of the Masonic Body. The I.P.M. of No. 277, Bro. J. G. Blackburne, stood at the head of the Volunteer movement here Lieutenant-Colonel. Bro. Tweedale, P.M., was captain of a company, but he would connect the name of Bro. Greaves, P.M., with the toast, as he believed Bro. Greaves had recently received his commission as ensign—a commission which he had gained, not by purchase, but by hard work, diligence, and self-sacrifice, and he heartily congratulated him on the honourable distinction to which he had attained. The toast was duly honoured by the brethren, and in response, Bro.

Greaves, P.M., said he was greatly obliged to Bro. Ponsonby for the terms in which he had proposed the toast, and especially for the complimentary manner in which he had spoken of him in connection with the volunteer force. He had always striven to do his duty since he had joined the corps, now twelve years ago, and he had recently been rewarded by his promotion. He believed that whatever was worth doing at all was worth doing well, and that this remark applied not only to military but equally to Masonic matters. He had no doubt that should the necessity arise, the Volunteer forces of this country would be able to make their coffin good. He thanked the brethren on behalf of the Volunteers. Bro. Hodgkinson, J.W., made a suitable acknowledgment on behalf of the army. Bro. Braddock, S.W., proposed "The Health of the Earl de Grey and Ripon, M.W.G.M., and expressed the pleasure he had experienced from being present on the occasion when the Earl presided in Grand Lodge. His efficient manner and amiable bearing on that occasion convinced him that the Earl, as G.M., was the right man in the right place, and that the duties of Freemasonry occupied a foremost rank in his social engagements. Bro. Greaves, P.M., gave "The Health of Earl Carnarvon, R.W.D.G.M., and alluded in terms of praise to the manner in which that nobleman performed the duty of installing the present P.G.M., in November last. The advice which on that occasion was given to the newly-installed Prov. G.M., and to the members of the Craft present, convinced him that the G.M. could not have a more suitable Deputy than Lord Carnarvon, whilst the manner in which he spoke of Freemasonry in Lancashire commended him to the esteem of every brother in the province. Bro. Tweedale, P.M., P. Prov. G.R., proposed the next toast, "Bro. Nicholas Le Gendre Starkie, Prov. G.M. E.L." Before addressing himself to the subject of his toast, Bro. Tweedale paid an eloquent and feeling tribute of respect to the memory of the late Prov. G.M., Bro. Stephen Blair, whom, he remarked, since the celebration of the last Annual Festival had been removed by the hand of Death from his sphere of usefulness below, and transferred to the Grand Lodge above. With his successor, Bro. Starkie, he had only recently become acquainted, but that acquaintance led him to believe that he would prove worthy of the distinguished, honourable, and responsible position to which the Grand Master of England had called him. The toast was duly honoured, after which the W.M. called upon Bro. Cranswick, I.P.M., of Robert Burns Lodge, to propose the health of Bro. W. Romaine Callendar, jun., D. Prov. G.M.E.L., and the other provincial officers, Past and Present. Bro. Cranswick said it required no recommendation from him to ensure for the toast of D. Prov. G.M. E.L. a hearty reception. The name of W. Romaine Callendar, jun., was familiar to every Mason in the province of East Lancashire, and wherever known it was esteemed. With regard to the Provincial Officers, there were two Past Provincial Grand Officers present, and he had very great pleasure in proposing the toast, coupling with it the name of Bro. Croxton, P. Prov. G.S.D. The toast was most enthusiastically received, Bro. Croxton, in responding on behalf of the D. Prov. G.M., alluded to the enthusiastic reception given to Bro. Callendar on the occasion of his being re-installed in November last in his chair by the Earl Carnarvon. He believed the D. Prov. G.M. to be in every way worthy the position he held, and the reception to which he alluded showed the highest appreciation on the part of brethren over whom he had presided for the past two years of his services. With regard to the P. Prov. Officers, Bro. Tweedale and himself, he might say the laurels they wore they had worked for, and they would continue to work for Freemasonry. They had achieved success once and they would do it again. Bro. Croxton next gave "The Health of the W.M. of Friendship Lodge," Bro. William Bagshaw. He said the duty he had recently been called upon to perform, that of installing Bro. Bagshaw, in the chair he now occupied, was one of the most gratifying he had ever performed in connection with Freemasonry. He had long been acquainted with the W.M., personally and Masonically. Personally, their acquaintance had been one of uninterrupted friendship and good feeling. Masonically, he had had the pleasure of receiving the assistance of Bro. Bagshaw as Junior and Senior Warden during the two years he had the honour to occupy the chair of Friendship Lodge, and he could say, with perfect truth, that a more industrious and persevering officer it had never been his lot to meet and act with. He did not doubt but that the same energy which had characterised him as an officer of the Lodge would continue to be manifested by him now he had attained the position of W.M. Alluding to

the new Freemasons' Hall erected in Oldham, and to the probability of its being opened ere long, Bro. Croxton said he did not doubt the W.M. had a year of hard work before him, but he trusted that when the Lodge had moved into that building, the conveniences of which would greatly facilitate their labours, they should be able to take a position in the district which present arrangements precluded, and he had no doubt, under the auspices of the present W.M., that result would be attained. The toast was drunk with Masonic honours. The W.M., Bro. William Bagshaw, responded. He thanked Bro. Croxton for the eloquent and flattering terms in which he had proposed his health, and the brethren present for the truly Masonic manner in which they had received the toast. The confidence in him which the brethren of Friendship Lodge had recently shown by electing him to the position he had now the honour to occupy—the uniform kindness which he had received from the brethren since his initiation into Freemasonry culminating in the hearty reception they had just given to the toast of his health were felt by him to be incentives to greater exertion and increased assiduity in the discharge of his Masonic duties. He accepted the position of W.M., prepared for hard work, and on reliance upon the assistance and co-operation of the P.M.'s and brethren who had consented to take office with him, and he trusted the expectations of the lodge would not be disappointed, but that he should be enabled to hand over to his successor—pure and unsullied that reputation of the Lodge of Friendship, for beauty of Ritual and exactness of working, which had been bequeathed to him by his predecessors in the chair of King Solomon. With regard to the removal to the New Hall in Union Street, alluded to by Bro. Croxton he could not close his eyes to the fact, that some dissatisfaction existed amongst the brethren and especially shareholders, as to the manner in which that work had been carried out, but he trusted the building was now in a likely state for completion, and that they would soon be able to hold their meetings there. He hoped and believed the brethren of Friendship Lodge would support him, and that the W.M. of the Sister Lodge of Tudor, whom he was happy to see present, and the brethren of that lodge would co-operate with Friendship in endeavouring to give to Freemasonry in general and to that of Oldham in particular, the prestige which he believed would be gained by the removal to the new hall. Bro. Hodgkinson, J.W. proposed in suitable terms the health of Visiting Brethren. Bros. Cranswick and Bidder responded in very appropriate speeches. Bro. J. Brierley, W.M. of the sister Lodge of Tudor, expressed the pleasure he felt in being present, and his willingness on all occasions to co-operate in any movement which had for its object the advancement of the interests of Freemasonry. Bro. E. Whittaker proposed the health of Bro. John G. Blackburn, I.P.M., who in the unavoidable absence of the I.P.M., were responded to by Bro. Ponsonby. Then followed the toasts of "The Wardens and other officers of the lodge," proposed by Bro. Prestwick and responded to by the Senior Warden, and the Tyler's toast, and the proceedings were brought to a termination. During the evening the happiness of the brethren was enhanced by the singing of Glee, Solos, &c., under the able conduct of Bro. Clifton, Organist to the lodge, to whose efforts and those of Bros. J. Lees, Pianist, and Pass, Organist of the Lodge of Tudor, the brethren are indebted for one of the most pleasurable evenings ever spent on a similar occasion by the brethren of Friendship Lodge 277.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—The brethren of this lodge assembled for the first time since the annual festival, at the Freemasons' Hall, on Wednesday, the 1st inst., the W.M., Bro. C. Stretton, P. Prov. G. Reg., being in the chair. There were also present Bros. Kelly, P.M. and Prov. G.M.; Clarke, P.M.; Weare, P.M. and Treas.; Crow, S.W.; Palmer, S.D.; Smith, J.D.; Halford, I.G.; Bembridge, Tyler, and others. Visitors: Bros. Bird, W.M.; Treadwell, S.W., and Veasey, of the Lodge of Rectitude, No. 502, Rugby; Buzzard, W.M.; Toller, I.P.M.; Smith, P.M.; Sculthorpe, S.W., and Partridge, S.D., of No. 523, Leicester. The preliminary business being concluded, the lodge was opened in the second degree, and Bros. Pye and Beeton were examined as to their proficiency therein, and the result being satisfactory they were raised to the degree of M.M., the ceremony, at the request of the W.M., was very impressively performed by Bro. Toller, Prov. G. Sec., the effect being greatly enhanced by the performance of the musical chants by Bro. Charles Johnson, P.M., and P. Prov. G.O., on the

organ. A passing, which was due, was postponed until the next meeting. The lodge was lowered to the first degree, when the Prov. G.M., Bro. Kelly, read a letter from Bro. W. J. Hughan, thinking the brethren for the handsome manner in which his former donations of books to the library of the Masonic Hall had been acknowledged, and now presenting, through Bro. Kelly, a further donation of Masonic publications, Bro. Hughan writing:—"You are heartily welcome to these for the library, and kindly say that if the members will only make the library worthy of the Province, I will not forget the shelves, they may be certain." Bro. Kelly, after eulogising Bro. Hughan for his handsome presents to the library, and especially for the valuable aid he had rendered at the two last elections to their local candidate for the Boys' School, Bro. Alfred Nutt, son of the late Bro. John Nutt, of this lodge, proposed that, as a slight mark of esteem and gratitude, Bro. Hughan (in addition to a vote of thanks) be elected an honorary member of the lodge. This was seconded by the W.M., and heartily concurred in by the brethren. On the proposition of the Prov. G.M., seconded by the W.M., a vote of condolence was passed on the recent decease of Bro. Robert Crawford, a P.M. of the Lodge, and a Past Senior Grand Warden of the Province, who was for upwards of a quarter of a century an active member of the lodge, and during a considerable portion of that time the Treasurer of the lodge. A Committee, consisting of the Prov. G.M., the W.M., Wardens, and Secretary, were appointed to revise the bye-laws, preparatory to a new edition being printed, and two gentlemen having been proposed for initiation, and some further business of a routine character having been transacted, the lodge was closed, and the brethren adjourned to refreshment.

MARKET-HARBOROUGH.—*St. Peter's Lodge* (No. 1830).—A monthly meeting of this lodge was held at the Assembly Room, Three Swans Hotel, on Friday, the 3rd inst. The following brethren were present, viz.:—Bros. W. Kelly (R.W. Prov. G.M.), W.M.; Rev. J. P. Halford, M.A., J.W.; Waite, P.M. Treas.; Marris, P.M. Sec.; Douglass, J.D.; Macaulay, M.E.C.S., I.G.; Harrison, Martin, Freestone, Heygate, M.E.C.S., Shovelbottom, Whitehead, Dixon, Platford, and Bembridge and Clarke Tylers. Visitors: Bros. Buzzard, W.M. 523 (who in the unavoidable absence of Bro. Sir H. St. John Halford, Bart., officiated as S.W.), and Charles Johnson, No. 523, P.M., and P. Prov. G.O., who presided at the harmonium. On the conclusion of the preliminary business, Bros. Dixon and Platford, after being duly examined, were raised to the third degree, and Messrs. Joseph and Healey and James Gibbs, who were unanimously elected, were initiated into our mysteries. Two passings and a raising stood over, the candidates not being able to attend. After the transaction of some further business the lodge was closed, and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge*, (No. 471).—A meeting of this Lodge was held at the Masonic Hall, Dock-st, on Friday, 3rd inst. The W.M., Bro. Gratte, in the chair, and there was a very good attendance. The minutes of the last meeting having been read and confirmed the ballot took place, when two new candidates were admitted. The Lodge was then opened in the second degree, and Bro. Hall was passed as a Fellow Craft. The Lodge was then opened in the third degree, and Bro. Judd was raised to the sublime degree of a M.M. The Lodge was then closed down to the first degree, when a committee was appointed to revise, alter, and amend the bye-laws. A scheme is also to be set on foot to apply a certain part of the funds for educational and charitable purposes, of which we will give an outline in our next. The W.M. then read a letter he had received from the Grand Secretary, informing him that the M.W. the G.M. had been pleased to appoint Bro. Colonel Lyne as R.W. P.G.M. for Monmouthshire. Also a letter from Colonel Lyne, announcing his appointment, and that he had appointed Bro. George Homfray as his Deputy, and Bro. Williams, of 16, Dock Street, as his Secretary, whereupon it was proposed by the Secretary, seconded by the W.M., and carried unanimously, "That an address of congratulation (then read) be presented to the R.W. the P.G.M., on his appointment; also another address to the D.P.G.M. on his appointment. The Brethren also agreed to an address of condolence to the S.W. Bro. Fothergill, on the bereavement he has recently sustained by the death of his wife. The usual subscriptions to the Masonic and local charities were then ordered to be paid, and five new candidates were proposed

for admission at the next meeting. The W.M. then notified to the Mark Master Masons present that a Mark Lodge would be held at Cardiff next Monday, and the Mark Masters agreed to go and pay their Cardiff friends a visit. Several brethren of distinction from the barracks honoured the Silurian Lodge this evening with a visit, and amongst the visitors present we noticed Bro. L. A. Homfray, Mayor, who is an active member of the Isca Lodge. The Lodge was closed in harmony at 10 p.m.

ABERGAVENNY.—*Philanthropic Lodge* (No. 818).—Our numerous readers will regret to hear that the W.M. of this Lodge, Bro. Wm. Williams, junior, has met with a severe accident caused by being thrown out of his gig. We, however, are glad to report that he is progressing favourably.

NORFOLK.

LYNN.—*Philanthropic Lodge*, (No. 107).—On Saturday, 4th inst., Bro. H.R.H., the Prince of Wales, Past Grand Master, who is a member of this lodge, was present. He was attended by the Bro. Rev. W. Lake Onslow, the Prince's private chaplain, and chaplain to the lodge, and Bro. Francis Knollys, of the Westminster and Keystone Lodge, No. 10. The brethren of the lodge, to the number of about 25, assembled in the lodge room, at the Globe hotel. A private room adjacent to the lodge was placed at the service of H.R.H., and having been clothed in his Masonic regalia, he passed up the lodge room between the brethren, who gave the "grand and royal" on his arrival. Having taken his seat on the right of the principal chair, H.R.H. commanded Bro. J. T. Banks, the officiating Worshipful Master, to open the lodge. The usual ceremonies were then proceeded with, and Bro. Fras. Knollys was advanced to the degree of a Fellow Craft Freemason. The tracing-board in the second degree being explained by Bro. G. S. Woodwait, S.W. and W.M. elect. At the conclusion of the business of the evening, the Prince addressed the assembled brethren in a very feeling and impressive manner upon the principles and benefits of Freemasonry, expressing his earnest desire for their wide extension both within and without the craft—adding with much emphasis: "And then we shall have peace." His Royal Highness also spoke in terms of gratification of the reception he had met with and the manner in which the duties of the lodge had been performed. The lodge was then closed. Before returning to Sandringham, the Prince honoured with a visit Bro. T. M. Kendall, (a Past Master of the lodge, and surgeon to their Royal Highnesses the Prince and Princess of Wales,) at his residence, in St. James's Street.

WILTSHIRE.

DEVIZES.—*Lodge of Fidelity*, (No. 663).—The installation meeting of this lodge took place at the lodge room, at the Town Hall, on Tuesday the 24th ult. The ceremony, it had been arranged should be performed by the R.W. Deputy Prov Grand Master, Bro. Wittey, but he was unfortunately prevented by illness; he had, however, an excellent representative in Bro. R. de M. Lawson, of 632, Trowbridge, P. Prov. J.G.W., Wilts, who, having taken the W.M.'s place, received the W.M. elect, Bro. T. G. O'Reilly, (who was presented by Bros. Nott and Holloway, P.M.'s,) and in a most impressive manner installed him into the chair of K.S. The newly installed W.M. afterwards invested his officers as follows:—Bros. F. V. Holloway, I.P.M.; M. McHugh, P.M., as S.W.; J. J. Jeffries, J.W.; Rev. T. F. T. Ravenshaw, Past G. Chap., of England, as Chap.; J. Burt, P.M., Treas.; William Knott, P.M., Sec.; J. H. Chandler, S.D.; H. I. Ward, J.D.; T. B. Fox, I.G.; Raymond, D.C., and T. J. Mullings, Steward. The brethren afterwards adjourned to the Crown Hotel, where an excellent banquet had been provided by Bro. Raymond, comprising an abundant supply of venison and game from Bro. S. Watson Taylor, of Erelstoke Park. A very pleasant evening was spent under the presidency of the newly installed W.M. The brethren of 663 were gratified by the presence, at the lodge and subsequent banquet, of visitors from 144, 316, 325, 355, 632, and 751.

SCOTLAND.

GRAND LODGE OF SCOTLAND.—The quarterly communication of the Grand Lodge of Scotland was held on the 6th inst., in the Freemasons' Hall, at 6 p.m. The Earl of Rosalyn, Most

Worshipful Grand Master, occupied the throne, and was supported by Bros. H. Inglis of Torsouce, S.G.M.; William Mann, S.G.W.; Colonel Campbell of Blytheswood, J.G.W.; Rev. F. Rowbotham, M.A., Act. G.Chap.; Alex. J. Stewart, G. Sec.; John Laurie, G.C.; William Officer, J.G.D.; Alex. Hay, G.J.; Major Ramsay, G. Dir. of Cers.; C. W. M. Muller, G. Dir. of Music; Major Hope of Luffness; Captain Colt of Gartsherrie, and others. The Grand Lodge having been opened in ample form by the Grand Master, the business of the meeting was proceeded with. Upon the list of Proxy Commissions being read over, Bro. Baird, R.W.M., No. 3 bis, objected to their being sustained on the ground, as he supposed, of their not having been granted in accordance with the New Stamp Act. Bros. Inglis, Sub. G.M., and Mann, S.G.W., replied that as these Masonic Commissions were not granted by "letters of Attorney," therefore Grand Lodge had nothing to do with Bro. Baird's objections, and especially at this stage of their proceedings. Bro. Colonel Campbell, J.G.W., observed that if Bro. Baird wished to carry forward his ideas in Grand Lodge he should go about it in a proper manner by tabling a motion which would come up *pro forma* in due time, but as to interrupting the proceedings of Grand Lodge in the way he was doing, that was altogether unconstitutional. Bro. Baird, however, persisting in his opposition in rather an obstreperous manner was ordered by the M.W.G.M. to resume his seat. The motion, that the Proxies be sustained as usual, was then put to the meeting and carried. The report upon the Memorial of the Lodge of Glasgow, St. John, No. 3 bis, as to carrying the working Tools at Masonic Processions was afterwards brought up and read; this report met with great opposition from the R.W.M. of No. 3 bis, who made several statements which were repudiated by Office-bearers and members of Grand Lodge present; he also alluded to the circumstance of members of St. John's Lodge having carried the Working Tools at several Masonic Processions in the Glasgow Province, previous to said St. John's Lodge joining the Grand Lodge in 1850. Bro. Robertson, G.B.B., however, replied that if the Provincial Grand of Glasgow really allowed the St. John's Lodge to act as stated, the said Provincial Grand Lodge was thereby breaking Grand Lodge laws. Bro. Buchan, G.S., observed that it was in great measure owing to the St. John's Lodge having managed to impose their pretended Malcolm Charter upon many of the Glasgow brethren which had enabled it to act as it had done; but seeing said document had been proved by the best Masonic and historical authority in the country to be only a modern forgery, it followed therefore that the pretensions of St. John's Lodge as put forward in that Memorial were without foundation, and fell at once to the ground. The motion that the Report of Committee—minus some suggestions added for future processions throughout Scotland—be sustained, was thereafter carried. Another motion on the subject of Masonic processions was delayed till next quarterly communication, as the Glasgow brethren had to leave in order to catch the 9 p.m. train. On the recommendation of Grand Committee, the Earl of Dalhousie, Bros. Andrew Kerr, and William Hay were nominated delegates to represent Grand Lodge at a conference to be held in London on an early day to discuss the question of the Mark Master's Degree. A memorial for the recognition of the new Grand Lodge of Quebec was refused. Fraternal relations with the Grand Lodge of Nova Scotia were established by the appointment of Bro. George Fraser as representative of the Grand Lodge of Scotland at the Grand Lodge of Nova Scotia, and the nomination of Bro. William Hay as the representative of the Grand Lodge in Scotland. Charters were ordered to be expedited for new lodges—"Burns St. Mary," Hulford, Ayrshire; "Rising Sun," Bombay; and "Hopetoun," Leadhills. On the motion of the Substitute Grand Master, Major Hope, of Luffness, was appointed Provincial Grand Master for East-Lothian, in room of the late Earl of Haddington. A letter was read from the Honorary Secretary of the Scott Centenary Committee, asking the co-operation of the Grand Lodge at the festival in August next. After the appointment of Grand Committee for 1871-2, and the tabling of several motions to be discussed at next quarterly communication, Grand Lodge was closed in the usual form.

MARK MASONRY.

METROPOLITAN.

THISTLE LODGE (No. 8).—The regular meeting of this Lodge was held at the Freemasons' Tavern, on Friday, 3rd inst., present Bros. John W. Dawson, W.M.; George King, jun. S.W.; John Kirk, J.W.; J. W. Figg, P.M. and Treasurer and, P.G.S.B.; C. A. Cottebrune, P.M. and Secretary, and P.G.S.B.; Morton Edwards, Recorder of Marks; John Batston, M.O.; Thomas S. Mortlock, S.O.; E. A. Baber, J.O.; George Hackford, S.D.; F. Marshall, J.D.; T. A. Taffo, I.G. Bros. John Webb, No. 11; Bro. Geo. B. Yapp, No. 21; Charles Darby, No. 172, were ballotted for and duly advanced to the degree of Mark Masters, all the officers working in a perfect manner. About 30 brethren sat down to the banquet, the usual loyal and Masonic toasts being given, viz., "The Queen," "The G. Master, the Rev. G. R. Portal," "The Deputy Grand Master, Earl Percy, coupled with Bro. J. W. Figg, P.M.; and P.G. S.B.; C. A. Cottebrune, P.G.S.B.; Joshua Nunn, P.G.S.D.; and Bro. Robert Watts, P.G.S.B. Bro. Joshua Nunn returned thanks on behalf of the P.G. Officers. The health of the W.M., Bro. J. W. Dawson was proposed by Bro. Figg, in the absence of the immediate P.M., Bro. Henry George Lake. The W.M. returned thanks. The newly-advanced Bros., Webb, Yapp, and Darby, returned thanks, all expressing their great delight with the ceremony. The P.M.'s toast followed. Bro. Mann, P.G. Recorder of Marks, returned thanks. To "The Treasurer and Secretary," Bro. Figg and Bro. Cottebrune returned thanks, "The Officers" was responded to by Bros. George King, Jun. S.W. and John Kirk, J.W. The harmony of the evening was enhanced by the excellent musical talents of Bros. Mortlock, Henley, Sindley, Batston, and Kirk. The Tyler's toast concluded an evening most harmoniously spent.

SAMSON AND LION MARK LODGE, (No. 86).—This lodge met on Wednesday 1st. at Freemason's Tavern, Bro. A. D. Loewenstark, Prov. G.I.G., W.M., occupying the chair. There was a large attendance of brethren on the occasion, it having been announced that the Grand Master of the Degree, the Rev. G. R. Portal, and the Dep. Grand Master, Earl Percy, and many other distinguished Mark Masters would be present. The Grand Master and Dep. Grand Master did attend, and there were also present the following Grand Officers:—Bro. James Stevens, J.G.O.; S. Rosenthal, G.D.C.; S. M. Lazarus, G. Org.; Major H. Duncan, Dist. G.M., British Burma; T. Meggy, Dist. G.M.; and H. Massey, G. Steward. Letters of apology, for inability to attend were received from numerous Grand Officers and others. Amongst the other brethren who were present we observed Bros. Israel Abrahams, S.W.; S. Pollitzer, J.W.; Wolf Littaur, M.O.; M. A. Loewenstark, P.G. Stew., Sec.; M. Emmanuel, S.D.; E. Hart, Org.; Joel Emmanuel, I.G.; A. Oberdoerffer, E. H. G. Dalton, J. F. Timms, George Moore, E. Stanton Jones, R. Boncey, P.M.; George Neal, 118; E. P. Albert, and Morton Edwards. The candidates for advancement did not present themselves and Bro. T. Meggy then took the chair, and installed Bro. Israel Abrahams, who was presented to him by Bro. A. D. Loewenstark, for the purpose, in the chair of A. The Officers appointed by the W.M., were Bros. S. Pollitzer, S.W.; Wolf Littaur, J.W.; A. D. Loewenstark, P.M., Treas.; M. A. Loewenstark, P.M., Sec.; S. Rosenthal, M.O.; S. Funkenstein, S.O.; Michael Emmanuel, J.O.; Joel Emmanuel, S.D.; E. Stanton Jones, J.D.; E. Hart, Org.; and W. Y. Laing. When the charges had been delivered by Bro. Meggy, the lodge unanimously elected the Grand Master and the Deputy Grand Master, members. The Grand Master in an admirable speech, acknowledged the compliment, after referring to the excellent working he had witnessed that evening, and while on the subject of good working, said he had much pleasure in informing the brethren that there were two brethren present, Bros. Meggy and Stevens, who were excellent workers of the degrees. They carried out the true ritual, and he had observed with much gratification that they made a distinction between the degrees of Mark Master and Mark Man. He should wish that if any difficulties arose in the minds of any brother with regard to the Mark degree, they should be referred to these brethren. The lodge was then closed, and the brethren adjourned to banquet, which was of a choice description, and gave general satisfaction, while the brethren were thus engaged, a telegram was received from Bro. Binckes, Grand Secretary, who was at the installation of the W.M. of the lodge at Stowmarket,

stating that they had just drunk the W.M.'s health there, and that they congratulated the Samson and Lion Mark Lodge on being honoured with the presence of the Grand Master. They also wished prosperity to the Samson and Lion Mark Lodge. A complimentary address reciprocating good wishes was wired back by the direction of the W.M. The customary toasts were proposed at the close of the banquet. The W.M. in giving "The health of the Grand Master," described him as a most prosperous monarch who had done immense good for the order by making it very popular. The M.W.G.M. said nothing gave him greater pleasure than to fulfil that part of his duty which consisted in visiting lodges, and it gave him peculiar pleasure to visit this lodge on the occasion, because he felt that he owed a personal debt of gratitude to several distinguished members of it, in that they deferred to his judgement in a matter which recently came before Grand Mark Lodge, and in which they and he did not take the same view. This degree he was happy to say was now progressing in a measure which must exceed the anticipations of all Mark Masons. In the last ten months he had signed 18 warrants for new lodges, and he thought that such progress was as great as could healthily be made in any degree, the lodge were for the most part exceedingly well, and those which had been in abeyance were rapidly getting again into working order. He need not remind the brethren, as a proof of the sympathy the degree received of the telegram which had come from the Lodge at Stowmarket, which was engaged in the installation of a new Master, congratulating this lodge on the presence of the Grand Master, and wishing success to the W.M. There was one point he wished to bring before the brethren, the charitable fund connected with the Mark Degree, and which he would ask this lodge to support. It was a fund wholly and solely for the relief of Mark Masons, and it had had two annual festivals, one last year at Richmond, one the year before at Hampton Court, to both of which ladies were invited. That admirable portion of creation, which had so few enjoyments compared with Freemasons, as they had no lodges to go to, had an opportunity now once a year of sitting down to banquet with us. These festivals had been a great success, and a great gratification to all concerned in them and they had increased the resources of the Mark Benevolent Fund to a large extent. There was in this fund this peculiar feature—any brother seeking relief had not to go through the painful process of appearing before a Board; it was satisfied with a recommendation of the lodge to which the brother had belonged, and the grant was made immediately. At the last meeting of the Grand Mark Lodge, it was decided that a charity jewel should be provided for those brethren who had undertaken the office of Steward at these festivals, provided they had either given Five Guineas or produced a list of Ten Guineas. The jewel was to be an exceedingly handsome one, and a difference of opinion arose as to whether it should be given by Grand Lodge and presented to the Grand Master, or be purchased by the brother earning it. The general feeling was opposed to him on that occasion, and he was in favour of the former course, and he had no doubt that the establishment of this gift would give a great impetus to the charity. Such a great lodge as the Samson and Lion would excuse him bringing this subject before it, but he hoped that the brethren belonging to it would support the Mark Benevolent Fund. He thanked them most heartily for their cordial reception, and trusted that this visit would not be his last. Earl Percy replied to the toast of "The Deputy Grand Master." It had been his fortune to break a lance with some of the members of this Lodge in Grand Lodge, when he and they differed on certain questions, but he always regarded it as one of the most promising features of the Order that in Grand Lodge every one spoke his mind freely, and there was no ill feeling left behind in their bosoms. The winning was not all on his side, for, as the Grand Master had said, the feeling of Grand Lodge was opposed to his in the matter of the Charity Jewel. He felt no ill-will on that account. He was sure they were right in the main, and their view would bring prosperity to the Craft just as much as his own would if it had been carried. His lordship concluded by thanking the brethren for the evening's entertainment. "The Health of the Past Grand Masters," and "The Provincial Grand Masters" was then drunk, Bro. H. Duncan, District Grand Master, British Burmah, responding to the latter. In doing so he said they had five or six Lodges in that province, and got on very well, working in truly Masonic

style. But the brethren out there were anxious to know what Mark Masonry was doing here. Mark Masonry was introduced in British Burmah by Bro. Greenlaw, and being at that time a new degree in that province, the brethren felt some concern about the support it met with at home. When he went back he would be able to tell them that it was thoroughly established, organised properly, and managed in the most constitutional manner. Scotch and Irish Masonry, with the innumerable degrees attached, prevailed in his province, but there was an uncertainty and instability felt about them, and he rejoiced that his visit to England would set the minds of the brethren in Burmah at rest with regard to the Mark degree. Bro. T. Meggy replied for the Grand Officers, and the W.M. afterwards offered to represent this Lodge as its Steward at the next Festival of the Grand Mark Benevolent Fund. After the health of the Master had been proposed and responded to, the Grand Master asked the permission of the W.M. to be allowed to propose the next toast, viz., that of "The Past Masters. Bros. A. D. Loewenstark Meyer, A. Loewenstark, and R. Boncey. He said the name of Loewenstark should ever be remembered with a deep sense of gratitude by the Lodge, as not only did their name appear on the warrant as Founders, but by their continued perseverance under discouraging circumstances they had ultimately the satisfaction of seeing the Lodge in its present state of prosperity, due entirely to their efforts. Bro. P. Albert returned thanks for the visitors, as did also Bro. Morton Edwards, who expressed the satisfaction he felt at the same evening having had the honour of installing the W.M. as Commander of the Royal Ark Mariners Lodge, and likewise of elevating the R.W. Bro. Major Duncan, and he was glad to say that with the exception of two or three, all members of the Lodge belonged to the Royal Ark Mariners' Lodge, attached to the Mark Lodge, the officers of the one being officers in the other. Bros. Politzeo and W. Littaur, responded for the Wardens, and Bros. M. Emanuel and J. Emanuel for the officers. The brethren then separated, after having spent a delightful evening, which was enlivened by some good singing, music and recitations, in which Bros. James Stevens, A.D., Loewenstark, R. Boncey, E. Hart, and M. A. Loewenstark took part.

DEVONSHIRE.

TOTNES.—Pleiades Lodge, (No. 26).—The quarterly meeting was held at the Masonic Rooms on Thursday, February 2nd, at 5 p.m. By request of the W.M., his chair was taken by Bro. Dr. Hopkins, M., and Past J.G.W., Bro. Miver, was in his place as S.W.; Bro. J. Heath, W.M.; acted as J.W. in the unavoidable absence of Bro. Glanfield; Bro. Seacombe acted as I.G. The lodge having been opened, the acting W.M. called on Bro. Watson, Secretary, to read the minutes of the last two meetings, which were confirmed. The candidates for advancement not being present, the acting W.M. made some remarks on the condition of the lodge, pointing out that only one brother had fulfilled the requirements for the position of W.M., namely a year's occupation of a Warden's chair and Mastership of Craft Lodge, and that he declined to take the office. This being the case, there was but one alternative, that is to elect the S.W., and that with a view to this, he had applied to the Grand Secretary, stating the circumstances, and inquiring if a dispensation would be obtained, whose letter, containing an affirmative reply, he read. On the proposition of Bro. J. Heath, W.M., seconded by the Rev. Bro. Bowden, I.P.M. and Chap., it was resolved that under the representations just made, Bro. Arthur Browne Miner be elected W.M. for the ensuing year; and also that the draft of a petition to the M.W. Grand Master, praying for a dispensation now read by the acting W.M., be adopted, signed by Past Masters Dr. Hopkins and J. Heath, and forwarded to the Grand Secretary for presentation to the M.W.G.M. On the proposition of the acting W.M., seconded by the S.W., Bro. Distin was re-elected Treasurer, and Crocker Tyler. The lodge was closed at 6 p.m.

When I look upon the tombs of the great, every emotion of envy dies in me. When I read the epitaph of the beautiful, every inordinate desire goes out.—*Addison.*

FREEMASONRY IN NEWPORT, MONMOUTHSHIRE.

BY A MASON.*

The Isca Lodge, No. 683, had its Anniversary Festival on the 18th ult., when the brethren met in Lodge, and indulged at banquet. Bro. R. J. Chambers was re-elected to the honourable post of W.M., which he so efficiently filled last year. There was, of course, no "installation," the W.M. being already installed, but the usual adjuncts which dignify a Masonic ceremonial, sufficiently effective and striking in its native simplicity, were present on this occasion. Bro. Groves, the Prov. G.O., presided at the organ; and the least that can be said of the music is that it was excellent. The sublime degree of that mysterious rite was gone through by the W.M. in a manner which won for him warm encomiums, and high praise from expert and experienced Masons hailing from all parts of the compass. Does any one know what this compass business means? The reporter who peeped through the key-hole, whose tympanum was sound, and whose retina was correct, unfortunately got caught by the Tyler, and very nearly run through for a Cowan. Like the inquisitive wife who lodged herself in the clock-case, he was made a Mason on the spot. Ever since the eye applied to the key-hole has been wilfully blind. Nevertheless, as an indiwiddlum (to quote Dickens), he has a burning desire to—"tell you all about it."

I was present at the lodge, where Bro. Chambers was re-installed (if I may so term it), and I was at the dinner at the King's Head. Ay, the dinner; let me say something about the dinner. Mr. Gretton (have I spelt his name rightly?) Gretton—he is the man to do the *menus* (French). Mr. Gretton put the Masonic dinner on the table *a la mode* (French again), which means in English "*a la Gretton*." I am not going to quarrel with the short-comings of wiseacres. I am not the man to "blow up the landlord." I take no exception to the wine, although, by the way, claret is rapidly rising in price. But let me say that the wines at the "Limited" were good; and that Host Gretton was exceedingly benign—immensely condescending, tremendously jolly when you challenged the price of his liquor. It's no good; I've tried it. I've signally failed to make an impression upon his pericranium, and (bad luck to it, not to him) I've always had to "shut up" with the painful consciousness that I had hazarded an opinion about something of which I knew nothing. Wines are very extraordinary things now-a-days. Only one word more. If I'd a "Limited"—Gretton's the man for me.

But I have tarried too long at the *cuisine*. The banquet waits! The guests are assembled. The Masons with their appropriate costumes (I wonder what those costumes mean?) troop in; there is a glare of gas and a glitter of jewellery. The W.M. takes the chair, and the brethren, to the number of between forty and fifty, sit down at table. "Now good digestion wait on appetite, and health on both!" so said Shakespeare, although he's often misquoted.

This Masonic occasion was rendered the more interesting by the attendance of the R.W. the Prov. G.M. nominate of Monmouthshire, Bro. Charles Lyne. The Province well knows how greatly the late lamented Bro. Rolls was respected in Masonic circles. The manner in which Bro. Lyne acted as his deputy no doubt contributed to this honourable appointment. It is well understood that Bro. Lyne would not have accepted the office had not the Province pointed its finger at him and said "Thou art the man." Captain George Homfray has been nominated as his Deputy. In fact, I hear that the Prov. G.M. thought so highly of Bro. Homfray's

services that he made it a *sine qua non* that Bro. Homfray should undertake the onerous office of D. Prov. G.M. That the Province will be well worked, and that the Grand Master, his Deputy, and the Masters of Lodges will not be slow in advancing the principles which should designate all Masons throughout the world, I have not the slightest doubt.

Of the toasts at the banquet I give a list below, so far as I recollect them. One thing I heard with satisfaction. The ex-Mayor repudiated all distinctions on the floor of the "lodge." "Mayors, ex-Mayors, Colonels, and Captains," said Bro. Beynon, "have no recognition here. We are brethren, nothing more, nothing less." Bro. Beynon is right, and the sentiment was applauded to the echo. It is a singular fact that Masonry holds its own, and attracts to its side a host such as no other organisation in the world can command. Even the Pope, himself a Freemason (he took his first degree in America) recognises the importance of the Craft, for he politely anathematizes it. And why? Because the Roman Catholic system will have no secret institution. There is essentially secrecy in Freemasonry. Roman Catholicism will have none of it. You abjure your lodge or your confessional: that is the practical issue. I am certain that numbers of our Roman Catholic citizens would join our fraternity were it not for the fulmination so strangely exercised, so ruthlessly put in force.

There was a pleasing incident at the Isca dinner. Bro. Cheese had composed some verses on Masonic Charities (dedicated to the Prov. G.M.), and Bro. Groves had set them to music; but if Bro. Cheese wrote, he wasn't going to sing, and if Bro. Groves sung he wasn't going to play the accompaniment. As the Prov. G.O. said it is extremely difficult to play and sing properly at any time, much more so when there has been no "rehearsal." He introduced a young lady pupil who had kindly consented to preside at the piano. The brethren, in token of respect for the compliment, rose as she entered and took her seat. Moreover, on her retirement she was greatly applauded, and Bro. Groves was requested to convey the thanks of the lodge to this spirited daughter of a Mason; for that such she was, we have it on the authority of the Prov. G.O.

The harmony of the evening was materially enhanced by the efforts of brethren who sang when they were requested to sing, and who did not shelter themselves under the shield of bronchial incapacity, such as this very severe weather is particularly prone to be credited with. Bro. George Homfray especially was up to the mark, and he has, it must be admitted, a happy knack of selecting those songs which take people by surprise and make them laugh; in other words, the music is novel as well as the words, and the effect—well, the effect is decidedly good!

The party at the dinner, as already stated, was between forty and fifty. The W.M., Bro. R. J. Chambers, was in the chair. On his right was the R.W. the Prov. G.M. (nominate) of Monmouthshire, Bro. Charles Lyne, P.M., 471; Bros. George Homfray, V.W. Deputy Prov. G.M. (designate); L. Augustus Homfray (Mayor of Newport), S.D. 683; Capt. Shadwell Clarke, 21st Fusiliers, P.M. 1,205, and Prov. G.S., Devon; Thomas Williams, I.P.M. 683, and Prov. A.G.D.C.; Charles Homfray, 366, an 1,098, and Prov. G.S.; W. H. Wickey Homfray, I.G. 683; James Cheese, S.W., (In the West, as vice-chairman, exactly as he ought to be); Thomas Beynon, P.M.; George W. Jones, J. S. Adam, John Griffiths, P.M.'s; H. J. Parnell, Prov. G. Supt. of Works, and P.M. 471; R. B. Evans, P.M. 471, P. Prov. G.D.C.; H. J. Grate, W.M. 471; W. Pickford, P.M. 471, and Prov. G.S.; G. Gould, P.M.; James Maddocks, P.M. 683; George Robinson, W.M. 36; James Horman, W.M. 960; J. B. Passadora, J.W. 683; F. H. Bladon, J.D. 683; C. W. Ingram J.W., 471; John L. Lloyd, 471; Joseph Gibbs, 471; H.

* A Correspondent of the Star of Gwent and South Wales Times.

Mullock, Treas. 683; Daniel Price, 683; James Thompson, 683; Henry P. Bolt, 471; W. Parfitt, 683; D. Boredessa, Steward, 683; James Ewins, 683; James F. Ewins, 471; John Williams, 683; J. Spencer, 1,098; W. Phillips, W.M., 1,098; H. J. Groves, F.M., 683; and Prov. G.O; S. T. Hallen, 683 and 471; and R. S. Roper, 683.

The toasts were loyal and fraternal, as a matter of course. To the "Army, Navy, and Volunteers," responded Capt. Clarke, of the 21st. Regiment, Colonel Lyne, and Bro. J. Thompson. The health of the R.W. the Prov. G.M. nominate, Bro. Charles Lyne, was given in very complimentary terms by the W.M., and responded to by the Prov. G.M. with good taste. The toast of the evening, "The health of Bro. Chambers, W.M. of the Isca Lodge," was proposed by Bro. Lyne in language of great eulogy, with special allusion Bro. Chamber's former position as Superintendent of a Government Naval school. "The Visiting Brethren" was duly responded to by the W.M's of the Glamorgan and Bute Lodges, and by Bro. Gratte, of the Silurian. Then came, oddly enough, no doubt, "The health of the Mayor," but it so happens that the Mayor is a Mason, and further, that he is a member of the Isca. Therefore it was that the health of the Mayor was drunk on this occasion, for Masonry is quick to recognize public standing in connection with private worth. The Masonic Charities, the greatest pillar of the whole fabric, was placed high in the programme, at the suggestion of Bro. the R.W. Prov. G.M. and the W.M. It was proposed by Bro. Thomas Williams. This was in reality the principal toast, the brightest star in the Masonic diadem, and let me say that the proposer conjured up—who? Why, "Good Bro. Pickford! Bro. Pickford, be it observed, is not only "up" to his work, but he is indefatigable in the pursuit of it. "The Lodges of the Province" was proposed by Bro. the V.W.D. Prov. G.M. George A. Homfray, and was duly acknowledged. Bro. Cheese, in a speech which augured well for his success as an aspirant for the highest office, proposed "The Past Masters of the Lodge." Following these toasts were "The officers of the Lodge," "The Health of the Ex-Mayor, Bro. T. Beynon," "The health of the Chaplain, the Rev. S. Fox." By Bro. G. W. Jones, "The Health of Bro. Samuel Homfray. By Bro. L. A. Homfray, "The Health of Bro. J. S. Adam, Secretary to the Alexandra Dock Company," with a happy allusion to "a great hole now being dug at a certain spot, which hole will, in due course, receive the waters of the Usk, and greatly advance our commercial interests." The Tyler's toast, "To all poor and Distressed Masons."

The following were the official appointments:—Bros. R. J. Chambers, W.M.; Thomas Williams, I.P.M.; James Cheese, S.W.; G. B. Passadora, J.W.; L. A. Homfray, S.D.; F. H. Bladon, J.D.; H. Mullock, Treas.; J. Middleton, Sec.; W. H. W. Homfray, I.G.; H. J. Groves, Organist; W. McFee, Hon. Tyler; J. Fletcher, Acting Tyler.

I have been favoured with a copy of the lines referred to above, the singing of which evoked so much enthusiasm:—

MASONIC CHARITIES.

When Masons meet at festive board,
Round well spread tables richly stored,
They'll think of those who can't afford
To join them in their pleasure;
And drink the toast with one accord,
"May peace and plenty be restored
To poor and distress'd Masons."

Many a brother, good and true,
Tho' poor, not known to me or you,
Has labour'd hard to will and do
What's right—though unsuccessful;
Then let us all strive hard to show

That we can feel sincerely too
For poor and distress'd Masons.

Brethren in fact as well as name,
Wrong deed should be the only shame,
For which we would a brother blame,
When done with bad intention.
Good effort our good will should claim,
While pity in our hearts shall reign,
Towards poor and distress'd Masons.

Then let us when we gather round
The social board where sweets abound,
And music, song, and toast resound,
Think oft of those not present.
While all our toasts by this one crown'd,
We'll drink in love and duty bound
To poor and distress'd Masons.

MASONIC FESTIVITIES.

BRIGHTON.—The Masonic Ball came off on the night of the 26th ult., in the grand suite of rooms at the Pavilion. The company (numbering about 250) kept up their Terpsichorean revels until about six o'clock on Friday morning. An elegant supper was supplied by Bro. Albert Cawley of Pool Valley, and the floral decorations, which were replete, were intrusted to Bros. Balchin and Nell.

HAVERFORDWEST.—On Monday evening the Haverfordwest Amateur Christy's Minstrels gave an entertainment at the Temperance-hall, on behalf of the building fund of the new Masonic Hall about to be erected at Haverfordwest. The entertainment was under the patronage of Mr. T. Meyrick, M.P. for the borough, who was present, accompanied by Captain R. Anderson of Cosheston. The hall was tolerably well filled with a respectable audience, who frequently testified their approbation of the various phases of the performance, which throughout was exceedingly creditable, the part singing being especially good. Mr. Walter Reynolds as "bones" was really inimitable, the "tambo," Mr. Willie M. Phillips, contributing his quota to the genuine fun displayed. He was also very successful in his song, "The big sun-flower." Mr. Reynolds's rendering of the song, the "Grecian bend," was so capitally given as to demand an encore. Mr. John Phillips, in the sweet song, "Good night, little bright eyes," was singularly felicitous, as was also his brother, Mr. T. Phillips, in the baritone song, "Beautiful dreamer." In short, the whole performance was excellent.

MASONRY IN THE ARMY.—The following was translated from a German paper:—During the memorable battle of Mars-la-Tour (the second day's battle at Metz), about 2 o'clock, p.m., the third company of the Ninth Battalion of Prussian Rifles were ordered to dislodge the enemy from a copse of wood about 150 yards in front. The men advanced under a galling fire, which, in less than two minutes, cut down about half of them. Notwithstanding, they advanced on a run with a hurrah! and, reaching the wood, charged the French, who were of the Sixty-fourth Regiment of the line, about 200 strong. Many were bayoneted, many taken prisoners, and the balance fled, save a company of about thirteen, who stood their ground, got behind a large log, refusing to surrender, and unable to get away. They were all shot down except three, one of them a corporal. Half-a-dozen Prussians jumping over the log, were about to bayonet them, when the corporal gave the "sign of distress." Instantly, non-commissioned officer Bertram called out, "Don't harm him! he is my brother!" and with his own rifle parried the blow aimed at him. The Frenchman was disarmed and led away, but his life was saved through the silent language of the Craft.

NOTES ON MUSIC AND THE DRAMA.

At Covent Garden a special morning performance of the *Pantomime* will be given this day.

Drury Lane continues to be well patronized; the morning representations of "The Dragon of Wantley" are to be continued every Wednesday and Saturday throughout the month, Ash-Wednesday excepted, when a special entertainment of a musical character will be provided.

At the Haymarket Bro. Buckstone's programme will remain unchanged through the whole of the present month. Mr. Sothern's reappearance being deferred till the 1st of May.

At the Adelphi Bro. Benjamin Webster has produced Mr. Burnand's new drama entitled "Dead Man's Point; or, The Light-house on the Carn Ruth."

At the Princess's has been revived Mr. Andrew Halliday's dramatic version of "The Fortunes of Nigel," which, under the title of "King of Scots," proved so successful at Drury-lane, Mr. Phelps representing the characters of King James and Trapbois, the miser. The Prince of Wales and suite honoured the performance at this theatre with their presence on Wednesday.

At the Queen's the attraction of Mr. and Mrs. Rousby has been found as great as ever. The reproduction of the historical play of "Twixt Axe and Crown" has been attended with all the good fortune of its early days. At the acting of Mrs. Rousby the public testify their admiration in the strongest manner.

At the Gaiety, the programme consists of "Bardell v. Pickwick" and "The Princess of Trebizonde," in both of which Mr. J. L. Toole appears.

At the Olympic a special morning performance of "Nell" is to be given on Wednesday, the 14th inst.

At the Opera Comique "Found Drowned" is recognised as a drama worthy of popular support.

At the St. James's the comedy of "Naval Engagements" has been substituted for "War," and in which Miss Sophie Larkin, Mr. Lin Rayne, and Mr. William Farren will reappear. On Thursday the new burlesque, entitled "Vesta," written by Messrs. Farnie and Musgrave was produced.

The Royal Court Theatre in Sloane Square, has been well supported by fashionable audiences.

At the Holborn Amphitheatre the wonderful female gymnast known as "Lulu the Circassian," made her appearance on Monday. The extraordinary performance, which includes a perpendicular upward leap of 25 feet, must be seen to be believed.

At Sadler's Wells Miss Marriott has resumed the management. Her rendering of Julia, in "The Hunchback" is one of the best of her many histrionic achievements. "Ingomar" and "Hamlet" have also been given. The performances concluded each evening with "The Return of the Ticket-of-Leave Man."

At the Standard the pantomime "Ride a Cock Horse to Banbury Cross; or, Harlequin and the Silver Amazons," is still retained. In the course of the performance Miss Derby sings "The Watch on the Rhine," Mrs. Brian gives "Garibaldi's Hymn," "The Marseillaise" is rendered by Miss Russell, and Mdlle. Albertazzi chants "Rule Britannis."

At the Strand, the Holborn, Prince of Wales, Royalty, Vau-deville, Astley's, Surrey, and the other Theatres the programmes have remained unaltered.

At the Gallery of Illustration the new entertainment, "A Sensation Novel," has met with great success. The passages read from the imaginary novel are extremely characteristic. The music, arranged by Mr. Germau Reed, includes a romance by Miss Fanny Holland, and a comic song by Mr. Corney Grain.

At the Alhambra the Grand Promenade Concerts have been revived, the second series promising to be upon a scale of still greater magnificence than that which distinguished the first, and M. Riviere, the musical conductor, may be congratulated upon the enthusiasm his command nightly elicits. A heroic fantasia, entitled "Le Reveil du Lion," expressly arranged by Bro. the Chevalier de Kontaki, for full orchestra, pianoforte, military band, and a chorus, is nightly listened to with the most profound attention, and at its conclusion loud applause testified to the delight of the audience. The "Marseillaise" is sung by Madame Guymar, M. Dubreil, and Signor Bordogni, and arouses the audience to an extraordinary pitch of excitement, expressive of sympathy with France. The greatest care has been manifested in the arrangements of the hall so as to ensure the comfort of the visitors.

Poetry.

A FATHER'S PROMISE.

1.

"My darling boy," my father said,
As I stood by his knee.
"When old enough by time thou'rt made,
A Mason thou shalt be.
Then thou shalt in the Temple walk,
And know our secrets rare.
Shall learn to curb all idle talk,
And work upon the square.

2.

First thou shalt an Apprentice be,
Clad in a badge most pure;
When thou accepted are and free,
Advancement comes full sure;
For next as Craftsmen thou wilt find,
A prospect brightly fair;
And this thou'lt have to bear in mind—
The work is on the square.

3.

Raised to the Master's grade sublime,
Thy track thou'dst not retrace.
Though thou should'st live till end of time
This nether world to grace—
Reflect on this," my father said,
And smoothed my shining hair,
"Where'er Freemasonry's display'd
The work is on the square."

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING FEBRUARY 18TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, February 13th.

LODGES.—St. George's and Corner Stone, Freemasons' Hall; St. Albans, Albion Tav., Aldersgate Street; Royal Navy, Freemasons' Hall; Confidence, Anderton's Hotel, Fleet Street; St. Andrews, London Tav., Bishopsgate Street; Leigh, Freemasons' Hall.—CHAPTER.—Mount Sion, Radley's Hotel, Blackfriars; Panmure, Horns' Tav., Kennington.

Tuesday, February 14th.

LODGES.—Old Union, Radley's Hotel, Bridge Street, Blackfriars; Burlington, Albion Tavern, Aldersgate Street; Union, London Tavern, Bishopsgate Street; St. James' Union, Freemasons' Hall; Percy, Ship and Turtle Tavern, Leadenhall Street; St. Michael's Albion Tavern, Aldersgate Street; United Strength, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Nine Muses Lodge, Clarendon Hotel, Bond Street; Wellington Lodge, White Swans Tavern, Deptford; Ranelagh Lodge, Royal Sussex Hotel, Hammersmith; Cosmopolitan Lodge, City Terminus Hotel, Cannon Street; Doric Anderton's Hotel, Fleet Street.—CHAPTERS.—Jerusalem, Freemasons' Hall.

Wednesday, February 15th.

General Committee of Grand Lodge, and Lodge of Benevolence at 6 precisely.

LODGES.—United Mariners', George Hotel, Aldermanbury; St. George's, Trafalgar Hotel, Greenwich; Sincerity, Guildhall Tavern, Gresham Street; Oak, Freemasons' Hall; Nelson, Masonic Hall, William Street, Woolwich; Maybury, Freemasons' Hall; New Wandsworth, Spread Eagle Hotel, New Wandsworth.—CHAPTER.—Stability, Anderton's Hotel, Fleet Street.

Thursday, February 16th.

House Committee Girls' School, at 4.

LODGES.—Globe, Freemasons' Hall; Gihon, Guildhall Coffee House, Gresham Street; Constitutional, City Terminus Hotel, Cannon Street; St. Mary, Freemasons' Hall; Temperance, White Swan, High Street, Deptford; Manchester, Anderton's Hotel, Fleet Street; Universal, Freemasons' Hall; Westbourne, Lord's Hotel, St. John's Wood; South Norwood, South Norwood Hall, South Norwood; Great Northern, Great Northern Hotel, Kings Cross.—CHAPTERS.—Pythagorean, Ship Hotel, Greenwich.

Friday, February 17th.

House Committee, Boys' School.

LODGES.—Friendship, Willis's Rooms, King Street, St. James's; Middlesex, Albion Tavern, Aldersgate Street; Jordan, Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton; University, Freemasons' Hall.—CHAPTER.—Moria, London Tavern, Bishopsgate Street.

Saturday, February 18th.

LODGES.—Panmure, City Terminus Hotel, Cannon Street; West Kent, Forest Hill Hotel, Forest Hill, Lewisham; Sphinx, Stirling Castle, Church Street, Camberwell.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, February 13th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; St. James' Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South, walk; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb, Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.

Tuesday, February 14th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City London, Shepherd and Flock Tav., Bell-alley, Moorgate-s; New Wandsworth, Freemasons' Ho., New Wandsworth British Oak, Silver Lion Tavern, Pannyfields, Poplar.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Sion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, February 15th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maimore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James' Union, Swan Tav., Mount-street, Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, February 16th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitty Tav., 57, Wapping-wall.

Friday, February 17th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea, Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern, Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, February 18th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

K. T.—The quotation is not correctly rendered by you, Scott's lines are as under:

"The Knight is dust,
His good Sword is rust,
His Soul is with the Saints."

"AN OLD MASON" AND "ANTI-HUMBLED."—We have received your letter in reference to the proposed "Little" Testimonial, and the conduct of the business in the Grand Secretary's office, respectively, we are unavoidably compelled, owing to want of space, to defer inserting these until our next issue.

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LONDON, SATURDAY, FEBRUARY 18, 1871.

BASTARD MASONRY IN ENGLAND.

We have just received a Transatlantic Exchange, "Pomeroy's Democrat," containing under the above expressive, if not very elegant heading, the following pungent exposé of this latest innovation—the Rite of Misraim. As supplementary to our already strongly expressed opinion in connection with this subject, we cannot do better than allow our readers the advantage of perusing our contemporary's article *in extenso*.

If the signs of the times do not deceive us greatly, France, that hot-house of Masonic so-called degree manufacturing, will be outstripped by some of the crack-brained degree-mongers in England. It is not many years since that the so-called "Rite of Memphis" was tabooed by authority in England and the effort to establish it failed. The desire for novelty, however, was not thus to be squelched, and not long since under the file-leadership of Bro. Robert Wentworth Little, a young Mason, possessed of some literary ability and a *cacoethes scribendi*, revived as he termed it "The Ecclesiastical and Military Order of the Red Cross of Rome and Constantine," as a kind of opposition, if not a substitute for the long established "Religious and Military Order of Knights Templar." Why the Order of Red Cross, which is based on the fiery Cross, which Constantine saw in the Heavens, should

have the prefix of "Ecclesiastical," we cannot imagine, for it has no religious test—Christianity—as has the "Order of the Temple," but passing that by, it has made considerable headway, and would appear to be gaining ground, its Sovereign Grand Master, being that very enthusiastic and active Mason, the Earl of Bective, better known as Lord Kenils.

Not satisfied, however, with the success which has so far attended the establishment of the Constantinian Order, the desire for further novelty it would appear, has seized upon the leaders of the same, and, as will be seen from the following, they have annexed to it the bastard "Rite of Mizraim" with its 90°, and of which the illegitimate Rite of Memphis was an offshoot. Says the London "Freemason":—

"An assembly of the Conservators General of the Rite of Mizraim was held at Freemasons' Tavern, Great Queen Street, on Wednesday, the 28th inst., for the purpose of opening the 'Bective' Sanctuary, of Levites, the 33° of the Rite, a Supreme Council General of the 90° having been regularly formed under the authority conveyed in a diploma granted to the Ill. Bro. Cremieux, 33° of the Rite Ecossais, and a member of the Grand College of Rites in France.

"The sanctuary having been formally opened, between eighty and a hundred brethren were duly admitted by sevens at a time, and obligated as members of the 33°, and that number, large as it may appear, would doubtless have been still greater had it not been for the extreme inclemency of the weather, and the absence of many brethren from town for the Christmas holidays.

In our next we will furnish more particulars of this interesting meeting, merely adding that, although the Rite is now attached to the Red Cross Order for administrative purpsee, and the thirty-seven conclaves on the roll are authorised to confer it, yet all non-Christian Master Masons are eligible for reception into the Order.

The Right Hon. the Earl of Bective is the Sovereign Grand Master (nominate), and the next two officers are also Provincial Grand Masters in the Craft, as well as distinguished members of other branches of Freemasonry. Under such auspices the Rite is destined to attain a very high position in the Masonic world, and we heartily wish it every success."

This reads very well on paper, but we doubt very strongly the accuracy of the most important part of the statement, and that is, that it was "formed under the authority conveyed in a diploma granted to the Ill. Bro. Cremieux, 33°, of the Rite Ecossais, and a member of the Grand College of Rites in France."

Ill. Bro. Cremieux is the Sov. Grand Commander and Grand Master *ad vitam* of the Supreme Council of France, which body unlike the Grand Orient of France, strictly confines itself to the cultivation of the regular and legitimate degrees of the Ancient Accepted Scottish Rite, and has no entangling alliances, especially with Rites concocted by degree-sellers in opposition to itself. Ill. Bro. Adolphe Cremieux has hitherto borne the reputation of being a Freemason of the most conservative character, and should the statement made in the London "Freemason" prove to be correct, we have not the least doubt but that both the American Supreme Councils of the Ancient Accepted Scottish Rite would withdraw their recognition and cease all correspondence with the Supreme Council of France, as they have done with the Grand Orient.

We are aware that the desire to reach high position in the Ancient Accepted Scottish Rite in England is not so rapid as many would desire in that country; and the grade of 33° is there guarded with the greatest care and watchfulness by the Ill. Brethren composing the Supreme Council of England and Wales and the Dependencies of Great Britain. This wise caution on its part has given much dissatisfaction to aspirants, among whom Bro. Robert Wentworth Little, and his patron Lord Bective, may be classed; and hence their desire to run an opposition of their own, with the post-fix 90° tacked on to their other dignities, instead of 33°.

In order that our readers may the better understand what the Rite of Misraim is, we shall briefly sketch its origin, &c.

The Rite of Misraim was first promulgated in Italy, in 1805, and was said to have been brought from Egypt by a learned philosopher of that country, named Ananiah. It is said its founders were some Masons who had been refused admission to the Supreme Council of the Scotch Rite then organized at Milan. It was established in France in 1814, and was to be heard of in some Lodges

in Paris some ten years ago, but even then it was not recognized by the Grand Orient.

It consists of ninety degrees, which are divided into four series—symbolic, philosophic, mystical, and cabilistic—and in each series are seventeen classes. The names of this, more than any other of the rites, proved that the founders must have sorely tested their mental faculties. They appear, indeed, to have been driven to their wits end, for the forty-ninth and fiftieth bear the very expressive titles of "Chaos the first and second," while the fifty-second rejoices in the somewhat profane designation of "Supreme Commander of the Stars."

At the fifty-fifth and fifty-sixth the comic element predominates; they are the "Washer" and "Bellows-blower." Many of the degrees pretend to be founded upon and borrowed from the Rites of Ancient Egypt; but allowing that the Rite may have in many degrees an eminently philosophical character, it is altogether too complicated and diffuse ever to be practiced.

One of its chiefs, Marc Bedarride, in 1835, published an elaborate work, exponent of its principles, under the title of "De l'Ordre Maconique de Mizraim," from which we learn that the legend of the third degree is abolished in this Rite. H. A. B. is said to have returned to his family after the completion of the Temple, and to have passed the remainder of his days in peace and opulence. The legend substituted for that admitted by all other Rites is carried back to the days of Lamech, whose son Jubal, under the name of Hario-Jubal-Abi, is reported to have been slain by three traitors, Hagava, Hakima, and Haremda!

The traditions of this system are full of anachronisms, historical events and characters, separated by hundreds of years, being made to figure on the same scene at the same time; and if any of our English brethren desire to cultivate it, or any other such Masonic counterfeit, we sincerely hope they will not call it Masonry, but give the elephant they have paid their money for, its appropriate name, "Humbug!"

PIUS IX. vs. BIBLE SOCIETIES AND FREEMASONRY.

The following is from "Hitchcock's New Monthly," and appeared just before Victor Emmanuel, or rather the Italian people took

possession of Rome, and the Grand East of the Grand Orient was established in the "Holy City:"

"Whom the gods wish to destroy they first make mad."

The above quotation never possessed the directness and force it will acquire if considered in connection with the recent order of Pius IX., which will call before the Ecumenical Council "Bible Societies and Freemasons as objects of especial censure."

If one of but limited experience, unacquainted with history, and without fame and position, had made so monstrous a proposition, it might be regarded as a foolish attempt to gain notoriety by the sacrifice of what little sense he possessed; but when it is remembered that the insane enunciation comes from the aged head of a most powerful and enlightened body, professing Christianity—from one whose life has been continually spent in acquiring and holding spiritual and political sway over millions—whose associations have been with men gifted with great talents and possessing knowledge equal to the highest order of statesmanship; whose immediate surroundings have been of such nature as to require constant watchfulness and the unflinching support of political and military as well as religious adherents; that he could take so false a step must cause at least astonishment throughout the civilized world.

With Roman Catholicism as a religious creed, we have no cause to quarrel. We respect the belief and devotion of Christians, under whatever denominational title they may assemble or worship. Our church is the broad and ample field the Saviour trod. His teaching and His example furnish our platform, and His golden rules supply all the doctrines that we deem necessary for the guidance of mankind.

Whoever is a believer in Christ is our friend and brother, irrespective of the form and title under which he chooses to pay his homage or perform what he considers his religious obligations.

But when any sect of Catholic or Protestant persuasion attempts to dictate to mankind in matters of state, or purely secular affairs, we claim the right to analyze its motives and denounce them if need be.

The time was when priests and ministers of the gospel were the main instructors, and necessarily the directors of the people, even in worldly affairs—when the reign of caste was deemed absolutely

requisite to the well-being of society; but that time has long since passed away. The temporal power then granted to the clergy has been revoked by the dawning of greater intelligence among the masses. Cheap educational facilities, brought about by the steam press and electric telegraph have been substituted in their place, and to-day men think for themselves.

The action of his Holiness, in thus throwing down the gauntlet in the face of civilization—in attempting to revive in the 19th century the obsolete dogmas of the age of darkness, and the direct insult offered to one of the purest and best of social institutions, cannot fail to produce results which will nearly or quite extinguish the remaining power of his reign in Europe; while in America it will be the means of lessening respect for him, and of convincing thousands of the great necessity for preserving in wide separation the affairs of church and State.

Freemasonry had its birth long before Pope Pius IX., and judging the future by the past, it will flourish long after his holiness shall be numbered among his illustrious predecessors. Its mission has been ever free from political aims. It has kept steadily on in the path of the Good Samaritan, and the fire of Virtue, Truth, and Justice still burn brightly upon its altars. Its ritual has never been forgotten that to Cæsar belong the things that are Cæsar's, and to God the things that are God's.

As regards the attack upon Bible societies, they, like Freemasonry, must abide by their works. But in both cases we incline to the belief that Pius IX., has awakened a storm that he will not live to allay.

A PROFANE'S IDEAS OF MASONRY.

A Gentleman, in writing to his brother, under date of Arlon, Belgium, November 1st, says:—

"We came here on Thursday, the day when the news first came of the capitulation of Metz; but it was not altogether believed. On Saturday we were at Longwy—one of the very few French fortresses which still holds out—just as a peasant arrived who had come from the town. The excitement was, as you may imagine, tremendous, and it was a most interesting scene to be present at.

"Longwy consists of an upper and a lower town. The former is the fortified part, and the latter is open, under the guns of the fort. Watson and Whitwell had ridden there the evening previously—while I waited for letters, arranging to follow them by train in the morning. In their ignorance of the locality they rode right into the fortified part of the town, without being challenged, intending to report themselves to the authorities as soon as they had arranged their horses and their toilettes; but while they were dressing they were sent for by the Commandant, who stormed and raved, refused to look at their papers, and packed them out of town under charge of a gendarme, leaving their horses behind. After waiting some time, deciding that it would be better to let the irascible Colonel get his breakfast before facing him again, their horses made their appearance; but they still thought they had better ask permission to go past the town. This time he was more angry than ever at their having, as he said, presumed to appear again, and threatened them with all imaginable punishment. Just, however, after he had given final orders to the gendarme to remove them, he suddenly, to the great astonishment of Watson, changed his manner, hurriedly called them into his private room, and showed them every possible attention, and wrote them out safe conducts. He talked to them for some time, and finally showed them out, hat in hand, so that they who had been mistaken for prisoners under guard when they went in, walked out through the place without even a gendarme.

"The reason for all this is the most extraordinary part. Whitwell, it appears, is a Freemason, and remembering that many of the Imperialists were said to be the same, he gave the Colonel a sign. The first time, he showed some slight mark of attention, but the second time the result was as I have described. Let those doubt it who may. Although I was not in the secret, I have myself no further doubt of the extraordinary powers of Freemasonry."—*Landmark*.

NON-AFFILIATED MASONS.

We make the following extract from an article under the above heading from "The Gavel." The editor gives this as the principal reason why there are so many non-affiliated Masons:

Again the miserable system of dues becomes irksome. This paying out so many dollars a year for the privilege of retaining one's good standing in the fraternity is, to say the least, an extraordinary state of things. "Once a Mason always a Mason," was one of the mottoes of our forefathers, but we by this annual taxation, have almost violated that good old privilege. In our own jurisdiction we cut off a brother from the rights of Masonic aid in sickness, Masonic assistance in distress, Masonic burial in death, and Masonic relief to his widow—for what? For not paying some three or four dollars a year towards lodge funds. Now, we maintain this is an outrage upon Freemasonry. In other jurisdictions again, it is worse. Men and brothers are actually expelled for non-payment of dues.

But some may ask how are lodge expenses to be kept up without some such system? Very easily. Increase your fees for initiation, passing and raising. Instead of twenty and twenty-five, make them fifty and sixty, then let the surplus accumulate, and it will soon be found that a sufficient fund is in the treasury of the lodge to pay all annual expenses, and leave a handsome balance behind.

The system of dues may be irksome, but at the same time, in most vicinities, it is necessary.

An applicant for the honours of Masonry, should be informed of the amount of yearly dues, and he best knows whether he can afford to pay them or not. After being admitted as a member of the Fraternity he should not begrudge the small amount that comes from him to swell the income of his lodge. It is but few lodges that are comparatively wealthy—a large majority barely paying their expenses. In small places where lodges exist, the system of non-payment of dues might possibly succeed, but in all large cities, towns, &c., a lodge would not pay its running expenses, without a regular income from dues.

A lodge in this vicinity cannot be run much less than 1,000 dollars per year. Most of them put their initiation fee at 50 dollars. From ten to twenty initiations in a year is a good amount of work, and put it at the highest number, it would then barely pay its ordinary expenses, this does not include the funeral expenses, assistance rendered, &c.

The editor suggests that lodges raise their entrance fees. This is easily done, but would it not be the means of keeping from the benefits of Masonry the very class of applicants which he now proposes to benefit by abolishing all dues, on the

ground of inability to pay? Any man that can pay 50 dollars or 100 dollars initiation fee can pay from 4 dollars to 6 dollars a year as dues.

We have known members of lodges who never paid one cent of dues from the time of their initiation, although in circumstances that would be considered good, and at the end of two or three years were suspended. Such members as these are mere drones on the hive of Masonry, and any lodge would be justified in suspending them from all benefits of Masonry.

THE MASON'S GRAVE.

The following waif is found floating about on the sea of literature without parentage:—

"In all ages the bodies of the masonic dead have been laid east and west, with their faces towards the east. This practice has been borrowed and adopted by others, until it has become nearly universal. It implies that when the great day comes, and He who is death's conqueror, shall give the signal, his ineffable light shall first be seen in the east, he will make a glorious approach; will stand at the eastern margin of those graves; and with mighty power—that grasp irresistably strong, which shall prevail—will raise the bodies which are slumbering therein. We shall have been long buried, long decayed. Friends, relatives, yea, our nearest and dearest friends will cease to remember where they have laid us. The broad earth will have undergone wondrous changes, mountains levelled, valleys filled. The seasons will have chased the earth over in many a fitful round. Oceans, lashed into fury by the gales of to-day, will, to-morrow have sunk like a spoiled child to their slumber. Broad trees with broader roots, will have interlocked them, hard and knobbed as they are, above our ashes, as if to conceal the fact of our having lived; and after centuries of life they too will topple down to join their remains with ours, thus obliterating the poor testimony that man has ever laid here. So shall we be lost to human sight. But the eye of God, nevertheless, will mark the spot, green with everlasting verdure of faith, and when the trumpet blast shall shake the hills to their bases, our astonished bodies shall rise, impelled upward by an irresistable impulse, and we shall stand face to face with our redeemer."

THE ANCIENT AND ACCEPTED RITE IN AMERICA.

We have received a handsomely printed volume containing the "Proceedings of the Supreme Council of Sovereign Grand Inspectors General of the Thirty Third and Last Degree, Ancient and Accepted Scottish Rite for the Northern Jurisdiction of the United States of America, Grand East Boston, N. Lat. 42° 21' 22", E. Lon., 5° 59' 18" in annual Session, held at the City of Cincinnati, Ohio, commencing on the sixteenth day of the Hebrew Month Siva A.M.: 5630, answering to the 15th day of June, 1870. Josiah H. Drummond, 33° of Portland, Maine, M.P. Sov. G. Commander; Daniel Sickels, 33° of New York, Ill Secretary General, H. E. The work is published, under the authority of the Supreme Council, by the New York Publishing Company. From it we learn that the Supreme Council assembled in the Senatorial Chamber of the Masonic Hall on the day above mentioned, the officers present being Bros. Josiah H. Drummond, M.P. Sov. G. Com.; John L. Lewis, P.G. Lt-Com; Clinton F. Page, Grand Minister of State; Hewan Ely, G. Treas. General; Daniel Sickels, G. Sec. General; Samuel C. Lawrence, Grand Capt. of the Guard; E. C. Hamilton, G. Master of Cers.; H. S. Goodwin, G. Marshall General; R. H. Foss, G. Standard-Bearer. The following were representatives of States:—Ill Bros. S. C. Lawrence, for Massachusetts; N. H. Gould, for Rhode Island; C. W. Carter, for Connecticut; O. Welsh, for New York; D. B. Tracey, for Michigan; E. J. Carn, for Ohio; H. A. Palmer for Wisconsin.

The Ill Bro. R. M. C. Graham represented the Supreme Council of the Southern jurisdiction of the United States; and John Bro. the Rev. Albert Case, the Supreme Grand Council of Ireland.

The reading of the minutes was dispensed with, having been printed and distributed amongst the members.

Several members were excused attendance, having given sufficient reason for their absence.

A memorial was presented from J. M. Hubbs, J. J. Gorman, and W. C. Black, of New York City. Those brethren represented that a doubt having been expressed as to the regularity of the manner in which they had received the thirty-third degree they petitioned the Supreme Council for a recognition of the rights and standing to the end

that they may be acknowledged as such by all regular bodies of the Ancient and Accepted Rite under this jurisdiction. They were that :—

"In the summer of 1866, a member of Hope Lodge, No. 244, F. and A. M., City of New York, while sojourning in France, was initiated into the Rite of Memphis. On his return to New York, having been very much impressed with the ceremonies of the ritual, as practised in France, he sought an interview with W. Bro. James M. Hubbs, at that time Master of Hope Lodge, and having represented to him the advantages of holding membership in some body working under the auspices of the Grand Orient of France, informed him that the Grand Hierophante was desirous of opening a correspondence with him. After the correspondence had been fairly commenced, a representative of the order in New York, by express authority of J. et Marconis de Nègré, Grand Hierophante, conferred upon him the degrees, and communicated to him the instructions appertaining to the Rite of Memphis, the A. and A. Rite, and the French Rite. After the degrees had been conferred upon him, he was informed that the Grand Hierophante and the members of the Supreme Council for the Government of the order, were very much dissatisfied with the administration of the order in the United States: he was also informed that the Grand Hierophante was very anxious to find some brother who had held office in the York Rite "whose character was above reproach, and who had the requisite amount of executive ability," who would accept the position of Grand Master of the Rite for the United States. Brother Hubbs, being Master of a large and influential lodge, did not wish to compromise his own reputation, or that of his lodge, by identifying himself with any Rite in a manner that was not strictly in accordance with the constitutions of that Rite; he therefore took his membership, and the authorization of the Grand Hierophante, empowering a representative to confer the degrees upon him, to M. W. Bro. Robert D. Holmes, then Grand Master of Masons of the State of New York, and asked him plainly and distinctly if the Grand Hierophante had authority to empower a representative to confer the degrees upon him, and if he was legally in possession of the degrees. M. W. Bro. Holmes informed him most emphatically that the Grand Hierophante had the power, and that the degrees had been legally conferred upon him. After some further correspondence, the Grand Hierophante appointed Bro. Hubbs his representative for the United States, and informed him that by virtue of this appointment he was authorized to found all the subordinate bodies he might deem necessary and to confer the degrees. The Grand Hierophante also empowered him to associate with himself several brethren, upon whom he was directed to confer the degrees, who, with himself, would form the Supreme Governing Body for the United States. Bro. Hubbs did as directed, and after duly organizing, sent a copy of the proceedings to the Grand Hierophante at Paris, who then informed him that the names of the brethren had been inscribed in the Grand Book of Gold, and their official rank confirmed, the name of Bro. Hubbs being inscribed therein as the Grand Master of the Supreme Governing Council General for the United States. By direction of the Grand Hierophante, Bro. Hubbs was authorized to confer the the thirty-three degrees, and was furnished with complete rituals of the A. and A. Rite for that purpose, which rituals he still holds in his possession. Bros. James M. Hubbs, John J. Gorman, and Willard C. Black, in anticipation of conferring the thirty-three degrees according to the rituals of the A. and A. Rite, which had been furnished to them (in French

manuscript), for that purpose, had already commenced the translation of said rituals, but after an interview with M. W. Bro. John W. Simmons, Past Grand Master of Masons of the State of New York (who advised them to let the subject rest for the present), the translation of the rituals was abandoned, and by advice of Ill. Bro. Daniel Sickels, they were securely placed beyond the reach of any except themselves, to await the action of your Most Puissant Body.

That your petitioners are in possession of the degrees of the A. and A. Rite is beyond dispute; and having received their degrees by authority of a regularly constituted body working under the auspices of the Grand Orient of France, they claim that they are legitimately in possession of those degrees, and are therefore entitled to all the rights and privileges which they confer. They received the degrees in good faith, having full confidence in the representations made to them, and paid the full amount demanded for the same without question, believing that all degrees conferred by authority of a Masonic body working under the auspices of the Grand Orient of France, must be regular and acknowledged as such by all the Masonic Bodies of the world. And even had any doubt existed as to the jurisdiction over those degrees, the fact of the Grand Hierophante sending the complete rituals of the thirty-three degrees of the A. and A. Rite, would have been satisfactory evidence to them, that the entire proceedings were regular; for your petitioners could not believe that a Mason occupying the exalted position of the Grand Hierophante could be guilty of so gross a violation of Masonic faith, as to send these rituals if he was not authorized so to do. Your petitioners present the above facts for your consideration by the advice of Ill. Bro. Daniel Sickels, 33°, and Ill. Bro. John W. Simmons, 33°, who although they believe that there have been irregularities in the manner of your petitioners receiving the degrees of the A. and A. Rite, yet considered the subject of sufficient importance to claim your attention and definite action. Your petitioners do not claim any rights to membership in any of the bodies of the A. and A. Rite; they simply ask to be recognised by your Most Puissant and Most Illustrious Body, as being in possession of the thirty-third degree; and should you in your wisdom decide that there has been an irregularity in the manner of their receiving the degrees, they pray that you will correct such irregularity, by such process as you may consider the case requires; after which, if on due petition and ballot, subordinate bodies of the A. and A. Rite may decide to admit them to membership, (on payment of the regular affiliation fee), they will become active, and to the best of their abilities, useful members of the Rite. In conclusion, your petitioners would most fraternally request that you would give the above facts your serious consideration, and accord to them the privileges they should in justice enjoy (they having acted in good faith, and paid for all that they have received).

The memorial was referred to a special committee, who made a report, in which they state that they have fully and carefully investigated the matters connected therewith, with an earnest desire to grant the relief asked by the memorialists, if possible. From the papers laid before the Committee it is evident that these brethren have been the victims of imposture, but without discussing that question the Committee has arrived at the conclusion, and so reports, that the prayer cannot be granted without an entire departure from the principles and safeguards of the Rite. The Supreme Council can no more grant them relief, and recognise them as Sovereign Inspectors General than it could if some municipal Body had assumed to confer upon them that

grade, the respectability and good faith of the brethren, while it speaks in their behalf, cannot influence our conclusions, and their only remedy is to seek the grade which they suppose themselves to possess through the proper and legitimate channels.

As the matters connected with the application and history of the Memphis Rite, so called, are already familiar to the Supreme Council, and the brief outlines of them are given in the address of the Sov. Grand Commander, we deem it unnecessary to recapitulate them.

We offer the following resolution: "Resolved that the prayer of the petitioners be denied."

In this recommendation the Supreme Grand Council concurred.

The Report on Foreign Relations states that the S.G.C. is in friendly communication with all, or nearly all, the sister Supreme Grand Councils. The report gives the following information.

IRELAND.—The Supreme Council of Ireland received its authority from the Supreme Grand Council of the Southern Jurisdiction of the United States in 1834, and was organized June, 1826, and has regularly continued to the present time. The Duke of Leinster was then made the Grand Commander, and has held the position ever since. Bro. Goodall was entrusted with a commission to appoint a grand Representative near that Body, which he delivered to the Bro. H. J. Westly, 33, 330, who accepted the same, which appointment has been confirmed.

ENGLAND.—The Supreme Council is in a prosperous condition. It has lately organised several new bodies, and the affairs of the Rite have received a new impulse. The Representatives of this Supreme Grand Council has been received with great cordiality, and the correspondence has been of the most fraternal character. The Supreme Council of Brazil, Valley of Lovradia, was formally recognised and representatives exchanged. A Chapter of Rose Croix has been established during the year at St. John, New Brunswick. Our Canadian brethren are labouring with zeal and prudence to promote the growth of the Rite: The Sov. Grand Commander had been informed that some brethren in Canada contemplated applying for the degrees in Rochester, but on enquiry he finds that the report was erroneous, and, he remarked, no violation of jurisdiction had been brought to his notice during the year.

BELGIUM.—A Balustre has been issued by the W.M.P. Sov. G. Commander of the Southern Jurisdiction, acknowledging, and in the most ample and satisfactory manner, correcting the error into which that Supreme Grand Council had inadvertently fallen, in supposing that the Supreme Council of Belgium had recognised the spurious body in Louisiana.

SCOTLAND.—Of this jurisdiction, the Sov. Grand Commander states that "While I have information of the existence of a Supreme Council for Scotland, I have not been able to open correspondence with it, and obtaining further intelligence respecting it."

SPAIN.—In this country two bodies are contending for supremacy and recognition. The Supreme Council or "Grand Orient Nacional" of Spain, claims that it was formed by the union of a Grand Lodge, deriving its existence from the Grand Lodge of England in 1828, with a Supreme Council, instituted by authority from Grasse de Tilley in 1867. The Grand Lodge, or "Grand Chamber of Rites of Spain" is the other, and apparently the most active. They have been making efforts to effect a union. Both parties have submitted a written statement of their respective claims, but further investigation was considered necessary before recognising either.

CUBA.—No direct intelligence had been received from the

Masons of Cuba during the year. The unhappy condition of the island is sufficient to account for that. But intelligence has been otherwise received, believed to be authentic, of the execution of a large number of persons by the Spanish government, against whom no crime was alleged, save that of being Masons. It is alleged that Masonry in Cuba is of a political character; and that, in fact, lodges are there associations of conspirators against the government. On the other hand it is alleged that this was a mere pretext for the persecution of the Order. Which is true, we cannot as yet determine. But it is scarcely credible that the Masons of Cuba have introduced into the institution a feature so utterly at variance with all its teachings. It is true, that Masonry teaches freedom of thought and the brotherhood of man; and it may be that the Spanish government consider that treasonable, and that tyranny and bigotry have joined hands to crush out those teachings; if so, the names of those brethren who have fallen victims will live in memory, when the name of Spain will be found only in some old book upon the shelf of the antiquarian. It has been suggested that the Masons of the world take measures in relation to this matter; but, while my desires equal those of the most ardent, I do not perceive in what manner we can act, save in denunciation of the outrage, or in vindication of the institution, if it has been prostituted to political purposes.

THE SUPREME COUNCIL OF FRANCE.—This Body is apparently not in a very prosperous condition. The Gr. Secretary, Bro. La Jonquière, has been in poor health for some time past. Bro. Allegri resigned as Grand Commander some two years since, and was succeeded by Bro. Cremieux, whose public duties are such as demand the most of his time.

PORTUGAL.—Soon after the close of the session of the Supreme Council last year, I received documents from the "*Grand Orient Lusitano*" in which a further hearing was desired. Upon examination of the documents submitted, I was of opinion that their request was a reasonable one, and I thereupon directed Bro. Goodall to withhold the actual recognition of the "*Supreme Council Grand Orient Portuguesa*" until further advised, as I intended to bring the matter before you for re-examination. At the date of my last advice from Bro. Goodall, he had not visited Portugal, and on that account we should not be prepared to act advisedly upon the question. But I am happy to announce that the necessity for further investigation has been removed, by the union of the two rival bodies, and the organization of Portuguese Masons under one Supreme Head. I have received a Balustre officially announcing this event, and the "*Bolletín*" has been regularly received. But as Bro. Goodall was to visit Portugal, I recommended that no further action be taken in the premises than to authorize the Grand Commander, upon receiving Bro. Goodall's report, to make the official recognition, if he should deem it proper.

ITALY.—I have had considerable correspondence myself in relation to matters in Italy, and Bro. Goodall has visited the different localities, and devoted much attention to ascertaining the facts.

It is certain that the Palermo Body derived all its authority from the spurious Body at New Orleans, and is, therefore, itself spurious.

From my own examination and correspondence, I am satisfied that the "*Grand Orient of Italy*" at Florence, is the legitimate head of symbolic Masonry in that country. In this conclusion, to which I had arrived before receiving intelligence from Bro. Goodall, I am gratified to find that he concurs. But it cannot be recognized, because it has recognized and exchanged Repre-

representatives with the spurious body at New Orleans. It has also founded lodges in South America. In reply to my protest against such acts, Bro. Frapolli says, that the Grand Orient of Italy establishes no bodies in any country having a Supreme Masonic authority recognized by it. He transmitted to me a copy of a letter upon the same subject to the M.W. Grand Master of Masons in New York, and which is herewith submitted. In my reply, I insisted that before his body could establish fraternal relations with others, the recognition of spurious bodies must be withdrawn; to this I have received no reply.

Unfortunately while Bro. Goodall was in Florence, Frapolli was absent. He had expressed a strong desire to meet our Representative, and possess him fully with his views in relation to Masonry in Italy. In his letter to me, he insists that Bro. Goodall was led to make many mistakes in his former report. He denounces the Supreme Council at Turin as spurious.

Bro. Goodall has carefully investigated the claims of the Council at Turin, and the one at Florence, which is connected in some manner, utterly unintelligible to him, with the Grand Orient. He submitted certain questions to both bodies, to which they promised to reply directly to me, before our session, but as yet I have received nothing dated after the arrival of Bro. Goodall in Italy.

It is very certain, that with our present formation, we cannot recognize any Supreme Council in Italy. It is very questionable whether there is a regularly established Body of the Rite in that Country.

GRAND ORIENT OF FRANCE.—By a resolution adopted last year I was directed to address a communication of inquiry to the Grand Orient of France, in relation to the allegations in a certain memorial then before the Supreme Council.

I forwarded such a letter through Bro. Poule, our Representative: he replied at once, denying the allegations; more recently, I have received a communication from G. Sec. Thévenot, a copy of which is herewith submitted. It will be perceived that his denial is most complete.

I regret to announce, that the hopes entertained by me last year, that the Grand Orient would recede from her position in relation to the spurious body in New Orleans, have not been fulfilled. The only action taken is indicated in an official communication, a copy of which is herewith submitted. This does not allude to the question at issue, but it is the action of the Grand Orient in relation to the subject; and it is the only reply to the Balustre, to which I referred in my address a year ago.

Believing definite action should be taken at this session, I united M.P. Bro. Albert Pike, Sov. Gr. Com. of the Supreme Council for the Southern Jurisdiction, in preparing a Balustre to be laid before our respective Supreme Councils, a copy of which will be submitted during the session, by the Representative of the Supreme Council of the Southern Jurisdiction. It was adopted by our Sister Supreme Council, and I trust it will meet your approval, and be sanctioned by you. The suggestion of M.P. Bro. Pike, that in a matter of so much moment, the joint action of our two Councils would have more weight, and should therefore be taken, seems to me wise, and the proposed course proper. The adoption of this will be all the answer we need make to the Balustre of the Grand Orient.

BRAZIL.—I have received a communication from the "Grand Orient and Supreme Council of Brazil, Valley of the Benedictinos," controverting the statements of Bro. Goodall, in his report in 1868. As it was received after Bro. Goodall left the country, I have had no opportunity to confer with him in rela-

tion to it. It asserts that under the jurisdiction of that Body are forty-nine lodges, with a membership of five thousand seven hundred and twenty-two.

OTHER SUPREME COUNCILS IN SOUTH AMERICA.—No communications have been received from the other South American Supreme Councils, and I am without information in respect to them.

MEXICO.—I have received documents from a Body claiming to be The Supreme Council of Mexico. The M.P. Gr. Com. of the Southern Supreme Council in the proceedings of that Body for 1868, gives a history of Masonry in Mexico, and comes to the conclusion that the body in question is irregular. In this opinion I concur.

SOUTHERN SUPREME COUNCIL.—With this body our relations continue to be of the most fraternal and intimate character. It has sustained an irreparable loss in the death of several of its members, including Ill. Bro. William S. Rockwell, 33° Lt. Gr. Com.

I am happy to learn that the Rite in that jurisdiction is rapidly recovering from the disastrous effects of the war, and that our Ill. brethren are giving themselves zealously to the work. The only disturbing element is the Supreme Body at New Orleans; and that creates no disturbance at home. It would, on its own account, not be dignified with any notice; but it disturbs the relations with other Supreme Councils. It is very singular, that in almost all the discussions in Foreign Grand Bodies upon this, the question of jurisdiction has not been mentioned, but action has been based upon the supposed admission of members without regard to race or color.

Inasmuch as all regular affiliated Master Masons are eligible candidates for the degrees of our Rite, and inasmuch as there are bodies of colored men in this country claiming to be regular lodges of Master Masons, it is proper to consider the question of the admission of these men into our bodies. They claim to be regular Masons; they are not recognized as regular by the Grand Lodges which we recognize. But it is asserted, that really and truly they are just as regular as the Masons whom we do recognize.

ANSWERS TO THE MEMORIAL OF THE LODGE OF GLASGOW ST. JOHN, No. 3 bis.

(*Vide Memorial, at page 459 of Magazine, Dec. 3rd, 1870.*)

151, West Nile Street, Glasgow,
December 14th, 1870.

To the Most Worshipful the Grand Master Mason of Scotland, the Right Worshipful Depute and Substitute Grand Masters, the R.W. Senior and Junior Grand Wardens, and the Remanent Office-Bearers and Members of the Grand Lodge of Freemasons of Scotland.

Dear Brethren,

At the meeting of the Grand Lodge of Scotland, held in the Freemasons' Hall, Edinburgh, upon the 7th day of November, 1870, a document was read by Bro. John Baird, R.W.M. No. 3 bis, purporting to be a memorial or petition sent in by the Lodge of Glasgow, St. John, No. 3 bis, anent the carrying of the working tools at Masonic processions in the Glasgow province. After this document had been read and presented I took the liberty to remark to the effect that I (although a member of No. 3 bis,) knew nothing about this document, and would consider myself disgraced were my name attached to it, and as for the Malcolm Charter, to which allusion was made in it, I considered it to be

nothing else than a disgraceful forgery. After this a motion was proposed by Bro. W. Officer, acting Junior Grand Warden, and unanimously agreed to, that this memorial from the Lodge of Glasgow, St. John, No. 3 bis, should lie upon the table until next quarterly communication so as to afford time for examination into its contents. Since then I have received from Bro. John Laurie, Grand Clerk, a "certified true copy" of this memorial as also at same time a letter from him, dated 8th December, 1870, requiring me to lodge with him, within fourteen days my reasons for making the statements I made regarding it at the quarterly communication on 7th November, 1870.

Accordingly in answer to this request I respectfully beg leave to present the following remarks:—

Firstly. I beg leave to observe that although this document was presented to Grand Lodge upon the 7th day of November, 1870, in name of the Lodge of Glasgow, St. John, No. 3 bis, yet said document was not read in, or adopted by, the Lodge of Glasgow, St. John, No. 3 bis, until the 15th November, 1870, or eight days after its presentation! At which meeting I was present, and as a member of No. 3 bis, condemned it, and likewise reiterated my opinion that the "Malcolm Charter" they were founding upon was a forgery.

Secondly. Said document or memorial is, in my opinion a very imperfect one, and contains many mistakes, as I shall proceed to show, consequently if such be the case it would be anything but complimentary to any person to have his name attached to it. In proof of which I proceed to take up the "first" head of this memorial which states that "the Lodge of Glasgow, St. John, (No. 3 bis) had by Charter, dated 1157, conferred upon them and their predecessors the whole rights and privileges of Masonry within the City of Glasgow, &c." Now the first question here evidently is,—Is this pretended "Charter, dated 1157," genuine? To which I answer, No! Further, before going into the proof of its non-genuineness, allow me to remind the Right Worshipful Office-bearers of the Grand Lodge, that when this St. John's Lodge, in 1849-50, wished to join the Grand Lodge of Scotland, they then brought up this same, pretended Charter, and held it forth as being granted to them by Malcolm 3rd, Canmore, King of Scots, in 1057, but upon examination thereof, the Grand Lodge of Scotland at that time very justly decidedly refused to acknowledge said document as a Charter of Malcolm the third, or of date 1057, and gave them their position of No. 3 bis, upon the 1628 Roslin Charter. Now, however, in this case it will be observed that the date given is 1157, which takes 100 years off its pretended age, and brings it down to the time of Malcolm IV. However, whether the date given out be 1051, 1057, or 1157, all in my opinion, are equally false, for, upon examining the document itself we find it saying—my true age is much nearer 1857 than any of the foregoing dates, as I now proceed to show.

First, the style of the writing, and also of the Latin are quite modern, as also the character of its contents comparatively so; while in some points it reminds me of the Glasgow Burgh Charter, 1175, as given in Mc Ure's 1736 History of Glasgow.

Second, the idea of an Incorporation of Masons in Glasgow receiving a royal charter from either Malcolm 3rd or 4th, is absurd and contrary to all reliable Scottish history.

Third, even Glasgow itself did not receive its charter of erection as a Bishop's Burgh until the reign of William the Lion, and about A.D. 1175.

Fourth, in tracing back the existence of this document as far as possible, I have been unable as yet to discover any evidence of its existence before the year 1806 or nearly sixty-five years ago. At this time a Masonic procession was to take place in Glasgow in honour of the

laying of the foundation-stone of Nelson's monument on Glasgow Green, and at which procession the members of the Glasgow Freemen Operative St. John's Lodge, although not then in connection with the Grand Lodge of Scotland, not only wished to be present but also to take precedence. The Glasgow St. Mungo's Lodge, which was then the senior lodge of the Province on the Grand Lodge roll, however objected to this as per their minutes of that date (a copy of which appear at page 307, &c., of the "Freemasons' Magazine" for October 15th, 1870), where they rest upon the Laws and Regulations of the Grand Lodge of Scotland, especially Appendix III., chap. xii., as given at page 324 of Alexander Laurie's "History of Freemasonry," published in 1804, and resting upon which they refused to acknowledge the St. John's Lodge, and call this Malcolm document which was so opportunely brought forward or "discovered" then a "pretended charter," and in refusing to allow the St. John's Lodge to interfere with them they are backed up by Bro. W. Guthrie, Grand Secretary, and also by Sir John Stuart, of Allanbank, the Provincial Grand Master, who says, "On no account can or will I permit any lodge to appear in this procession that does not hold of the Grand Lodge of Scotland."

All this shows how mistaken are the statements in this St. John's Memorial, which say "those privileges were never called in question," or, where it states that the St. John's Lodge "were assigned by virtue of their position, precedence in rank over all the daughter Lodges of Scotland." For all that, I am aware they got in 1806 was that Sir John Stuart asked for, "five or six handsome figures of operatives having black cloathes to carry my proper ensigns," and it so happened that the operatives having "handsome figures," and "black cloathes" so chosen belonged to St. John's Lodge, which was so far a credit to that body, but that might have been only an accident so far, and it was a concession of Sir John Stuart to take them, as he entirely refuses to acknowledge or have any intercourse with the St. John's Lodge as such; for the Grand Lodge of Scotland as an independent body, and as the head of Speculative Freemasonry in Scotland is not bound to recognize the pretensions of any operative or other lodge out of its pale, or even within it, any further than it may rightly consider said pretensions to be just and reasonable—the pretensions of operative Masons are one thing, the prerogative and Constitution of the Grand Lodge of Scotland another.

Further, even the minutes of the Lodge St. John, themselves, prove the mistake of saying "those privileges were never called in question," for, in 1833 when the foundation-stone of the Jamaica Street Bridge at Glasgow was to be laid these so-called privileges of theirs were dis-allowed, however a great agitation was got up and considerable pressure put upon the Lord Provost* and Dr. Cleland, Superintendent of Public Works, which latter had been imposed upon by the pretended Malcolm Charter, and had even published a so-called translation of it in his "Annals of Glasgow" as per vol. 2, page 485. But whether the English "translation," or the pseudo "old monkish latin" be the older, I cannot at present affirm; however, no doubt by appealing to this precious document, they carried their point, to a certain extent at least, not, as I consider, because of any just and lawful right they had to interfere with the proceedings of the Grand Lodge of Scotland then; but because local influence backed up at it seems to me by falsehood, fraud and imposition mixed with, or working upon ignorance, were for the time triumphant. Then be it observed that all the occasions mentioned in this Memorial

According to page 162 of Bro. James Pagan's "Sketch of the History of Glasgow" James Ewing, Esq., of Strathleven, M.P., was Lord Provost then.

from the St. John's Lodge as the precedent, when some of its members have carried the tools at Masonic processions in Glasgow are *after* A.D. 1806, as the oldest date there given is 1810. Consequently seeing that this is the case, and that it was the St. John's Lodge itself which brought forward, or "discovered" this pretended Malcolm Charter in 1806, to further its pretensions then, and has ever since upheld it as a great foundation of those pretensions, it follows that if said pretended charter be false, as I consider it is, all these pretensions based upon it fall at once to the ground, and the Lodge of Glasgow St. John as such, and as a lodge holding of the Grand Lodge of Scotland has no more right and privilege over any of the other lodges under the sway of Grand Lodge than its position of No. 3 bis gives it, or the laws of Grand Lodge allow it.

Another point I may here mention, is that although when St. John's joined the Grand Lodge of Scotland about twenty years ago it got the high position of No. 3 bis, yet founding upon this pretended Malcolm Charter, they have been again and again hinting at demanding a higher position on the Grand Lodge Roll; in fact this was made the foundation of a sort of standing grievance by which as it appears to me, a feeling was kept up among the members of No. 3 bis as if they had not got justice at the hands of Grand Lodge as per, *inter alia*, a motion by Bro. D. Hannay, Senior Warden alluded to in a St. John's Lodge minute of date 4th August, 1863, "That steps be taken to have this lodge placed in its proper position on the roll of the Grand Lodge of Scotland," and again at the December Festival of St. John's Lodge 1867, which was styled their "810th Anniversary!" and at which Bro. Captain Spiers, of Elderslie, M.P., the newly-elected Prov. G.M., for Glasgow was present, and acted as Chairman, (vide report of proceedings as given in "Freemasons' Magazine for January 11th, 1868,) we find him saying, upon the authority of this pretended Malcolm Charter, "That although their lodge ranked 3½ in the Grand Lodge of Scotland, it was not in its proper place," and so on. Then later still we find Bro. Thomas McGuffie, (the name I suppose who is mentioned in the memorial as carrying the plate) asserting in Glasgow Herald of date June 17th., 1870, (and as we also see by "Freemasons' Magazine" of date July 9th., 1870), that "The Glasgow Freeman Operative St. John's Lodge is the senior lodge in Scotland even to the Grand Lodge; and had our predecessors in office done their duty; every Lodge in Scotland would have required to get a charter from them; and the St. John's would now be in the receipt of a large income, which I suppose the Grand Lodge now enjoys. So we perceive that founding upon Malcolm's pretended charter the members of Glasgow St. John's Lodge would not only rise above all the other lodges in Scotland, but would fain soar above the Grand Lodge itself.

However, the statements made by Bro. Captain Spiers, P.G.M., at the so-called "810th Anniversary" of St. John's Lodge, in December, 1867, led to an examination of the authenticity of this pretended Malcolm Charter, and in which examination circumstances led me to take an active part, and not only so, but under these circumstances I was bound in honour as a gentleman to make the result of said examination known, whatever that result was, which I did, and although by doing so I felt that many of my brethren in the body might be displeased, I could not help that, but simply strove to act upon the square, and to do what I felt to be my duty, be the result what it might; therefore, I not only made a personal examination of the document myself, but I have also striven to get it examined by, or to learn the opinions of some of the best authorities in the country, which opinions I now proceed to give:—

Dr. Anderson in his "Memoirs of the House of Hamilton" says, apart from other considerations, the writing is not above 200 or 300 years old."

Professor Cosmo Innes, V.P.R.S.E., S.A.S. Scot., &c. &c., whose high standing and skill as a chartologist are well-known, as witness his acting as editor to that splendid new work, "The National Manuscripts of Scotland," and many other authoritative and first-class works, and who saw it in 1868, said it was a forgery executed within the last 150 years, or, taking plenty of time, within 200 at the utmost; further, it was made up of pieces taken out of different charters and stuck together. Even before he saw it, and from a description of it which I sent him, he said it was a forgery, and when I asked him how he knew that before he saw it, he, very kindly and courteously answered "Our first Corporate Charters were to Burghs, and not till long after came those to the gilds and corporations within and under Burghs; but we had no charters to Burghs till William the Lion (1165 to 1214), so you see it did not require much sagacity to stamp the Charter of Malcolm full of the phraseology and the minute distinctions of a much later day as a forgery."

The late Dr. G.A. Walker Arnott, the distinguished Professor of Botany in the University of Glasgow, and who long took an active interest in Masonry, as well as holding several high offices therein, called this pretended Charter a forgery; and shortly before his death wrote as follows:—23rd May, 1868,—"On getting out of bed this forenoon (&c.), I read the "Glasgow Herald," and in it what I presume is a letter from you signed W.P.B., I congratulate you on the frank and open manner in which you state your conclusions, and were such to be done in other cases many discourteous dissensions would cease."

The late Bro. James Pagan, Esq., member of No. 3 bis., and editor of the "Glasgow Herald," acknowledged it to be a forgery, stating that he had been misled by the late Bro. James Miller, R.W.M., of St. Mark's Lodge, No. 102, whose remarks on the subject he had copied and quoted.

Bro. Wm. H. Hill, Esq., who has considerable knowledge of old documents, and who not only saw it, but also examined the oldest extant minute book of the Glasgow Incorporation of Masons, which extends from 1600 to 1681, considered it a forgery.

Even our late esteemed Prov. Grand Master, Bro. Captain Spiers, M.P., afterwards acknowledged in a letter to me that he had been misled in December, 1867, and June, 1868, says:—"I am very glad indeed that you have investigated the matter, and although we should have liked if our Charter had been a genuine one, still as it as imposition, it is a good thing that it should be showed up."

Our Scottish Masonic historian, Bro. D. Murray Lyon, designated it "The Malcolm Canmore Swindle."

Bro. W. J. Hughan, of Truro, who I am happy to acknowledge as one of the foremost Masonic students of the day observes "I consider the 'Malcolm Charter' to have been written by zealous but mistaken Masons, not earlier than the latter part of the eighteenth century, in order to deceive the Fraternity. In that respect it is on a level with the noted 'Locke M.S.' and other un-Masonic forgeries which are well suited to act as beacons to prevent Masonic students from being shipwrecked on the quicksands of credulity."

Bro. Hyde Clarke, of London, another eminent Masonic student, and Foreign Secretary Ethnological Society, Member of American, German, and Oriental Societies, &c., &c., says, "from internal evidence the reputed Charter of Malcolm cannot be genuine."

It is unnecessary to give the opinions of other parties who have condemned this pretended Charter, only I might observe that one Glasgow historian who was misled by it observe to me that the Masons used to carry it about in their pockets, which of course would tend to soil it and give it the appearance of age and, I have been told, it is much dirtier looking now than it was about thirty years ago, so that between that and other things the present dirty, tattered, smoked up appearance of the parchment may be easily accounted for.

At page 483, vol. 2, of Cleland's "Annals of Glasgow" published in 1816, we find what has sent all the succeeding Glasgow histo-

rians astray, namely, "Glasgow Freemen Operative St. John's Lodge. The Members of this lodge having lately discovered an old musty paper in their charter chest procured a translation of it when it turned out to be a charter in their favour, from Malcolm III., King of Scots, by which they claim precedence over all the other Lodges in Scotland. Accordingly, in the grand masonic procession which took place at laying the foundation-stone of the Glasgow Asylum for Lunatics in 1810, the Glasgow Freemen Operative, St. John's Lodge, took precedence of all other Lodges except the Grand Lodge of Scotland.

Even the minutes of the lodge of Glasgow, St. John, themselves condemn this document, for on March 3rd, 1868, a motion was passed that a Committee be appointed to examine into the historical evidence and data of the antiquity of the lodge (I must here observe that my information was not derived through this Committee, although I gave it information), and on the 15th September same year a report was read, which is engrossed in the minute book of the lodge, and which so far as this Malcolm writ is concerned, effectually shows up its falsehood (to anyone capable of understanding what historical demonstration is) as the copy of it which I enclose will show, or as may also be seen by a perusal of it at page 189 of the Freemason for April 16th, 1870. Yet notwithstanding all this the Lodge of Glasgow St. John, as a body, still holds forth the Malcolm document as genuine, every lodge circular being stamped with what, I am sorry to say, I can only look upon as the usual lie, viz.—"The Lodge of Glasgow St. John," chartered by Malcolm III., King of Scots, 1057. And whether in so doing under the circumstances, the lodge of Glasgow St. John is guilty of falsehood, fraud, and wilful imposition it is for the Grand Lodge to judge, or whether a stop should now be put to its further propagation, and consequent discredit of the Order. I humbly submit that it is the duty of the Grand Lodge of Scotland now to decide, and which latter as a member of No. 3 bis, I most humbly and respectfully pray that it may do.

As to the "Second" head of the St. John's memorial which states that it has been the invariable practice of the Grand Lodge of Scotland to concede as a right to the senior lodge of the Province in which the ceremonial takes place, the appointment of the operatives to carry the tools, I can only say that I am not aware of this, and point to the fact that not only did the Most Worshipful the Grand Master Mason of Scotland, backed up by Grand Lodge when assembled in the Charter House of Glasgow Cathedral, preparatory to laying the foundation-stone of the Albert Bridge, on June 3rd, 1870, allow the members of the Journeymen Lodge, No. 8, to do so, but absolutely refused to allow the senior lodge of the Glasgow Province to deal with the matter as it wished. Then at the laying of the foundation-stone of the Paisley Free Library and Museum, by the M.W.G.M. the Right Honourable the Earl of Dalhousie, on 27th April, 1869, we find the members of the Lodge Journeymen, No. 8, carrying the tools, as also, (vide page 423 of Grand Lodge Reporter, June, 1869) at the Industrial Schools, Mossbank, in 1868, Corn Exchange, Hawick, 1863, Wallace Monument at Stirling, 1861, and other places. So that so far as precedent is concerned the Lodge Journeymen, No. 8, can point to many places out of the Edinburgh Province where they have carried the tools. Further in looking over the Grand Lodge books we find the following law passed in 1883, which accords to the Lodge Journeymen a certain prerogative at all Masonic ceremonials, especially where the Grand Master is present, not only in Edinburgh but throughout Scotland, as the minute says: "It was moved that for some time past the Grand Tyler has been in use of carrying the mallet at the public processions of the Grand Lodge, and as that officers attendance is often requisite on other matters of some importance. Therefore it be a rule in all time coming that the senior member of the Lodge of Journeymen Masons, Edinburgh—out of office—carry the mallet behind the Grand Master in all future processions." Consequently the carrying of the mallet by W. Nielson of the Glasgow Freemen operative, St. John's Lodge, at the laying of the foundation-stone of the Victoria Bridge at Glasgow, on the 9th day of April, 1851, as mentioned in the First head of the St. John's memorial was in direct violation of the above 1783 law, unless indeed the Lodge Journeymen, No. 8, voluntarily conceded the privilege, or outs, for the time being.

As to the "third" head of the St. John's Memorial I would respectfully observe that the printed Grand Lodge Law, chap. XX., sec. 8, when taken in connection with the 1783 Grand Lodge minute above referred to does not preclude and has not precluded

Mallet, &c., out of Edinburgh, for the words "Edinburgh and no other place," which the St. John's memorial pretends to quote do not occur in this Grand Lodge Law, Chap. xx, sec. 8. Therefore their foundation is so far a mis-quotation. And as to the members of No. 8 being "capable of carrying the implements in question," which the St. John's Memorial would appear to fear, the upshot proved that so far as *capability* was concerned, the members of No. 8 were just as "capable" of doing at Glasgow as they formerly were at Paisley, Stirling, &c.

As to the "fourth" head of this Memorial and its reference to Grand Lodge Laws, Chap. xi., sec. 18, I would observe that as I stated above, the decision of the Most Worshipful Grand Master on the occasion referred to was approved of by the members of Grand Lodge then assembled, myself included. And as to the assertion that the "chair, in awarding precedence to the Lodge Edinburgh Journeymen acted contrary to the laws of the Grand Lodge." I look upon that, under the circumstances, as a pure mistake. And as to the notice of altering the minutes of Gravel Lodge from the foregoing imaginary data, that I consider to be absurd. The fact of the matter appears to me simply to be that if the St. John's Lodge wished it to be properly understood that it was the privilege of the Senior Lodge of a province to look after the carrying of the Tools at all Masonic processions in its district it should have got a motion proposed to that effect and so got the matter regularly settled that such has not been done long ere now, is not therefore the fault of the Grand Lodge but is due to the remissness of the senior lodges themselves, including St. John's lodge amongst the rest. Instead therefore of the St. John's Lodge, asking as is done in the latter part of their Memorial that the Grand Lodge should "declare and enact that the late assumption by the Lodge Edinburgh, Journeymen No. 8, of the (presumed) rights and privileges of the Lodge of Glasgow, John, No. 3 bis, was illegal and uncalled for," it is the opinion of a number of the members of No. 3 bis, including myself, that the conduct of the St. John's Lodge was neither so dignified nor masonic as it ought to have been, and they may be very thankful that they were not ordered to apologise for their own proceedings then; for if redress be due from any quarter in relation to the proceedings at the ceremonial of laying the foundation-stone of the Albert Bridge, at Glasgow, on the third day of June, 1870, not to speak of former masonic ceremonies in Glasgow, that redress under the circumstances is due from the Lodge of Glasgow, St. John, No. 3 bis.

I must now apologise for replying to the request of the Grand Clerk at so great length, but as the pretensions of the Lodge of Glasgow, St. John, and its pretended Malcolm Charter have been thrust forward so often and so prominently on so many occasions, I considered it would be better to enter into the matter fully and distinctly, so that anyone not otherwise acquainted with the subject might be able to understand it. Some brethren have signified to me that seeing I am a member of St. John's Lodge, myself I should not therefore expose any of its faults; but I consider it to be no part of true Freemasonry to smother up the truth, and to allow a lie to pass current as truth, more especially when the means are at hand to expose it. What I have said has simply been written, in order to elucidate the truth, and truth, as we all ought to know, is one of the great foundations of all true Freemasonry. Nothing would give me greater pleasure than to do what I could in a fair and honest manner to uphold the dignity and status of the Lodge of Glasgow, St. John, of which I have the honour to be a member and past office-bearer, but we must strive to build up that dignity and status upon a sure and legitimate foundation, and seeing that as I have already said the Lodge of Glasgow, St. John, got its status of No. 3 bis upon the 1628 Roslin Charter, it follows therefore that that status is not affected by the declaration of the unworthiness of this unfortunate Malcolm document. It has been the misfortune of the present members of No. 3 bis, to suffer for the fault of their predecessors; but I hope that, aided by the counsel and assistance of the Grand Lodge of Scotland and guided by the evidence adduced, the members of the Lodge of Glasgow, St. John, No. 3 bis, will now honourably acquiesce in such a decision upon this matter will settle it (humanly speaking) for ever.

I am, most respectfully,

Sincerely and fraternally yours,

W. P. BUCHAN,
Past Senior Warden, Mo. 3 bis,
Proxy, S.W. No. 432, and Grand
Steward Grand Lodge of Scot-
Scotland.

MASONIC KNIGHTS OF CONSTANTINOPLE.

A special meeting of the St. Aubyn Grand Council of this illustrious order was held on the afternoon of Saturday, January 28th, 1871, at Morice Town, Devonport, Sir Knights Paull as Ill. Sov., Brown as C.A., Purse as M.A., Ryder as Prelate.

The business of the Council was to ballot for Bros. Gordon and Bannerman, whose election being unanimous were admitted, and having signed the obligation of allegiance, were elevated to the rank of Knights of the order, and proclaimed according to ancient usage the ceremonies of the degrees were worked by Bro. S. Chapple, Past Ill. Sov. with his accustomed zeal and ability.

Congratulations were exchanged as to the steady quiet progress of the order. After a social moderate repast in the Refectory the Sir Knights separated in peace and harmony, at 9 p.m.

MASONIC JOTTINGS.—No. 57.

BY A PAST PROVINCIAL GRAND MASTER.

THE FOUR OLD LONDON LODGES—TRADITION.

My answer to a Correspondent at Brighton, is that he may, if he pleases, call all that is said, all that is written, of the four old London Lodges, Tradition. But he must bear in mind that the Tradition is more than a century and a half old, and that hitherto no attempt has been made to disprove its truth.

THE CHARGES OF 1723.

As respects Christianity, the Charges of 1723 have ever held their ground. The advance thereby made has at no time been lost; nevertheless the Craft Prayers have often been of a kind that some Christian Sects cannot employ.

THE SLUMBERS OF SPECULATIVE MASONRY.

A learned brother writes that in the old Lodges the slumbers of Speculative Masonry were occasionally very long; yet, on awaking, she always found the lodge prepared for her reception, and that new or additional organization was not required.

BEFORE THE REVIVAL.

Before the Revival, the privilege of assembling as Masons was unlimited.

DR. PLOT—THE EDWIN LEGEND—HENRY VI.

Dr. Plot seems to have been the first to attack the Edwin Legend, and the assertion that Henry VI. approved of the laws and usages of the Masons.

LOCKE'S LETTER TO LORD PEMBROKE 1696.

An "Entered Apprentice" will find all the information upon this subject which he is desirous of obtaining, in Bro. Findel's History, page 107, First Edition.

FREEMASONRY.

The idea of Freemasonry is rooted and grounded in the very being of man.—FINDEL.

ATHELSTANE—EDWIN.

"A Correspondent" will find that Athelstane is sometimes called the father, sometimes the brother and sometimes the nephew of Edwin.

MASONIC NOTES AND QUERIES.

THE MASONIC FESTAL DAY—24th JUNE.

"To the few who participate in our Order, this day is possessed of peculiar significance. It is strictly a Masonic Festal-Day, and as such calls our attention to the points of difference which distinguish us from this world, that is, to the tenets of Masonry; as well as commemorates the life and character of one of our ancient brothers, distinguished for virtue, piety, and those peculiar characteristics which have had a moulding influence in the moral world from that day to this. The career of St. John marks an era in the world, the inauguration of a moral empire that since then has steadily widened its border, and increased in its power. As a pebble dropped in a still ocean will drive a ripple to the most distant lands, so the ripple evoked in the then still ocean of thought by the doctrine of St. John has constantly spread, gaining power from the breath of the Spirit of God, until a billow, crested with the flashing pearls of truth, it has cast its treasure upon every shore, and the continents have quivered with its force."—From a bundle of Masonic Excerpts, CHARLES PURTON COOPER.

ABSOLUTISM AND BIGOTRY.

History bears broadly stamped in every age the baseness of Absolutism and Bigotry, which is without honest root in the consciences of many governments.—Bro. Bollaert in his "Wars of Succession of Portugal and Spain."

THE LATE MARSHAL PRIM ON RELIGIOUS INTOLERANCE.

Shortly after the depositions of Queen Isabella of Spain, fifteen thousand Spanish ladies, instigated by the Priests, addressed Prim, begging him not to permit religious toleration in Spain; he replied in the negative.

"And I'll send your priests to Hades
Dare they such sweet eyes to dim.
Fifteen thousand Spanish ladies
Smiled, and left Don Juan Prim."

From Bro. Bollaert "Wars of Succession of Portugal and Spain."

PARSEE CHARITY.

The old Parsees or fire-worshippers, still in Parsee are suffering in the fearful famine, so a fund is being raised in Bombay for their relief. To this fund two materiel indetections, the Parsee Masonic Lodges of Bombay have contributed. These lodges write in English and not in Guzaratee.—M. M.

THE M.W.G.M.

The M.W.G.M., the Earl de Grey and Ripon, has left the country on what may be called a truly Masonic mission. He has been chosen as our chief commissioner on the joint commission of England and the United States, for the regulation of their differences. His absence may for a time take him from his Masonic duties which will be performed by the

B.W.D.G.M., the Earl of Carnarvon, but we may sincerely wish, as with all brethren, "May T.G.A.O.T.U., bless his labours, and ensure him a speedy and a happy return."

MASONRY IN NATAL.

The following advertisement appeared in the "Natal Mercury":—

I.T.N.O.T.G.A.O.T.U.

FESTIVAL OF ST. JOHN.

"The brethren will celebrate the above Festival at the Lodge-Room, Field Street, on St. John's Day, December 27th 1870, when the installation of the W.M. Elect, and other officers, will take place at 3 o'clock in the afternoon.

The banquet will be held in the evening of the same day, at the Masonic Hotel, West Street, at 7 p.m., tickets for which may be obtained from the Stewards, Bros. J. Goodliffe, W. R. Parker, and T. B. Burnham, until Monnay, the 26th inst. Members wishing to introduce visiting brethren, are requested to make early application.

"By Command of the W.M.

"C. CULLINGWORTH, Secretary."

"Durban, 19th December, 1870."

EXCAVATION OF ANCIENT MASONIC EMBLEMS.

We read in the "Newark (N.J.) Advertiser":—"Some interest has been created in Sussex county during the excavation for the Midland railroad by the discovery of some relics of former times, in the form of two silver Masonic badges, ornamented with square and compass, moon and sun, in accordance with the Masonic emblems of the present day, which were found five feet below the hard earth excavations of the Midland railroad. How the badges ever got there is a mystery, as no human remains were connected with them and the soil is a compact slate. Mr. Victor M. Drake, of the "Newton Herald," says that it is well known that Masonic emblems were worn both by the pioneers and Indians of the country as a means of self-preservation against the incursions of Tories and robbers, who, in the early settlement of the country, held almost undisputed sway on both sides of the State line. The fact is well established that, as early as 1776, Major Wood, of Goshen, who was in command at the Minisink battle, fought opposite the Lackawaxen, when, being overpowered by the Indians and taken prisoner, saved his life by signalling Brandt with the grand hailing Masonic sign of distress; and Masonic badges were in general use at the time, both in the Delaware and Susquehanna valleys, as one of the means for protection against the bloody Indian incursions to which the frontier settlements were at all times liable."

PRINCE EDWIN LEGEND.

A brother is misinformed. During the seven years that I was Secretary to the Record Board there never came into my possession any notice of early manuscript copies of the Prince Edwin Legend.

CHARLES PURTON COOPER.

How frequently it is that the most unreasonable and unconquered enemy that you may have is the one who feels and knows that he has wronged you. And more especially his enmity and hatred will become intensified when he knows that you know his meanness. And a more unhappy man than such an enemy cannot be found.

MASONIC SAYINGS AND DOINGS ABROAD.

We have been somewhat interested at a curious discussion that has lately been going on between the "Keystone" and "New York Dispatch," relative to the recognition of Masons not initiated in what we term a Blue Lodge. Now it must be well known to our readers that our system of Masonry is confined almost exclusively to those portions of the world where the English Language is spoken. It is peculiarly Anglo-Saxon. It was revived, of course, in England, it was nurtured there, and from the Grand Lodge of England in 1717, it spread to the four quarters of the globe. But in France, Russia, Prussia, Sweden, and South America, it soon varied to a certain extent. It retained the landmarks, but not the system adopted, in 1717, by the four London Lodges.

Had not France and Sweden as much right to have a system of their own as England had. Very well, in most of these countries Grand Orients or Supreme Councils exist, and they claim the right of granting the first three degrees. The "Keystone" would declare these men clandestine Masons. Such extraordinary ignorance or prejudice is entirely beyond conception. If Masonry is exactly the same the world over, how comes it that Pennsylvania work differs so materially from that of the other States. Are the Masons of New York, Ohio, Illinois, &c., clandestine, because they work differently from us? Our M.W. Bro. the Prince of Wales is then certainly unable to visit any lodge that works what the "Keystone" terms Ancient York Masonry, because he was made under the Swedish Rite.

Every Mason is bound to recognize another, so long as he is acquainted with the landmarks, and able to give those grips, signs, and words, that are universal. It matters not whether he hails from a Grand Orient or Supreme Grand Council, and if his governing body is on terms of friendly intercourse with the Grand Lodge which that brother acknowledges, he should, at once be admitted to a seat in the lodge.—*Gavel*.

The Masons at Portland, Oregon, will commence, next spring, the building of a temple on the site of the building in which the first lodge was opened in that city.

The subject of a new hall, is being agitated by the Masons of Pittsburgh.

The Past Grand Master Bro. Jno. D. Vincil was presented with a beautiful and costly gold watch, as a reward of merit, at the recent session of the Grand Lodge of Missouri.

We have received a pamphlet, very handsomely got up, containing the newspaper accounts of the magnificent Reception of the Grand Chapter of New York by the Royal Arch Masons of Albany. The scene is spoken of as one of "fairy-like splendour," the decorations grand, and the *tout ensemble* one of unsurpassed brilliancy. We have only space for a short extract from the New York "World":—"That wonderful order which does not let unfraternal look come to its inner life, allowed us to see the grandeur of its portals, the exquisite carvings of its outer work in the reception given by the Royal Arch Masons of Albany to the Grand Royal Arch Chapter of the State. The great room at Tweddle Hall was brilliant in light and colour. Everywhere dressing and wreathing made curves of beauty. The word of welcome was in fire that glowed and shadowed with every breath of the air. The jewels of the higher officials were of rare work and water. There was music, and the disciplined movement of the review, and a delighted and impressed circle of ladies and gentlemen all around. It was another superb page in the more than century old volume of the Masonic Order of this city. After the pageant of the review and the reception, "on went the dance," and better secrets than the inmost recesses of the lodge can record were told by bright eyes. Down on it all the portrait of the grand man, who was of Alexandria Lodge, looked, and as we saw his face and that of the great manorial proprietor, we thought of the old school of gentlemen, and congratulated Masonry that it had such names in its annals,"

A new Masonic Temple was recently dedicated at Akron, Ohio, with imposing ceremony. Ten thousand people are said to have been present on the occasion.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

KNOWLEDGE OF THE ARTS AND SCIENCES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Whilst quite agreeing with "A Masonic Inquirer" in his communication in your last issue, as to the advisability of a knowledge of the Arts and Sciences being inculcated in our lodges, I cannot agree with him that "in most lodges in London and several parts of the Kingdom a lecture on some point of Geometry or Architecture is given at every meeting."

In the same number of the Magazine in which this remark occurs there are reports of seven London Lodges, but I look in vain for the lecture on Geometry or Architecture.

If "A Masonic Inquirer" would kindly inform your readers in which of the London Lodges, and in

which other parts of the kingdom this teaching is carried on, you will confer a favour upon,

Yours fraternally,
J. D. M.

[Our correspondent has evidently lost sight of the nature of the article in question in which the passage referred to occurs, and which is a reprint of an interesting though quaint Masonic "speech" delivered to the Worshipful and Ancient Society of Free and Accepted Masons at a Grand Lodge, held in the city of York, December 27th, 1726,—Ed. F.M. and M.M.]

THE PROPOSED TESTIMONIAL TO A JUNIOR CLERK IN THE GRAND SECRETARY'S OFFICE, AND MASONIC INNOVATIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother.—I must congratulate you upon the articles and letters which have recently appeared in the magazine, deprecating the proposed "Testimonial" movement, and the masonic innovations which have been introduced by the brother to whom it is proposed to present the said testimonial. The articles and letters to which I refer have broken the ground upon a subject which I have long thought, with many others, ought to have engaged the attention of the Board of General Purposes ere this; and the impression appears to be gaining ground that that body would appear to be wilfully blind and deaf upon the subject. I can heartily endorse the remark made in your article in the Magazine of the 4th inst.—viz., that the Masonic body in this country, looking to Grand Lodge, and more especially to the Board of General Purposes, have a right to demand that the subject of the recent deviations from the masonic landmarks, and in which one of the paid servants in the Grand Secretary's office has played a most prominent part, should receive a most searching examination. I express the opinion alike of myself and numerous old masons and members of Grand Lodge, when I say that we shall certainly, at the next quarterly communication, look for some statement from the Board of General Purposes in connection with these matters, otherwise they will certainly have to be brought in a more decided manner under the notice of Grand Lodge.

"AN OLD MASON."

RECENT DEVIATIONS FROM THE MASONIC LANDMARKS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In your article on the above subject appearing in your issue of the 4th inst., I note that you draw attention, and on very good grounds, to the awkward fact that those in the Grand Secretary's department should now stand charged with encouraging that which has been brought under the ban from the very same department, viz., during the Grand Secretaryship of the late Bro. Gray Clarke. The apparent inconsistency of this state of things is however to me pretty plainly accounted for, if the rumour which circulates freely in any locality is correct, viz., that the "Innovator" himself assumes to a great extent the Grand Secretary's powers—in other words, that the intended recipient of the testimonial is the *de facto* Grand Secretary!—I shall, with a large number of the Craft, look anxiously to the next meeting of Grand Lodge for the *éclaircissement* as regards the well grounded charges of complaint as to the working of the Grand Secretary's Department.

"ANTI-HUMBUG."

THE MASONIC MIRROR.

* * All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th. May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

We are informed that the installation of Colonel Lyne as R.W. Prov. G.M., for Monmouthshire, will take place in the large Room at the Town Hall, Newport, on Easter Thursday, April 13th, and that Theodore Mansel Talbot, Esq., R.W. Prov. G.M., for the Eastern Division of South Wales, will be respectfully invited to perform the ceremony.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

A petition has been forwarded to Grand Lodge for the formation of a new lodge in Lancaster, to be called the Duke of Lancaster's Lodge.

A movement is on foot among the members of the Masonic Body, having for its object the presentation to Lord Dalhousie of a testimonial, in acknowledgment of the distinguished services he has rendered to the Craft during nearly half a century. It is proposed that the testimonial take the shape of a bust, in duplicate, one copy to be presented to the noble lord, and the other to be placed in Freemasons' Hall, Edinburgh.

THE FUND OF BENEVOLENCE.—We are pleased to notice that Bro. Savage at the last meeting of the Board of Benevolence, a report, of which is given on another page of the present number, gave notice of a motion for consideration at the next Quarterly Communication of Grand Lodge, for an amendment in the laws relating to the Fund of Benevolence; we trust the motion will be carried, as, owing, under the present laws, to the long period, which must elapse, ere Petitioners whose recommendations have to go before Grand Lodge, can be in receipt of the grant allowed to them, the sufferings and privations of the petitioners, become, painfully prolonged, seeing that in many cases the petitions are not made until the direct necessity compels, and the old adage:—*bis dat qui cito dat* especially applies in these cases.

GRAND LODGE.

The annual quarterly meeting of the General Committee and the monthly meeting of the Lodge of Benevolence, were held in the Board Room, Freemasons' Hall, on Wednesday evening, the 15th inst., at seven o'clock.

The W. Bro. J. M. Clabon, President, as W.M. Bro. Joshua Nunn, senior V.P., as Senior Warden, and Bro. J. Brett, jun. V.P., as Junior Warden, Bro. John Hervey, Grand Sec., and his staff; and a numerous attendance of brethren, amongst whom were Bros. Col. Cole, John Savage, Joseph Smith, Bywaters, Burgess, Sheen, S. May, W. Young, W. Smith, C.E., Gale, How, Walters, &c.

The Board of Masters was opened, and the minutes read. The Grand Secretary read the permission of the Most Worshipful Grand Master that in future the meetings of the Board and of the Lodge of Benevolence, be held at six o'clock.

Bro. John Savage, P.G.D., gave the following notice of motion for consideration at the next quarterly communication of Grand Lodge, to be holden on Wednesday, the 1st of March next:

That in the Laws relating to the Fund of Benevolence in Law 16, after the words in lines 9, 10, and 11, "shall not be effectual until confirmed at the next or a subsequent meeting of the Lodge of Benevolence," be added the words 'except in cases of recommendations to the Grand Lodge.'

The Lodge of Benevolence was then formally opened. The minutes read, and seven grants made to petitioners at the previous meeting of the Lodge of Benevolence, and which required, under the new Rules, confirmation at this meeting, amounting together, to £135, consisting of one vote of £40, one of £20, and five of £15 each; these were respectively put and carried, and thereby confirmed.

The number of new cases on the list presented to the Lodge was 21. Of these, one application was dismissed, the consideration of one adjourned, and one deferred. Of the 18 cases considered, sums varying from £5 to £100 were voted in the following sums, one of £5, seven of £10, eight of £20 each, two of these requiring confirmation; one of £40 with a recommendation to the Grand Master, and one of £100 with a recommendation to Grand Lodge. The Lodge of Benevolence was thereafter closed.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BRITANNIC LODGE (No. 33).—The regular meeting of this lodge was held at Freemasons' Hall, Great Queen Street, on the 10th inst. There being an unusually heavy amount of business to be got through, the officers of the lodge responded to the request of the W.M. by putting in an appearance punctually at their respective posts. The chair was occupied by the W.M., Bro. A. G. Church, supported by Bros. Jas. Glaisher, S.W.; Magnus Ohren, J.W.; F. G. Finch, S.D.; G. E. Eachus, J.D.; L. Crombie, Treas.; T. A. Chubb, Sec.; J. S. Pierce, Dir. of Cera.; J. Chynoweth, I.G.; Speight Tyler. There was a numerous attendance of the members, amongst whom we noticed Bros. H. Bridges, P.M., P.G.S.B., D. Prov. G.M., Somersetshire; H. Grissell, P.M., P.G.D., P.G.S.; W. Smith, C.E., P.M., P.G.S.; G. Strapp, P.M., P.G.S.; R. Galloway, P.M.; J. C. Craven, W. W. G. Craig, Jabez James, R. F. Fairlie, Stephenson Clarke, G. N. Strawbridge, E. W. Payne, Chas. Horsley, R. J. Clarke, E. Burke, F. W. Stent, C. W. Turner, F. W. Truscott, Jas. Robertson, W. Clouston, G. Pawley, T. Spencer, D. Hodge, W. T. Sugg, J. Church, F. D. Banister, A. W. Snow, J. M.

Norman, J. Dixon, T. D. Parker, *M.D.*; J. N. Sharp, J. B. Padden, R. Cope, *M.D.*; A. G. Browning, F. A. Paget, F. Pen-dred, Jas. Ricka, G. W. Stevenson, N. B. Behr, W. P. Boddy. Amongst the numerous and distinguished body of visiting brethren we noticed the following:—Bros. Montague, D.P.G.M., Dorset; Hudson, P.P.G.D., Sussex; Smith, P.M., No. 165; Gardiner, P.M., No. 453; Brown, P.M., No. 723; Wilson, No. 2; Bishop, No. 2; Spice, No. 21; Scarth, No. 142; Woods, No. 157; Weenfordale, No. 442; Hammond, No. 605; Hal-lows, Driver, and Bro. Watson, visiting brothers from a foreign lodge, introduced by Bro. H. Bridges. The business, as per summons, included the initiation of Messrs. A. E. Hodge, J. B. Hewitt, and F. W. Willcox; the passing of Bros. Humphreys and Bloore; and the raising of Bros. Boddy, Linging, and Hetley, the whole of the ceremonies being performed in an excellent manner by Bro. Church, the W.M., and his officers. The business of the lodge being concluded, the brethren adjourned to refreshment. On the removal of the cloth the customary loyal and masonic toasts were given and duly honoured; and during the evening the proceedings were enlivened by some admirably rendered selections from Dr. Caledcott, Bishop, Hattou, Walmsley, and other great masters in "the realms of song." The meeting was in every respect one of the most auspicious in the annals of No. 33.

VITREUVIAN LODGE, (No. 87).—This old lodge held its usual monthly meeting on Wednesday, 8th inst., at Bro. Frampton's, the White Hart Tavern, College Street, Lambeth. Bro. Vorley, the W.M., in the chair. This being the night of election for the W.M. and Treasurer for the ensuing year, caused a great muster of the brethren. Two gentlemen were initiated into the order, four were passed to the second degree, and four raised to the third degree. Bro. Banham was elected to the chair. Bro. Noke, P.M., who has been Treasurer to the lodge for the last eight years, having declined to be re-elected. Bro. Bond, P.M., was appointed to fulfil the office. The I.P.M., Bro. Carey, in a brief speech proposed that a Past Master's jewel should be voted to Bro. Vorley. The proposition being seconded was carried. The lodge was afterwards closed, and the brethren sat down to supper (this not being a regular banquet night), and the rest of the evening was spent in a very enjoyable manner.

THE URBAN LODGE, (No. 1196).—This Lodge held their regular meeting on the 31st ult., Bro. Sawyer, W.M., presiding. The ceremonies of initiation, appointment of officers, &c., were gone through, and a banquet followed and the brethren separated.

LODGE OF JUSTICE (No. 147).—The regular meeting of this lodge was held on Wednesday evening the 8th inst., at the White Swan, Deptford. Bro. Whiffen, W.M. in the chair, supported by Bros. Sadler, S.W.; Bartlett, J.W.; Riley, S.D.; Roper, J.D.; Lightfoot Treas.; Chapman, Sec., and the following Past Masters:—Bros. Bolton, Percival, Cavell, Bovin, and Batt. There was a goodly attendance of the members of the lodge, including Bros. Wingfield, Golding, Shelton, Porter, Church, Guest, Tyler and several others, and amongst the visitors present we noticed Bro. Simmons, 871. and Whiffen, 548. Bro. Tyler was passed to the degree of Fellow-Craft, and Mr. John Partington was impressively initiated into the mysteries of Freemasonry, the ceremony being performed, (at the request of the W.M.) by Bro. Percival, I.P.M., in a most masterly manner.

POLISH NATIONAL LODGE (No. 534).—The regular meeting was held at the Freemasons' Hall, on Thursday, the 2nd inst. Bro. J. Boyd, P.M. and Treas., presiding for the W.M., Bros. Disney, S.W.; Videky, J.W.; Cherrill, S.D.; John Paus, Sec.; Stone, P.M. Bro. Major Finney was present as a visitor. Mr. F. Ruth was initiated, and Bros. Weatherhog and Casmor were passed to the degree of Fellow-Craft.

LODGE OF ST. JAMES, (No. 765).—This excellent lodge met on Wednesday, 8th inst., at Bro. Kennedy's, the Leather Market Tavern, New Weston Street, Bermondsey, the W.M., Bro. George Hyde, in the chair. After the lodge had been opened, Bro. Tofield was raised to the degree of a Master Mason, and the ballot was taken for four candidates for the honour of initiation; this being favourable in every instance and all being in attendance, they were severally introduced and the light of Freemasonry was bestowed upon them by the W.M., the ceremony in this degree and also in the former, being most impres-

sively rendered by Bro. Hyde. The lodge was then closed, and the brethren adjourned to the banquet table.

DALHOUSIE LODGE (No. 860).—The regular meeting of this Lodge was held at Anderton's Hotel, Fleet-street, on Thursday 9th inst. There were present Bros. J. W. Williams, W.M.; Hardy S.W.; Thomson, J. W.; Senecal, S. D.; Dalwood, J. D.; Underwood, P. M.; W. Bristo, P.M. and Treas. Ingram, I.G. and Secretary; Smith, organist; and Bros. Burns, White, Bristo, Wellington, Allen, Knox, Burn, Herman, France, &c. Bro. John Campbell White was passed to the second degree.

MONTEFIORE LODGE (1017).—The brethren of this lodge met on Wednesday, Feb. 8th, at Freemasons' Hall. Bro. S. A. Kiach, W.M., in the chair, supported by Bros. S. N. Abraham, P.M.; E. P. Albert, P.M., Sec.; S. Pollitzer, P.M.; S. Lazarus, P.M.; J. De Solla, P.M.; L. Jacobs, Treas.; Ehrman, I.G.; J. Blum, Steward. Meyer D. Lowenstark, E. H. G. Dalton, Knight and Danziger. Bro. Arthur S. Erant, Freres Union Marseilles was present as a visitor. The lodge was opened and the minutes confirmed. Bro. Klingenstein was passed to the degree of F.C.; Bro. Blum and Watkins were raised to the degree of M.M.; and Bro. Lionel Pyke initiated by the I.P.M. Bro. Pollitzer in his accustomed able manner.

LODGE OF ASAPH, (No. 1,319).—At the last regular meeting of this young lodge held in the Moira Room, Freemasons' Hall, Great Queen Street, Bro. E. Stanton Jones, W.M., was assisted by the following officers:—Bros. Charles Coota, S.W.; J. M. Chamberlain, J.W.; James Weaver, S.D.; E. C. Frewin, J.D.; C. S. Joykill, I.G.; G. W. Martin, O.G. The business consisted of balloting for Messrs. Joseph Baker and John Tiplady Carrodus for initiation, and Bros. Frederick Burgess, 205, and Edward Terry, 382, as joining members. The ballot proved unanimous in their favour, and Mr. J. Baker being in attendance was duly initiated into Freemasonry. The lodge having been opened in the second degree, Bros. H. J. Kinney, H. T. Snelling, and J. Egerton were passed to the degree of F.C. The lodge was then opened in the third degree, and Bros. W. A. Tinney, J. M. Ball, H. Snyders, W. H. Weston, and W. H. Easton were raised to the degree of M.M. All the candidates for the second and third degrees answered satisfactorily the usual questions in the examination. The respective ceremonies were given by the M.M. in his usual impressive manner. Mr. John Strechan, dramatic author, was proposed for initiation, and Bro. J. L. Toole, comedian, as a joining member.

INSTRUCTION.

EASTERN LODGE OF INSTRUCTION, (No. 95).—At the last regular meeting held at the Royal Hotel, Mile-end, Bro. Wainwright, W.M.; Taylor, S.W.; Musto, J.W.; M. Davis, S.D.; Kennett, I.G.; Bros. Bussus, Trustees; J. Rugg, Sec.; and E. Gottheil, Preceptor. The ceremony of Installation was very ably worked by the W.M., the first and second sections of the first section were worked by Bro. E. Gottheil and the brethren. Bro. Mallet was elected a joining member. There were also present Bros. Stevens, Austin, Scurr, Hogg, Weatherhall, Field, Felton, Bowron, Dempsey, Bradbury, Saunders, Mallet, &c. The lodge was then closed until Monday next at half-past nine.

PROVINCIAL.

LANCASHIRE (WEST).

LANCASTER.—Lodge of Fortitude, (No. 281).—The regular meeting of this old established and prosperous lodge was held on Wednesday evening, the 8th inst., at the Masonic Rooms, Athenaeum. There were present: W. Bro. Dr. Moore, W.M., P. Prov. G. Supt. of Wks.; Bros. John Hatch, I.P.M.; William Hall, S.W.; W. Fleming, J.W.; James Hatch, P.M. and Treas.; Edmund Simpson, P.M. Sec.; Edward Airey, S.D.; William J. Sly, J.D.; John Harrison, I.G.; J. Watson, Tyler; H. Summer, Steward, and about 25 brethren. The lodge was opened and general business transacted. Bro. John Barrow proposed that the use of the lodge-room and furniture should be let to a new lodge upon the same terms as they had been to Lodge, No. 1061. Every probability was held forth that the request would be acceded to but the question was deferred until such a time as the lodge should have received its warrant. Bro. Barrow then asked that the recommendation of the lodge should be given to a

petition to the Grand Lodge for the formation of a new lodge in Lancaster to be called the Duke of Lancaster's Lodge. This was seconded by Bro. Simpson, P.M. and carried unanimously. A petition to the Lodge of Benevolence of the Grand Lodge for assistance on behalf of the widow and children of a deceased Past Master was read, and received the unanimous recommendation of the lodge. The W.M. announced that the first evening upon which time would permit, he intended to deliver a lecture, illustrated with diagrams, upon the Past Master's jewel. One joining member and two candidates for initiation were proposed, and the lodge was closed in due form.

NORFOLK.

GREAT YARMOUTH—Lodge of Friendship, (No. 100).—The installation meeting of this ancient lodge was held on the 31st ult., in the Record Chamber, Town Hall, and was exceedingly well attended, deputations from almost every lodge in the province of Norfolk, being in attendance to show their respect to the Friendship Lodge, which is now in the 115th year of its existence. Bro. Oswald Diver, P.M., was the installing master, and the arduous ceremony was delivered most impressively. Bro. Edward Howes has the honour of presiding over the destinies of the lodge for the present year. After the appointment and the investiture of the various officers, the lodge was closed and the brethren adjourned to a banquet.

LYNN.—Philanthropic Lodge (No. 107).—On Monday, 6th inst. the W.M. elect of the Philanthropic, Bro. Geo. S. Woodwork, was installed in the chair in due form, the ceremony being ably performed by Bro. Jas. Dunsford, P.M., assisted by Bro. C. T. Ives, P.M., as Dir. of Circ. The W.M. having been saluted in due form, he invested his officers for the ensuing year as follows: Bro. Wm. Patrick, S.W.; J. Chadwick, J.W.; J. C. Saddler, S.D.; Rev. Thos. White, J.D.; A. Jones, I.G., *pro tem.*; Jas. Green, Sec.; R. Cruso, Treas.; Wolsey, Tyler; Bro. W. L. Onslow, was re-appointed Chaplain; and Bros. C. Miller and R. Wells, Stewards. In the evening the members of the lodge and visitors sat down to a *recherche* banquet, supplied by Bro. N. Marshall in the best style. The company numbered 86. The W.M. was supported on his right by the Installing Master, and by several officers and visitors of the Provincial Grand Lodges of Norfolk and Cambridgeshire, including Bros. Rev. C. Thompson, Rev. H. Bridgewater, Dr. Reed, M. B. Bireham, H. J. Wigmore, E. Barwell, Jno. Leach, T. S. Fanning, Thos. Patrick, W. Patrick, J. Syder, &c., and on his left by P.Ms. J. T. Banks, C. T. Ives, R. H. Household, G. Webster, &c. The usual loyal masonic toasts were proposed and responded to with due honor, and at intervals Bros. Reed, Cruso, Green and others entertained the company with some very pleasing singing. The following was the toast list: "The Queen and the Craft," "The Prince of Wales, P.G.M. of England," "The Grand Master, Earl de Grey and Ripon," and "The Deputy G.M. The Earl of Carnarvon," given from the chair; "The Provincial G.M., Bro. Benj. Bond Cabbell," by Bro. Barwell; "The Deputy Prov. G.M., Hon. F. Walpole," by Bro. Bennett; "The Worshipful Master," by Bro. Banks; "The Installing Master," by Bro. Webster; "The Provincial Grand Officers of Cambridgeshire," by Bro. Ives, and responded to by Bros. Leach and Rev. G. Thompson; "The Chaplain of the Lodge," by Rev. H. Bridgewater; "The Entered Apprentices," by the W.M., responded to by Bro. Binnington; "The Visiting Brethren," by Bro. W. Patrick, responded to by Bro. Bireham; "The Officers of the Lodge," by the W.M., Bro. Patrick responding; "The Masonic Charities," by Rev. T. White, after which a collection was made for the benevolent fund of the lodge; concluding with "the Secretary's toast," and "the Tyler's Toast." The evening's occupation was productive of great enjoyment to all present.

COLONIAL.

TURK'S ISLAND.

FORTH LODGE, (No. 647).—The regular annual meeting of the "Turks Islands Forth Lodge," No. 647, (G.R. of England) was held at the Masonic Hall, on Tuesday the 27th Dec., 1870.—St. John the Evangelist's Day—the business being the installation of Bro. the Hon. C. R. Hinson, M.L.C., P.M., S.W., and W.M. elect for the ensuing year. There was a goodly number of brethren and visitors present to do honour to the

occasion, and after Installation, the W.M. invested the following brethren as his officers for the year; viz, Bros. W. C. Mexey, I.P.M.; John T. Astwood, S.W.; James Maclean, J.W.; Rev. Isaac Pegg, M.A., Chap.; J. W. Darrell, Treas.; Jos. A. Gardiner, Sec. (re-appointed); J. W. Wilbourn, S.D.; M. Victoria, J.D.; Henry Kennedy, I.G.; Jas. Astwood and T. J. Godet, Stewards (re-appointed); A. Francis, S.B. Tyler. The Secretary having read a Dispensation from the Grand Lodge authorizing the formation of public processions, &c., the lodge was called off, formed in procession and marched to the Baptist Church where the newly appointed Chaplain delivered a most excellent and impressive discourse from 2nd Ch. Luke, 14 Verse; after which the brethren returned to their hall, closed the lodge down in due form with the usual solemnities, and separated, but again met together at a later hour and spent a most enjoyable evening.

ROYAL ARCH.

ROCHDALE.—Chapter of Unity (No. 298).—held in the Masonic Rooms, Ann Street. The annual Festival and Installation of officers of this chapter took place on Wednesday the 8th inst., the Companions assembled in the above rooms at six o'clock, under the presidency of Comps. Prince, Z; Holroyd, H; Ashworth, J.; supported by Woodcock, E.; Waterson, N.; Macdougall, P.S.; Butterworth and Howard, Asst. Soja; Rowcliff, Treas.; Roberts, P.Z.; Wrigley, P.Z.; Briggs, P.Z. The minutes having been read and confirmed, Comp. Roberts was called upon to perform the ceremony of installation, he having assumed the chair of M.E.Z., called upon the companions, installed principals, to assist in forming a Board of Installed 1st. 2nd. and 3rd. principals when the following companions were duly installed and invested:—Comps. James Holroyd, Z; William Ashworth, H.; Edward Woodcock, J.; E. G. Heape, Scribe; E.; R. Collingwood, Scribes N.; R. Butterworth, P.S., who appointed Howard and Oakden his assistants; Rowcliff, Treas.; J. Ashworth, jr.; D. C. Rigley, Org.; and J. Ashworth, P. Janitor. A vote of thanks was accorded to Comp. Roberts, G. for the able performance of the ceremony, the labours of the evening being ended, the Comps. adjourned to banquet, after which the usual loyal and complimentary toasts were given and responded to and a very pleasant evening was spent.

DOMATIC CHAPTER (No. 177).—The regular meeting of this flourishing Chapter was held at Anderton's Hotel, Fleet Street, on Thursday, the 26th ult. Companions John Coutts, M.E.Z., W. J. Gilbert (H), George Wilson (J). The chapter was opened and the minutes were confirmed. There were also present Companions H. C. G. Buss, S.E., Carpenter, P.Z., R. W. Little, P.Z., Sisson, P.M., Jas. Brett, P.Z., Bros. R. Webb, Manchester Lodge, and S. O. Lewin and J. Roberts were exalted. The installation of the M.E.Z. and principles then took place, viz., Companions Gilbert, 2; Wilson, H.; and Cubitt, J. Companion Barrett (although not present) was appointed P.S., A letter was read from Companion J. Smith, resigning the office of Treasurer, which was accepted, and Companion H. G. Buss, resigned the office of S.E. It was then proposed that Companion Buss be elected Treasurer, which was also unanimously in his favour. A ballot also took place for Companion R. W. Little as S.E., which was also unanimously in his favour. The Chapter was then closed, and the companions sat down to a sumptuous banquet provided by Bro. Clemow. The usual loyal and R.A. toasts were given. A very elegant P.Z. jewel was presented to Companion John Coutts, I.P.Z., for the manner in which he had conducted the duties of the chair during his year of office. Some very excellent speeches were made, and the harmony of the evening, enlivened by the manner in which Companion Scott gave a recitation, and sang two songs charmingly, accompanying himself on the piano. After passing a very agreeable evening the Companions separated.

JOPPA CHAPTER (No. 188).—A convocation of this well-known and excellent working chapter was held at the Albion Tavern, Aldersgate Street, City, on the 30th ult., Comp. W. Littner, I.P.Z., in the chair, in the absence of the M.E.Z.; Comps. the Rev. M. B. Levy, (4), S. Pollitzer (J), H. M. Levy, S.E.; M. Emmanuel, P. S. Nathan, 2nd Assist. S. and P.Z.; E. P. Albert, S.; V. Abrahams, J.; Lazarus, H.; and Comp. Harris, and S. M. Lazarus, Nicholls, W. H. Cremer, A. Mellish, R. Ord, Collingbridge, S. E. Jones, Faulkener, &c. The minutes of the last convocation were read and confirmed, and a ballot

was taken for the admission of Comp. B. Lazarus, and No. 55, which was unanimous, and also for Bro. L. Moore, of 1,017. The resignation of two Companions were accepted. There being no further business before the chapter, it was closed in due form. The Companions then sat down to a very sumptuous banquet, provided by Bro. Jennings, of the Albion Tavern Company and very ably superintended by Comp. Keeping that gave great satisfaction to all present, the acting M.E.Z., Comp. Litaner, presiding, giving the usual and R.A. toasts in a very appropriate and eloquent manner. Comps. J. Lazarus, P.Z., proposed the toast of the Acting M.E.Z., and paid that most excellent Companion a very just compliment for his excellent presidency, and regretted the absence of that brother who was proposed for exaltation, that those present were precluded from hearing the very able manner in which that testifiable brother perform that beautiful ceremony. The M.E.Z. returned thanks in a few but appropriate terms. The visitors were Comps. S. A. Kisch, late 188, and Bond and Temple, the former companion responding. The toast of the P.Z.'s was responded to by Comp. S. V. Abrahams, P.Z. The toast of H. and J. were responded to. The M.E.Z., in proposing the toast of the Junior Officers, alluded to the services of the S.E., and regretted the absence of the S.N., who was prevented attending by severe domestic bereavement; but the P. S. M. Emmanuel was one the Chapter was proud of, for he was one the chapter would find every office he filled would be to its credit. Comp. Nathan, although a minor officer, was a rising companion, and he hoped to see him in the chair he had occupied. The Janitor's toast concluded a very agreeable evening, Bros. Ord and Bond contributing to it. The company then advanced at an early hour.

SCOTLAND.

ANNIVERSARY OF THE LODGE NEPTUNE KILWINNING, ARDROSSAN, No. 442.

The seventh anniversary of this prosperous and most efficiently conducted Lodge was celebrated in the Town Hall, on the evening of Friday the 10th inst., under the presidency of its new Master, Bro. Francis Goodwin, and amid the hearty congratulations of the Past Provincial Grand Master and the representatives of several sister lodges. The festivities of the occasion were inaugurated by a torch-light procession—an ancient custom of the Craft which has now become nearly obsolete, but which the sons of Neptune still enter into with considerable spirit. After the transaction of private business, a procession was formed in the lodge-room, whence the brethren, headed by the large instrumental band and accompanied by a large concourse of spectators, marched along the principal streets of the town, en route to the Assembly Rooms. Here the decorations by Mr. Thomas Phillips were of a chaste yet most effective style, masonic banners and mystic emblems, interspersed with evergreens, being so arranged as to give the hall quite an enchanting appearance—an effect which was heightened by the taste displayed by Mrs. Hugh Boyd in the service of fruits, etc., usual to the lodge on such occasions.

On the Lodge being opened deputations were received from Mother Kilwinning, headed by Bro. Robert Wylie, St. John, Kilwinning, Kilmarnock, No. 22, Bro. Thomas Brown, St. Andrew, Irvine, No. 149, Bro. John Slean; Thistle and Rose, Stevenston, No. 169, Bro. Thomas Lambie; Blair, Dalry; No. 290, Bro. Graham; St. Clement, Riccarton, No. 202, Bro. Alexander; Royal Arch, West Kilbride, No. 314, Bro. George Robertson. A number of brethren of St. John Royal Arch, Saltcoats, and Ardrossan, No. 320, headed by Bro. Robert Boyd, were also present. In this his maiden effort to conduct the proceedings at the anniversary communication of Neptune Kilwinning, the Rt. Wor. Bro. Goodwin had the most effective support that it was in the power of his constituents to render. Surrounding him on the dais were Bros. James Robertson, Past Master; John Barr, Provost of Ardrossan; John Craig, Acting Deputy Master; Captain McDermaid, Acting Substitute Master; Walter Hooks, Treasurer; Robert Anderson, Secretary; David Goodwin, of the Ardrossan Foundry; William Wylie, Chaplain. Bro. Wm. Reid upheld the dignity of the western potentate—the grand master's protegee in the south was personified by Bro. Wm. Marshall—Bros. Caldwell Anderson and Edwin Robertson were the deacons, and Bros. Robert Guthrie, Wm. Cowan, Wm. Ross, the Stewards (the wines and liquors being supplied by

Bro. James White)—while the approaches to the sanctum were placed under the ever vigilant guardianship of Bros. Hugh Hamilton and Henry Barr. Unavoidable causes interposed to prevent the attendance of Bro. Hugh Boyd, Robert Fullerton, Councillor James Goodwin, and other leading members of the Lodge. The R.W.M. having in a few well chosen prefatory remarks reviewed the lodge's labours during the year just ended, and given a fraternal welcome to the visitors in their united capacity, proceeded to the discharge of the other duties of his office. After the deputations were severally toasted, the usual compliments were paid to the officebearers of the presiding lodge. The Past Provincial Grand Master (Bro. R. Wylie) gave the health of the Master, Bro. Goodwin, whom he congratulated upon his advancement to the chief post in the lodge of which he was one of the originators, and for several years its highly efficient treasurer, and concluded with a few words of congratulation and encouragement to the members generally upon the flourishing condition of their lodge. The "Past Master" was proposed by Bro. John Mackay of Kilmarnock St. John's, who passed a high eulogium upon Bro. James Robertson, whose services to Neptune Kilwinning during his six years' mastership were of a character that would justify his being regarded as one of the best of Ayrshire craftsmen. It is worthy of mention that Bro. Robertson's retirement from the chair proceeded from a conviction that the frequent re-election of a master, shut out from that honourable office many brethren whose past services and masonic qualifications richly entitled them to the highest honour the lodge could bestow upon its members. The recent presentation of a gold medal to Bro. Robertson, and his being entertained at supper by the Lodge on the occasion of his declining re-election to the chair, testify to the respect in which he is held by the brethren and their gratitude to him for his signally successful career as their first R.W.M. His son, Bro. John Robertson, whose services in the Secretaryship were recognised by the lodge presenting him with a valuable set of masonic jewels, has also retired after a six years' tenure of office, during which period upwards of 360 intrants had been added to the lodge roll. Bro. Provost Barr's health was given by the Master, who thanked the chief magistrate for the warm interest he continued to take in Neptune Kilwinning and in Freemasonry generally. Several other toasts were given, the intervals between each being filled up by contributions of vocal and instrumental music—Bro. James Currie of Neptune Kilwinning, conductor of psalmody in St. Marnock Church, Kilmarnock, presiding with exquisite taste at the harmonium which had been kindly placed at the service of the lodge by Bro. Picken. This was one of the most delightful reunions ever held under the auspices of No. 442, and is an augury of a bright future under the sway of the worthy, enterprising, and highly popular brother who now presides in the orient.

SANITARY HOPES FOR THE FUTURE.—Endeavours have been made to point out the functions of the several departments which preside at this present time over the health of England and to show the confusion which exists as to the powers vested in them, and the collisions which are inevitable in their working. It remains for the Sanitary Commission to bring order out of this chaos, and to show if possible how conflicting interests may be satisfied—how existing rights may be balanced in a new sanitary code. If a period of peace and prosperity is before us, Parliament may find leisure to consider the health of the people. "Public health is public wealth."—*Food Journal*.

NOTES ON MUSIC AND THE DRAMA.

At Drury Lane, the final Morning Performance of the *Pantomime* is announced every Wednesday and Saturday until February 25th. The performance commenced during the past week with the Farce "Rule Britannia."—On Ash Wednesday evening a Grand Musical and Miscellaneous Festival is announced, in aid of the Funds of the Royal Dramatic College. Mr. Phelps will read portions of "Athalia," with Mendelssohn's Music. Selections will also be given from the following Oratorios:—"The Creation," "The Messiah," "Elijah," "Mose in Egitto," "Hymn of Peace" (composed by G. W. Martin), sung by a chorus of 300 voices. A miscellaneous entertainment will afterwards be given, in which

many leading members of the profession will take part, concluding with Beethoven's Pastoral Symphony, illustrated with scenic effects and ballet and pantomimic action, a chorus of three hundred, a band of twelve harps, and an increased orchestra. The revival of "Amy Robsart" is announced on Monday, February 27th.

At Covent Garden, on Thursday, February 16th, a grand morning performance was given, as a complimentary benefit to Mr. Edmund Falcener, which was well attended. The juvenile burlesque actress, Miss Nelly Smith, took her benefit on Friday, February 17th.

At the Lyceum the Italian Opera Buffa Company gave, on the 15th, a morning performance of Bottesini's opera of "Ali Baba." Signor Tito Mattei announces his grand annual evening concert, which takes place on Tuesday, February 28th. The Lyceum Theatre is announced to be let from Easter, 1871.

At the Vaudeville Theatre the "Two Roses" seem as if they would continue to blow for ever. Bro. David James announces his annual benefit on Saturday, February 25th, with "Two Roses" for the 229th time. H. J. Byron's celebrated burlesque of "Fra Diavolo" will be given, by permission of Mrs. Swanborough.

At the Holborn, Mr. Sefton Parry announces the last twelve nights of Dion Boucicault's drama "Jezebel." As a "special notice," it is announced that all fees are abolished.

At the Royalty Theatre (under the management of Miss Henrietta Hodson, who appears every evening), "Dora's Device," by R. Reece, is announced every evening until further notice.

At the Royal Court Theatre, W. S. Gilbert's comedy, "Randall's Thumb," is well patronized.

At Sadler's Wells Theatre Miss Marriott appears every evening in "Jeannie Deans," supported by Mr. T. Mead and an excellent company.

At the Opera Comique "Found Drowned; or, Our Mutual Friend," has reached the seventh week, "The Welsh Girl" and "The Comical Countess" complete the programme.

At the Prince of Wales, Miss Marie Wilton continues Mr. T. Robertson's Comedy "Ours."

At the Gaiety, a new Operatic Extravaganza, by Alfred Thompson, the music by Hervé, called "Aladdin the Second," supplants the "Princess of Trebizonde." A Morning Performance was given Feb. 11th. The Comedy "Paul Pry," and Offenbach's "Trombalcazra," being the *pieces de resistance*.

At Queen's Theatre, "Twixt Axe and Crown," reached the 225th representation, the continuation being announced as for a limited number of nights.

At the Haymarket, Mr Buckstone announces that, in consequence of the great attraction of Mr. W. S. Gilbert's Fairy Comedy "The Palace of Truth," it will be repeated throughout the month of February, and also "Uncle's Will." Mr. Sothorn, it is announced, will reappear on the 1st of May.

At the Princess's, "King o' Soots," still occupies the leading feature in the bills.

At the Adelphi, F. C. Burnand's "Deadman's Point; or, the Lighthouse on the Carn Ruth," has met with great success.

At the Olympic, Mr. Andrew Halliday's Version of Charles Dickens's "Old Curiosity Shop," entitled "Nell," still meets with liberal patronage. A special morning performance was given on Tuesday last.

THE LONDON MUSIC HALLS.

At the Royal Alhambra Palace, Bro. F. Strange's Monster Promenade Concerts are nightly received with undiminished enthusiasm.

The Canterbury Hall, under the management of Mr. E. Villiers, of the South London, is resuming its old reputation, and is well filled.

At the Royal (Holborn), under the management of Mr. J. S. Sweasey, Wainratta performs Blondin's most difficult feats on a wire, one-eighth of an inch thick and upwards of 120 feet in length, without the aid of a pole or any other balance.

At the South London Palace Mr. E. Villiers continues the Grand Christmas Ballet, "Hyperion," supported by the principal ladies from the Alhambra.

The Proprietors of the London Pavilion took their Twelfth Annual Benefit on Tuesday, February 14th, as usual; the hall was fully crowded in every part.

Poetry.

MUSING BY THE FIRE-LIGHT.

BY ELIZABETH TWEDELL.

Sitting by the fire-light,
Musing on the past,
Visions of my young days
Came flitting thick and fast.

Childhood's days I ran through—
Days so dear to me;
When all the world was sunshine,
Or so it seem'd to be.

Wand'ring in the meadows,
Or playing by the stream,
With other happy children—
So passed my young life's dream.

Without a thought of sorrow,
And free from every care,
Where are those merry children
Whose sports I used to share?

How fares it with them now?
Do they remember yet
Those gleesome days of childhood?
O how can they forget!

I fear me some are dead—
For them I drop a tear;
Others are scattered in the world,
And I sit musing here.

Musing by the fire-light,
Thinking of the past;
Wond'ring if my young friends
And I shall meet at last.

THE ROYAL ARCH CEREMONIES.—"Any person who can indulge in thoughtlessness and levity in conferring or hearing those sublime degrees conferred, and the holy principles of morality and virtue illustrated and enforced by our beautiful ceremonies and lectures, is certainly not imbued with the true spirit of Masonry, and therefore unworthy the name and privilege of a Royal Arch Mason; and we regret that any such should be found within our sacred temple, and certainly none such would be found if all our officers knew our work and their duty, and would faithfully execute our laws. Our great light, the book of the law, and all our forms and ceremonies inculcate 'Holiness to the Lord,' and solemnly impress upon our minds our duty to God, our country, our neighbour, and ourselves. May all our Companions soon learn and revere these sacred lessons."

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING FEBRUARY 25TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, February 20th.

LODGES.—Grand Master's, Freemasons' Hall; British, Freemasons' Hall; Emulation, Albion Tavern, Aldersgate Street; Felicity, London Tavern, Bishopsgate Street; Tranquillity, Radley's Hotel, Bridge Street, Blackfriars; Panmure, Balham Hotel, Balham; Whittington, Anderton's Hotel, Fleet Street; City of London, Guildhall Coffee House, Gresham Street; Royal Albert, Freemasons' Hall; Marquis of Dalhousie, Freemasons' Hall; Eclectic, Freemasons' Hall; Gooch, Prince Alfred Hotel, Southall.

Tuesday, February 21st.

LODGES.—Mount Lebanon, Bridge House Hotel, Southwark; Eastern Star, Ship and Turtle, Leadenhall Street; Cadogan, Freemasons' Hall; Honour and Generosity, London Tavern, Bishopsgate Street; St. Paul's, City Terminus Hotel, Cannon Street; Salisbury, 71, Dean Street, Soho; Enoch, Freemasons' Hall; Mount Sinai, Anderton's Hotel, Fleet Street; Industry, Freemasons' Hall.

Wednesday, February 22nd.

LODGES.—Antiquity, Freemasons' Hall; Euphrates, Masons' Hall, Masons' Avenue, Basinghall Street; United Pilgrims, Horns Tavern, Kennington Park; High Cross, Seven Sisters' Tavern, Page Green, Tottenham; Royal Oak, White Swan Tavern, High Street, Deptford; Temperance in the East, Private Assembly Rooms, 6, Newby Place, Poplar.—**CHAPTERS.**—Union Waterloo, Freemasons' Hall, William Street, Woolwich; Lily of Richmond, Greyhound, Richmond, Surrey.

Thursday, February 23rd.

General Committee Girls' School, at Freemasons' Hall, at 4.
LODGES.—Neptune Lodge, Radley's Hotel, Bridge Street, Blackfriars; Mount Moriah, Freemasons' Hall; Prosperity, Guildhall Tavern, Gresham Street; Grenadiers' Freemasons' Hall—Shakespeare, Albion Tavern, Aldersgate Street; South Mid—dlesex, Beaufort House, North End, Fulham.—**CHAPTER.**—Canonbury, Masons' Arms, Masons' Avenue, Basinghall Street

Friday, February 24th.

LODGES.—Jerusalem, Freemasons' Hall; Fitzroy, Head Quarters of the Honourable Artillery Company, London; Finsbury, Jolly Anglers, South Street, St. Luke's.—**CHAPTER.**—Belgrave, Anderton's Hotel, Fleet Street.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, February 20th

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House—Fleet-st.; Crystal Palace, City Arms Tav, West-sq., South, wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb, Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.

Tuesday, February 21st

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City London, Shepherd and Flock Tav., Bell-alley, Moorgate—s New Wandsworth, Freemasons' Ho., New Wandsworth British Oak, Silver Lion Tavern, Pennyfields, Poplar.—**CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Zion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, February 22nd.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—**CHAPTER.**—St. James's Union, Swan Tav., Mount-street, Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, February 23rd.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—**CHAPTER.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, February 24th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea, Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey, Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 88, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—**CHAPTERS.**—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, February 25th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

✱✱✱ All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

M.M.—You will find the information under the head of Grand Lodge of Scotland in the Universal Masonic Directory and Calendar.

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LONDON, SATURDAY, FEBRUARY 25, 1871.

THE FUND OF BENEVOLENCE.

As we frequently receive letters enquiring for information relating to the amended laws of the Fund of Benevolence, as altered and approved by Grand Lodge, at the quarterly communication on the 2nd of March, 1870, and confirmed on the 1st of June, 1870, to be substituted for pages 96 to 103 of the Book of Constitutions, Edition 1867. We append the amended laws *in extenso* for the information of our readers, to whose attention we again draw the notice of motion to be submitted by Bro. John Savage, P.G.D., at the meeting of Grand Lodge, on Wednesday next, viz:—

That in the laws relating to the Fund of Benevolence, in law 16, after the words in lines 9, 10, and 11, "*shall not be effectual until confirmed at the next or a subsequent meeting of the Lodge of Benevolence,*" be added the words, "*except in cases of recommendations to the Grand Lodge.*"

We pointed out in our last the great hardship entailed upon petitioners affected by the stipulations named by Bro. Savage, in Law 16 as it now stands, and for the great necessity which exists for the amendment of the present very harsh proviso of waiting for confirmation in cases sent to Grand Lodge. Thus, by way of illustration, as the law at present stands, the payment to a petitioner whose case was, at the last meeting of the Lodge of Benevolence, recommended to Grand Lodge, cannot be paid until after the 16th September next.

THE FUND OF BENEVOLENCE.

1. The fund appropriated to the object of benevolence shall be solely devoted to charity.

2. Every member of each lodge within the London district shall pay towards the fund of benevolence one shilling per quarter, or four shillings per annum, and every member of each country and military lodge, sixpence per quarter, or two shillings per annum.

3. The distribution and application of this fund shall take place on the last Wednesday but one of every month, by a lodge of benevolence, which shall consist of a President or Master, to be appointed by the Grand Master, at the Grand Lodge in December, and of all the present and past Grand Officers, and all actual Masters of lodges, and twelve Past Masters of lodges to be nominated at the board of Masters annually in November, and to be elected by the Grand Lodge in December, in the same manner as the elected members of the Board of General Purposes; but no Past Master shall be eligible to be re-elected who shall have neglected to attend the Lodge of Benevolence at six meetings. If the actual Master of the year of any lodge cannot attend, the Immediate Past Master may supply his place; should that brother be unable to attend, some other Past Master of such lodge may act for him; but in every case the Past Master must be a subscribing member of the lodge. The brother presiding shall be bound strictly to enforce all the regulations of the Craft respecting the distribution of this fund, and shall be satisfied, before any petition be read, that all the required formalities have been complied with.

At the board of Masters next preceding the Grand Lodge in December, brethren shall be nominated for election to the offices of senior and junior vice-presidents of the Lodge of Benevolence, and the names so nominated shall be submitted to Grand Lodge in December, who shall elect a senior vice-president and a junior vice-president, out of the names respectively submitted for those offices, in the same manner as in the case of elected members of the Board of General Purposes. The vice-presidents so elected shall act as Wardens of the Lodge of Benevolence during the ensuing year. In the absence of the president, and in the absence of both, the junior vice-president, the senior vice-presidents shall take the chair; should all three be absent, the brother present who is highest in rank and seniority shall preside: and if either of the vice-presidents shall be absent, or be in the chair, his place shall be filled in like manner. No brother shall be re-elected as a vice-president who shall have failed to attend the Lodge of Benevolence at six meetings during the twelve months immediately preceding.

The members shall not be subject to canvass or previous solicitation, but shall have their minds free from prejudice, to decide on the merits of each case with the impartiality and purity of masonic feeling. If it shall appear that this rule has been wilfully transgressed, the consideration of the case of the brother on whose behalf the canvass or solicitation has been made, shall be deferred for the space of three months; and no member shall at any time vote upon the petition of any person, for whom he may have been canvassed, or to whom he is related, or who is a member of the lodge to which he himself belongs; though such member may be heard

on the merits of the petition, and must then withdraw. If any Master of a lodge shall canvass or otherwise solicit on behalf of a petitioner, he shall be rendered incapable of attending as a member of the Lodge of Benevolence for twelve months.

4. No Master shall act as a member of the Lodge of Benevolence if his lodge have neglected to make its returns and pay its contributions to the funds of the Grand Lodge during the preceding twelve months.

5. No Mason registered under the constitution of the Grand Lodge of England shall receive the benefit of this fund unless he have paid the full consideration fee have been registered in the books of the Grand Lodge, have continued a subscribing member to a contributing lodge for at least two years, and during that period, paid his quarterly dues to the Fund of Benevolence. The limitation of two years, however, does not apply to the cases of shipwreck, capture at sea, loss by fire, or breaking or dislocating a limb, fully attested and proved.

Secretaries, who are by their lodges exempted from the payment of subscription, shall not thereby be disqualified from obtaining assistance from the Fund of Benevolence, but shall be considered as subscribing members of their lodges, their services being equivalent to subscription; provided their dues to the Grand Lodge have been duly paid.

A serving brother, who, under the provisions of No. 5 of the constitutions, under the head "proposing members," has paid, through the lodge in which he was initiated, the quarterly dues to the Fund of Benevolence for four years at least, may be considered eligible to be relieved in case of distress, in the same manner as if he had been a regular subscribing member.

6. If it shall be proved that any petitioning brother has paid to his lodge the full fees, including the register fee, and also two years' quarterage, but that the lodge has neglected to register such brother or transmit the dues to the Grand Lodge, the Lodge of Benevolence may relieve the brother, and refer the case to the Board of General Purposes, that the lodge may be rigorously proceeded against for withholding moneys the property of the Grand Lodge.

7. The Lodge of Benevolence may also grant relief to the indigent widow, or child, of a deceased Mason who would himself have been qualified to receive assistance; or of a brother who shall have died within two years from the period of his initiation, or of his having joined an English lodge from a foreign lodge, and who shall have continued a subscribing member to the time of his decease; provided the marriage certificate and other proper certificates and testimonials be produced.

When application for relief is made on behalf of children only, such application must be made within two years of the death of the father.

8. Brethren under the Constitution of the Grand Lodges of Scotland and Ireland, as well as of foreign Grand Lodges, may be relieved on the production of certificates from their respective Grand Lodges, or other sufficient certificates and testimonials to the satisfaction of the

Lodge of Benevolence, and proof of identity and distress, it being understood that, in the case of foreign brethren, such relief, except in case of sickness, is intended to assist them to return to their native land.

9. Applications for relief must be by petition, stating the name, occupation, place of abode, and present circumstances of the petitioner; the name and number of the lodge in which, and the time when he (or the husband or father, in the case of the petition of a widow, child, or children) was initiated, and the other lodges, if any, which he afterwards joined. The applicant, unless disabled by disease or accident, must sign the petition.

10. To every petition must be added a recommendation, signed in open lodge, by the Master, Wardens, and a majority of the members then present, to which the petitioner (or the husband or father, in the case of the petition of a widow, child, or children) does or did belong, or from some other contributing lodge, certifying (see the form at the end) that they have known him to have been in reputable, or at least, tolerable circumstances, and that he has been not less than two years an actual contributing member, paying the stipulated subscription to the funds of a regular lodge, as well as quarterage to the Fund of Benevolence, with such other observations as they may think proper; or in the case of brethren under the constitution of the Grand Lodges of Scotland or Ireland, or of foreign lodges, a recommendation signed by a brother registered under the constitution of the Grand Lodge of England.

A visit shall be paid to every applicant by the Master or some member of the lodge, or some other brother, who shall certify in writing the result of his inquiries: and in addition, in all town cases, the brother giving the certificate, or some other brother who has visited the case, shall attend the Lodge of Benevolence on the consideration of the petition.

11. Before the petition of the widow or children shall be taken into consideration, the Grand Lodge, or other Masonic certificate of the deceased brother shall be deposited with the Grand Secretary, unless it shall be satisfactorily proved that it has been lost.

12. No petition for relief shall be presented to the Lodge of Benevolence, unless it has been left with the Grand Secretary three days at least previously to their meeting.

13. No petition shall be read unless the petitioner attend a Lodge of Benevolence in person; except in the case of widows and children, and of sickness, lameness, imprisonment, or residence in the country, beyond the London district.

14. A brother, who has been relieved, cannot petition a second time within one year. A widow, who has been relieved, cannot petition again.

15. The Lodge of Benevolence may order the payment of any sum not exceeding the following (that is to say),

Twenty pounds towards the relief of a distressed brother.

Ten pounds towards the relief of a widow or child; should there be a child or children totally dependent on the widow, or more than one orphan, the grant may be extended to any sum not exceeding twenty pounds.

16. When cases of extraordinary distress occur, and the sum of twenty pounds does not appear sufficient to afford adequate relief, the Lodge of Benevolence may recommend such cases to the Grand Master, who may grant any sum not exceeding forty pounds. Whenever any vote for a sum of money not exceeding fifty pounds shall be carried in Grand Lodge, pursuant to a recommendation from the Lodge of Benevolence, the same shall be paid forthwith; but should the vote exceed fifty pounds, it shall not be valid until confirmed at the next Grand Lodge.

Any vote or recommendation for a sum exceeding ten pounds shall not be effectual until confirmed at the next or a subsequent meeting of the Lodge of Benevolence; but the lodge may at once pay any sum not exceeding ten pounds on account of any vote or recommendation of the lodge exceeding that sum. The lodge, instead of confirming the grant or recommendation may reduce it to any sum not less than that which has been paid on account, and the resolution of reduction shall not require confirmation.

17. These laws and regulations shall be read by the Grand Secretary in the months of January, April, July, and October, previous to the lodge entering on business ; and the Master in, the chair shall not, on any pretence whatever, allow any part of them to be dispensed with or infringed.

To prevent mistakes in the recommendation of petitions, the following Form is proposed, which may be altered as circumstances require:—

We, the undersigned, being the Master, Wardens, and majority of the members present, in open lodge assembled, of Lodge No. called and held at this

day of 18

do hereby certify, that the within-named petitioner had been a regular contributing member, paying the stipulated subscription to this Lodge, for the space of years, and that we have known him in reputable circumstances, and do therefore recommend him to the Lodge of Benevolence for relief, having satisfactory grounds for believing the allegations set forth in his petition to be true.

THE GRAND LODGE OF SCOTLAND, AND
THE ST. JOHN'S LODGE MEMORIAL.

“Report of Sub-Committee appointed by Grand Committee, 25th Nov., 1870, to investigate the memorial from the Lodge St. John’s, Glasgow, No. 3½, anent, the carrying of working tools at processions and other ceremonials of Grand Lodge.”

In carrying out the remit made to them, your Sub-Committee requested the Grand Clerk to serve copies of the memorial on the Lodge

Journeyman, No. 8, and Bro. W. P. Buchan, a member of No. 3½, who claimed the right of replying to certain of the statements contained in the memorial when read at the last quarterly communication of Grand Lodge; and to the replies, received as well as to minutes of Grand Lodge, and other documents bearing on the matter at issue, the Sub-Committee have given careful consideration.

The Memorial of St. John's Lodge maintains, 1st.—That the Lodge was conceded by Virtue of a Charter granted to it by Malcolm Canmore certain rights and privileges, and assigned, by virtue of their position, precedence in rank over all the daughter lodges of Scotland. 2nd.—That the practice invariably exercised hitherto by the Grand Lodge in the ceremonial of laying the foundation-stone in provinces other than that of Edinburgh has been to concede in courtesy and right to the senior lodge of the province to appoint such operative Freemasons as they shall think fit to select to carry the working tools. 3rd.—That the right and privilege of the Lodge Journeymen is distinctly circumscribed and confined to the district of Edinburgh as laid down in Grand Lodge Laws, chap. xx, sec. 3, and that this law defines their position as that of "Edinburgh and no other place." 4th.—That the Grand Master acted contrary to Grand Lodge Laws in awarding precedence to the Lodge Journeymen on the occasion of meeting in Glasgow Cathedral previous to laying the foundation stone of the Albert Bridge, on 3rd June last, the deciding of such a question being vested in the meeting, and not in the chair. And, 5th.—That St. John's Lodge understood they were to be left in undisputed possession of their ancient rights and privileges on the occasion referred to, in consequence of a correspondence which they allege took place between the late Grand Secretary, Brother Laurie, and the Master of the Lodge.

After investigating the several statements above narrated the sub-committee are of opinion, '

1st,—That St. John's Lodge has not proved that it possesses, in virtue of its charter, or of any law or resolution of Grand Lodge, exclusive privileges beyond precedence, in virtue of its number, on Grand Lodge Roll, over the other lodges in Glasgow province. Grand Lodge has nothing whatever to do with any rights or privileges St. John's Lodge claims in virtue of its so-called *Mal-*

colm Canmore Charter, the genuineness of which it has never acknowledged.

On joining Grand Lodge in 1850 St. Johns received its present number, 3½, in virtue of its connection with the granting, along with other (operative) Lodges, of the Roslin Charter of 1628, but this confers no special powers or privileges in reference to the question at issue.

2nd.—It is asserted that the practice invariably exercised hitherto by Grand Lodge in provinces other than that of Edinburgh has been to concede in courtesy and right the privilege of carrying the Tools, &c., to the Senior Lodge of the province in which the demonstration took place. No evidence has been produced to substantiate this statement, and, on the contrary, the Journeyman it is proved, has officiated at most of the demonstrations of Grand Lodge out of the Edinburgh district for many years past; the more important events since 1848 being at laying foundation-stones of Corn Exchange, Haddington, 1853; Wallace Monument, 1861, Corn Exchange, Hawick, 1865; Industrial School, Mossbank, 1868; and Paisley, 1869. If St. John's Lodge claims the right, in virtue of its antiquity and precedence on Grand Lodge Roll to carry the tools out of the metropolitan district, or especially in the Western provinces, why did it allow the Journeymen unchallenged to exercise what they state they consider an ancient and established privilege at the important demonstrations of Wallace Monument, Mossbank, and Paisley, at all of which St. Johns Lodge was present. It is true St. John's Lodge carried the Working Tools at laying the foundation stone of Victoria Bridge, Glasgow, in 1851, but it must be kept in mind that the Journeyman Lodge was not present on that occasion. All the other demonstrations in Glasgow, at which St. John's performed this duty, were promoted and presided over by the Provincial Grand Lodge, and on all such occasions whether in Glasgow or elsewhere, the Journeyman have never claimed the right to carry the tools, as they consider the privilege they have so long enjoyed only extends to demonstrations at which Grand Lodge presides.

3rd.—There can be no doubt that Chap. XX., sec. 3 of Grand Lodge laws distinctly enacts that the Lodge No. 8 shall be entitled to carry the working tools in all processions in Edinburgh or neighbourhood. The Journeymen Lodge, in its answers,

states "it protested against the law as at present existing when the revised edition of Grand Lodge Laws was printed in 1848, but that the lodge was requested by the Grand Committee of that year not to raise the question as all the draft copies were by that time issued, but the lodge was guaranteed the ancient usage should be continued and hence the reason of its being continued to the present time." No minute or resolution of Grand Committee or Grand Lodge exists to prove this statement and there can be no question as to the right of members of Grand Lodge to form their opinions of the meaning of the law as now printed and which existed in the 1836 edition. It must be borne in mind, however, that as has been previously stated and proved the Journeymen have officiated at most of the important demonstrations since the laws were last revised, and till now have done so unchallenged.

4th.—The sub-committee are clearly of opinion that the Grand Master had an undoubted right to give a decision on the question of carrying the working tools when it was brought before him at the meeting in the Cathedral, and the Sub-Committee consider that it showed a want of true Masonic good feeling on the part of the Office-Bearers of St. John's Lodge, present on that occasion not to have at once acquiesced in the equitable proposal first made by the Journeymen to divide the tools between the two lodges for the day, by which the good feeling and harmony all were met to promote would not have been interrupted, and an unseemly break in the procession would have been avoided.

5th.—St. John's Lodge states that a correspondence took place with the Grand Secretary as to the carrying of the working tools, and "up till the last minute it had been understood the members of St. John's were to carry them in virtue of their *ancient* rights and privileges, and that the Grand Secretary as Assessor to the Grand Lodge should have informed the Grand Master of the right of procedure in this Province and upon all occasions by the Lodge St. John." The present Grand Clerk denies that there was any correspondence with St. John's Lodge whatever, in reference to carrying the tools on the occasion referred to, the only communication received being from the Provincial Grand Secretary in reference to Bro. McGuffie, of Glasgow, who requested *as a favour* to be allowed to carry the inscription

plate, as he had performed that duty on several previous occasions; to which the Grand Secretary replied that he did not anticipate any objections would be made to the request. No blame can be attached to the late Grand Secretary for not informing the Grand Master of St. John's claims to the exclusive right of precedence in such cases: he could not be expected to do so, when St. John's Lodge had never insisted on these, or ever brought them forward (pro forma) on former occasions when the Grand Lodge was presiding at demonstrations in the Western Province.

The above are the facts of the case as elicited by your Sub-Committee. There can be but one opinion as to the desirability of some measure being adopted which shall allay in future the irritation which has sprung up in reference to the right or honour as to who shall carry the working tools, &c., of Grand Lodge. The Journeyman Lodge, at conclusion of their answers state, that "they are not unwilling to enter into an arrangement whereby the present privileges of the lodge may be preserved intact, but they are also willing that such other plan be arranged as will enable any operative lodge in the Province to enjoy the privilege on intimating a desire to that effect to the Grand Secretary within a reasonable time previous to the date of the ceremony, and that the same be intimated to the lodge No. 8." Bro. Porteous' motion which comes up for discussion at next quarterly communication (i.e., on 6th Feb. 1871) of Grand Lodge, also seeks to have it enacted that "in Provinces out of the Metropolitan district the working tools shall be carried by the Senior Operative Lodge, or failing which, the oldest Lodge in the district on Grand Lodge Roll."

The Sub-Committee are of opinion that the adoption of either of these motions will not secure a harmonious and lasting decision of the question at issue. Both motions seek to maintain, and that in a new law, a distinction between Operative and Speculative Masonry, which is not, and has not been recognized by our own or other Grand Lodges for many years past; and by giving this preference to the elder, they would effectually exclude the younger lodges from the privilege in question, though it cannot be disputed, that they are, quite entitled to participate along with the older lodges in all honours Grand Lodge has to bestow.

Your Committee, in concluding this report,

would venture to suggest that the simplest and fairest way to settle the point at issue, and secure peace and harmony in future, would be, while allowing the Journeymen Lodge the privilege they have hitherto enjoyed of carrying the working tools and other paraphernalia of Grand Lodge in the metropolitan district, that, if it is the wish of the Provincial Grand Lodge of Glasgow—which forms a large and influential section of our Craft, and whose opinions and requests must always meet with brotherly consideration from Grand Lodge—that St. John's should have the same privilege in that Province the honour should be conceded to No. 3^d there and in any other place or Province when the Grand Lodge is officiating, the Grand Master, or the brother acting for him, shall have the power of fixing on the Lodge or Lodges to carry the tools, &c., for the occasion, and his decision should not be open to review. This course was adopted by the Earl of Dalhousie at Forfar in 1869, when he divided the honour between the two Lodges of the town in which the demonstration took place, and which arrangement gave general satisfaction to all parties concerned.

Reported by,

(Signed) ALEX. HAY,
DAVID KINNRAE,
WILLIAM HAY.

The foregoing Report was submitted to Grand Lodge at Quarterly Communication on 6th February, 1871, and adopted without the suggestions contained at the close thereof. As to the motion of Bro. Porteous, above referred to, owing to his absence on 6th February, it fell through. Consequently the general arrangement as to carrying working tools for the future has yet to be made.

SEPARATION OF G. COMMANDERY OF VIRGINIA FROM THE G. ENCAMP- MENT, U.S.

The Committee on a separation of the Knights Templar of Virginia, from the Grand Encampment of the United States, appointed in December, 1869, reported at the last Annual Conclave, held December 15th, ult., and the report was adopted.

After detailing at great length their discontent, and the reasons therefor, the report concluded with the following preamble and resolutions:—

"Whereas.—The Grand Commandery of Virginia has, from the very beginning of her existence to the present time, been, in principle, strongly opposed to the Grand Encampment of the United States, and to every and any other supreme Masonic or Knightly Body having superior power to State organizations; and for a great portion of the time has been and now is unwillingly a member of said Grand Encampment, and has often expressed her desire, by act and resolution, for a permanent, peaceful separation therefrom; and whereas, such separation can be had only in one of three ways: 1st. By the dissolution of that Grand Body. 2nd. By violent separation or rebellion against Constitutional authority; and 3rd. By her allowing us to withdraw in peace, honour, and recognition; and whereas, the first of these means is in the distant future, and perhaps, impossible at any time; and the second is fraught with immense inconveniences and great sacrifice in isolation, non-intercourse, malice, and ill-will, and would not be advisable for us to use, unless her assumptions of power and acts of aggression, should be too oppressive for peaceful endurance; and the third is the only proper and legal means of gaining our desire, and the only feasible plan to be tried or recommended; and which, notwithstanding the repeated orders and requests of the Grand Commandery to her delegates to the Grand Encampment has not been truly and fairly tried, as her records clearly show; and whereas, it is important to our peace at home, and usefulness abroad, that the oft-expressed desire of permanent separation be gratified, or subjected, and at rest, until some cause should arise, of sufficient oppression or injustice, to warrant open rebellion; therefore,

1. "Resolved.—That a committee of three be appointed by this Grand Commandery to memorialize the Grand Encampment at its next Assembly in Baltimore, in 1871, most respectfully asking that body to allow that Grand Commandery, in peace, in honour, and in recognition to withdraw therefrom, and become a free, sovereign, and independent Grand Encampment. And said Committee shall be hereby instructed to attend that Assembly, and if allowed, to urge our petition; and if said petition be granted, to aid in drawing up the plan of mutual relation, power, and extent.

2. That it is the duty of the members of this Grand Commandery, who are, ex-officio, members of the Grand Encampment, to attend its stated Assemblies, and to take such part in the work of that body, as in their judgment, the interests of Templarism in general, or those of the Grand Commandery in particular, may require, and what they may be able to render.

3. That should the Grand Encampment refuse or decline to accede to our request, we shall, nevertheless, ever feel free to hold and declare that

Ancient Craft Masonry is, according to the old Constitutions, the real source of all authority for conferring the Orders of Knighthood, and of allowing the formation of Commanderies to regulate its ritual and control its members in reference to its own laws and principles; and that no department of Knighthood, has the right to pass any law, or establish any custom, or exercise any authority, or establish any jurisdictional claim, inconsistent or in conflict with those of common Masonic law and usage. And while we will be true to the vows of our position, however assigned, yet we shall ever maintain that the origin of the Grand Encampment, her claims to control the organization of State Grand Commanderies, and some portions of her so-called Constitution, are unmasonic, and that the existence of such a body is fraught with danger to the true principles of Masonic Knighthood.

4. That while we will keep our desire for independence, if not granted, in due bounds, we will ever stand ready and willing to unite with sister State Commanderies, when they shall be in sufficient number to command a hearing, in forcing, so far we can in a courteous and knightly manner, the Grand Encampment to allow a peaceful and honourable withdrawal to such Grand Commanderies as desire to maintain a separate existence.

RELIGION AND MASONRY.

"The religious man, of whatever creed, may select Masonry as an instrument with which to do some things which practical religion demands. But Masonry is not religion. Its religious creed is expressed in a single article of faith, common to all religions; namely, the existence of God; so that it may adopt the language of Pope's Universal Prayer:—

Father of all, in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord.

With this exception, Masonry has nothing in common with religion, except works of charity, and while these may educate our youth and ameliorate the condition of our kind, they can redeem the depraved. Masonry may teach to subdue the passions, but cannot sanctify them. It may lead the erring to reformation, but not to that repentance which needeth not to be repented of. It may throw restraints around a brother, which will cause his actions to pass the square of virtue; but it cannot regenerate his nature. Masonry has done, is doing, and long may it continue to do, much good in the world; but hers are ancillary works. She claims for herself no more than to be the humble handmaiden of religion. And let not her votaries bring her into disrepute by pretensions which are so obviously unfounded. By arrogating to Masonry all that is effected by religion, we will array against the former all the truly religious, who constitute at present the best element of our fraternity."—*From the address of the Grand H.P. of Royal Arch Masons of Canada.*

MASONIC JOTTINGS.—No. 58.

BY A PAST PROVINCIAL GRAND MASTER.

NON-OPERATIVE MASONS 1650-1700.

"A Correspondent" is in error; he will find in No 1 of these jottings, 27th November, 1869, the following:—"According to Bro. Findel, in the latter part of the 17th century, 1650-1700, the non-operative Masons brought forth from the ancient guild-chests the records of the lodges, and revived the old traditions, usages, and customs of the fraternity, rejecting what seemed to them unsuitable for the age in which they lived, or else remodelling to make it suitable."

THE FIRST REVIVAL PROCEEDINGS.

A learned brother thinks that an attentive examination of all the information we possess will show that some years before 1717 attempts at Revival were made both in the North and in the South of England. My brother calls those attempts "The First Revival Proceedings."

MASONRY.

Masonry is social, ethical, contemplative, devotional, and sometimes it approaches the mystical. In Lessing and Goethe it became pantheistical, and then it ceased to be true Masonry.

OUR HISTORICAL MATERIALS.

The mind that at one comprehensive view takes in all our large historical materials, and then carefully arranges and distinguishes them, will find little difficulty in coming to a satisfactory conclusion on the several points, as regards our English Masonry, that during the last three years have been discussed in the columns of the "Freemasons' Magazine."

TRUE FREEMASONRIES—MIDDLE AGES.

The numerous Christian Freemasonries which during the Middle Ages flourished in Germany, Scotland, and England—each, Brother, was a true Freemasonry; but being a particular Freemasonry only, and there being in those days no Toleration, it could not become a Universal Freemasonry also.

A SUPPOSITION.

Brother,—Supposing it should turn out that a system of Freemasonry resembling our present system was established amongst us at the end of the 17th or the beginning of the 18th century, it would by no means ensue that there was no Speculative Masonry in this country and in other countries, both in mediæval times, and in ancient times.

RECENT GEOLOGICAL AND BIBLICAL DISCOVERIES.

Recent Geological and Biblical Discoveries cannot injure the general Christianity of our charges of 1723, although it is possible the discoveries may injure some of the particular Christianities of those charges.

SYLLOYISTIC.

The Freemasonry of the Revival, and the Freemasonry of the four old London Lodges were alike. But the Freemasonry of the Revival was in great part Speculative Masonry. Therefore the Freemasonry of the four old London Lodges was in great part Speculative Masonry.

THE REVIVAL CONSTITUTIONS—THE ANTE-REVIVAL CONSTITUTIONS.

A correspondent is mistaken. It was a great Masonic critic, Doctor George Kloss, who compared the Revival Constitutions with the Ante-Revival Constitutions—See Brother Findel's History, page 156.

OUR MYTHS AND LEGENDS.

Our Myths and Legends are a priceless portion of the philosophy which the world's ancient Masons have bequeathed us to be used for the amelioration of ourselves and fellow men.

MASONIC NOTES AND QUERIES.**THE HON. J. L. LEWIS AND THE PASSAGE IN THE TATLER.**

The Honourable J. L. Lewis in an article entitled "Fragment of History, published in an American periodical makes the following remarks upon the well known passage in the Tatler of Thursday, June 9th., 1709. "It was a favourite position of the anti-masonic writers thirty years ago, and it is asserted and believed at the present time by those who agree with them in sentiment, that Freemasonry had its origin in 1717, eight years after the date of the paper in question at the time of the Revival of the Grand Lodge: thus, previously to that time its only existence was in the company or guild of operative Masons, styled free, because they were Freemen of London; and that the secret language of the Craft was invented in 1717 by Payne, Desaguliers, Anderson, and their assistants. The passage is important therefore in its bearing upon the history of the Fraternity at the beginning of the eighteenth century, and there is something more in it than a bare allusion." From a bundle of Masonic Excepts.—CHARLES PURTON COOPER.

EMBLEM OF THE POINT WITHIN A COMPASS.

A very expressive emblem is "the point within a compass," this circle is supported on both the sides by two perpendicular parallel lines, which reposing the two St. Johns, on the periphery of which rests the Holy Bible. In going round this circle we necessarily

touch upon these two lines, as well as on the Holy Scriptures, and whilst a Mason keeps himself thus circumscribed it is impossible that he should materially err. From a bundle of Masonic Excerpts.—
CHARLES PURTON COOPER.

THE UNINSTRUCTED.

The uninstructed gladly turns from the theory which the uninstructed only can understand and appreciate.—A PAST PROVINCIAL GRAND MASTER.

THE MANNINGHAM LETTER.

Brother C. R. S.—This letter first appeared in the "Freemasons' Magazine," 15th August, 1868, and on the 22nd of the same month, it was used by Bro. Murray Lyon in relation to a disputed fact in Scotch Masonry.—A PAST PROVINCIAL GRAND MASTER.

MASONIC SAYINGS AND DOINGS ABROAD.

The Most Worshipful Grand Lodge of New Jersey commenced its annual communication at Trenton, Wednesday, January 18, and, after prayer by the Grand Chaplain, was opened in ample form by the M.W. Bro. Robert Rusing, Grand Master.

The Grand Master delivered his annual address, which was a practical document of local interest. The reports of the Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Secretary Grand Treasurer, and Grand Lecturer were read, and appropriately referred.

The report on foreign correspondence, embraced in 100 pages of printed matter, was presented by R.W. Bro. Hough, for the committee. It is a well and carefully written document, breathing the right spirit.

The Grand Lodge, in relation to the invasion of the territory of the Grand Lodge of Louisiana by the Grand Orient of France, ranged itself with all its sister American Grand Lodges, and interdicted all intercourse with Masons of the obedience of the offending body.

The following brethren respectively presented their credentials as representatives of sister Grand Lodges, and were cordially received and acknowledged: M.W. Bros. Joseph Trimble, for California; Henry R. Cannon, for Canada; Robert Busling, for Kentucky, and R.W. Holmes, and W. Murphy, for Texas.

Warrants were granted to the following Lodges, previously U.D.: The Lodge of the Temple, No. 110, at Jersey City; Palestine, No. 111, at New Brunswick; Lebanon, No. 6, at Clarksville; Triluminar, No. 112, at Newark; Fidelity, No. 113, at Hokokus; Humboldt (German), No. 114, at Paterson; Tuscan, No. 115, at Englewood; Alpha, No. 116, at Newark; Trimble, No. 117, at Camden, and Pythagoras, No. 118, at Newark.

The R.W. Bro. Richard Vaux, Prov. G.M., of Pennsylvania, visited the Grand Lodge, and was received appropriately, and, after addressing the Grand Lodge in his usual style, the body called off until Thursday morning at 9 o'clock, when it resumed labour.

The forenoon of the second day was principally taken up with local legislation, among which we notice the report of the committee on Finance, from which we summarize that the receipts were 2,238 dollars, which with the balance in hands of Grand Treasurer—1,301.37 dollars—makes a total of 3,539.37 dollars. The appropriations amounted to 1,758.86 dollars.

The Grand Lodge was visited by R.W. Bro. F. G. Tisdall, formerly its representative near the Grand Lodge of New York.

The officers were then installed by M.W. Bro. W. Silas Whitehead, P.G.M., and the new Grand Master saluted with the honours due to his exalted station.

A vote of thanks was passed to the retiring Grand Master, for the faithful performance of the duties pertaining to his office, and a committee appointed to procure a jewel appropriate to his rank.

After prayer by the Grand Chaplain, the Grand Lodge was closed in ample form.

The Second Communication of the most Puissant Grand Consistory of S.P.R.S., 32°, of the Ancient and Accepted Scottish Rite of Freemasonry for the State, was held on the 27th December, at the Masonic Temple, in San Francisco.

The Grand Consistory was opened in full form by Ill. Bro. E. H. Shaw, 33°, Sovereign Grand Inspector General for the State of California, assisted by his officers.

The Baluster of the first sitting was read and approved.

The Committee on Law and Jurisprudence, and on Correspondence made their reports, which were read and ordered to be placed on file.

The Committee on Subordinate Bodies made a partial report upon the returns sent in, and were allowed until the Grand Annual Communication, to be held on the second Wednesday in January, to send in their final report. Fifteen chartered bodies, with full returns were represented, and the remainder were allowed until the next sitting to send in their returns.

The Committee on Finance and Accounts reported as follows:—

Your committee have examined the Book of Gold, and find all the business of the Grand Consistory recorded in a careful, correct, and beautiful manner,

which exhibits a labour and zeal seldom seen, and at once commends the Grand Registrar to our fullest confidence, and entitles him to our earnest thanks.

The moneys received since the 12th of October, and paid out, are as follows:—Cash received, 382 dollars; paid out, 227.05 dollars; balance on hand, 154.95 dollars. Vouchers correct.

All of which is respectfully submitted.

H. H. HUBBARD,
WASHINGTON AYRE, } Committee.

A sublime Grand Lodge of Perfection was then opened, and all the business pertaining to Lodges of Perfection transacted.

The following resolution, presented by Ill. Wm. H. Davies, 2nd Lieut. Grand Com., was unanimously adopted.

Whereas.—It is the earnest desire of the members of this Grand Consistory that the success already insured of the Ancient and Accepted Scottish Rite in the State of California, shall be advanced to that degree of prosperity to which its universality and rightful claim and powers entitle it; therefore, be it

Resolved.—That Ill. Bro. E. H. Shaw, 33°, Sovereign Grand Inspector General and Grand Prior of the Supreme Council, be invited to visit the various bodies in this State already established, and by his counsel and instruction lend that aid which shall increase the interest and ardent zeal that is now manifested among them for the advancement of the Ancient and Accepted Scottish Rite; and that he is authorized, and is hereby requested, to do and perform such acts in the premises as his judgment may dictate, in the establishing of new bodies, and to inaugurate such measures as he may deem wise and prudent in the advancement of the success already attained, in the propagation of our beloved Rite within this jurisdiction.

On motion, all further business was laid over until the Grand Annual Communication of the Grand Consistory, on the second Wednesday in January next.

No further business appearing, the Grand Consistory, was closed in full form.

RIGHT OF VISIT.—The Grand Lodge of Massachusetts, at its late annual communication, adopted the report of a committee on the subject, from which we give the following extract:—

“Some diversity of practice in this particular exists in different sections of the country, and your committee infer from the reference of the subject to them, that it is not definitely settled in our own jurisdiction. The rule which has most

MASONIC BANQUETS.—At this time, when the various lodges hold their annual elections, and give their annual banquets, we are gratified to hear on all sides that these interesting ceremonies have been marked by true Masonic unanimity, and cordiality,

and moderation. There are no more happy communions than those held under Masonic auspices. The craft gather for refreshment and interchange of fraternal greetings. We are told that the music, the songs, add the speeches have been of a far higher tone and better style than heretofore. Music is now being introduced into lodge ceremonies, and its influence is most happy. It inspires the best emotions, it soothes and subdues the unquiet of the soul, it elevates the moral sentiments, and superinduces happiness and cordiality without alloy. Self is lost in the pure strains of melody; and when those who are expected to speak at these banquets feel its influence, it gives to the sentiments uttered a higher and nobler character. We state the facts on the testimony of many of the craft who have thus spoken of these festive reunions. *Keystone.*

“Pomeroy's Democrat” announces the decease of M.W. Bro. Mordecai Myers, a Past Grand Master of the Grand Lodge, and Past Grand High Priest of the Grand Chapter of New York. This not unexpected event took place at Schenectady, on the 20th of January, of which place he had been for many years a resident, though he never severed his connection with Washington Lodge, No. 21, of New York.

In early life Bro. Myers served with distinction in the war of 1812, receiving a wound when acting as captain of the Thirteenth Infantry, at the battle of Chrysler's Farm. The death of his old comrade and friend, General Wool, left Bro. Major Myers the only surviving officer of the regiment. His age can be judged of when we state that last fall he deposited his seventy-third annual vote.

Rt. Wor. Bro. Gouley, in an excellent article on Non-affiliation, its cause and remedy, is bothered over the English Demits and Lodge Certificates. The wording is very different from the American, but Bro. Gouley must recollect that both in England and this country, the system of dual membership exists, or rather poly-membership, as a brother under either of those jurisdictions can affiliate with as many lodges as are willing to receive him.—*Gavel.*

In the pious city of Williamsburgh, vulgarly known as Brooklyn, E. D., De Witt Clinton Commandery holds its regular sessions. Last Tuesday night, at a regular meeting of the Commandery, at the Temple, there was a large visitation from Morton Commandery, Manhattan, Norwich, and the Detroit, Michigan, Commandery was represented. Sir Knight Albert G. Goodall made a most admirable address at the banquet,

at which about two hundred Sir Knights sat down. Sir Knight Macoy vivaciously elucidated.

The Rt. Em. Com. Heman Ely, 33°, has appointed V. Em. Fr. Robert Ramsay, Grand Representative of the Grand Commandery of Ohio, at the Grand Prior of Canada, and the Grand Prior of Canada has sent a commission to Sir Kt. B. D. Babcock 32°, of Cleveland, as Grand Representative of the Grand Priory of the Dominion near the Grand Commandery of Ohio.

Cœur de Lion Commandery, No. 23, Knights Templar, of New York, is one of the best of this jurisdiction, and meets on the 2nd and 4th Monday of each month. The Sir Knights who compose this Commandery are active, energetic, and take great pride in being fully informed, equipped, and having the work performed as it ought to be. Not only so, but they infuse into the minds of their candidates the same spirit. At the next Conclave, after having been Knighted, Sirs Joseph J. Burnet, E. T. Burke, John B. Jackson, G. H. Jackson, and Gilbert J. Burnet, appeared in full uniform. The first, Sir Joseph J. Burnet, had on a magnificent one, the sword alone costing 100 dollars.—*Landmark*.

The Lodge "Szechenyi," at Arad, Hungary, has, in consequence of the removal of the Grand Lodge of Italy, at Florence, to Rome, issued the following circular: "By order of the Grand Master, L. Frapolli, the Grand Lodge of Italy, hitherto located at Florence, will be removed to Rome, the present capital of Italy;" and gives vent also to the following: "Our institution has been for centuries not only abhorred, but even madly denounced by Rome. Thousands of our brethren suffered all sorts of miseries—nay, even death was inflicted upon them by Romish fanaticism. But in a few days shall the light of Masonry spread its effulgence, and its rays will illuminate a night of superstitious prejudices, and masonic works will dispel the deep-rooted antipathy." Hardly, if ever, can a greater triumph be recorded in the records of Masonry. On the ruins of a fled terrestrial power, building upon the exploded air-castle of human frenzy, rises, Phoenix-like, the glory of Masonry. Not mere chance, not a constellation of power, has wrought such a change. No, it was to be. The "when" was only a question of time. What by degrees is abhorred by every intelligent individual—nay, by nations—must crumble, must become extinct; and so it has come to pass that the Eternal City shall henceforth be the place whence the light of Masonry shall shine over all
Die Bauhütte.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

BASTARD MASONRY.—THE LITTLE TESTIMONIAL.

Dear Sir and Brother,—I enclose you a circular referring to the above, and which, greatly to my surprise, I have received in my capacity of Worshipful Master of a Lodge. I heartily endorse all that your correspondents have previously written in the Magazine upon this subject, as I am of opinion that this testimonial mania, if persevered in, will serve as a precedent for other clerks in the Grand Secretary's office, neglecting their duties, for the faithful discharge of which they receive the money of the Craft. There is one particular in connection with the circular in question, (and, by the way, one of the Hon. Secs., whose names are appended to it, figures as being the W.M. of two Craft Lodges at the same time,) to which I wish to draw attention. The circular in question starts by saying that the untiring zeal, &c., of Bro. Little in the cause of Freemasonry has been evinced *more especially* in the Redcross and other branches of the *higher degrees*. Now, I am a very old member of the 30th deg. A & A Rite, and have now before me "A List of members of the Higher Degrees of the A & A Rite, as copied from the Register." I have perused it carefully, and fail to find the name of Bro. Little in it. Why then this allusion in the circular to the *higher degrees*? May I ask the promoters of the intended testimonial if their intention has been not to mislead, why they have made mention of the *higher degrees*. Surely, if the "Rite of Misraim" is meant, we are not to be insulted by being asked to unbutton our pockets in support of what your transatlantic contemporary terms "bastard Masonry!" If this is what Masonry is coming to in England—this flagrant prostitution to be encouraged under the very eye of grand Lodge, we must soon expect to lose the respect of sister Grand Lodges. Truly, Masonry in England at the present moment is, in many respects, on its trial; it behoves us, therefore, to gird up our loins. Let us "Awake! arise! or be for ever fallen!"

A W.M. and Member of the 30°

Not until passion and prejudice, pride and ambition, avarice and selfishness, are expunged and totally blotted from the soul, and the law of universal love written by the purifying and enlightening influences of the Holy Spirit upon the heart, will men learn to do justice, love mercy, walk humbly before God, and exemplify in their lives that great fundamental principle of the Gospel, of "doing unto others as you would have others do unto you."

In early youth, while yet we live among those we love, we love without restraint; and our hearts overflow in every look, word and action. But when we enter into the world, and are repulsed by strangers and forgotten by friends, we grow more and more timid in our approaches, even to those we love best. How delightful to us, then, are the caresses of children! All sincerity and affection, they fly into our arms, and then only do we feel the renewal of our first confidence and first pleasure.

FOOD AND REFUSE.—While the Corn Exchange is bringing in food, the Baltic is ministering to waste, and one is almost inclined to mitigate the harsh denunciations of adulteration, when it is found that so much tallow has been saved for food by employing it in the construction of butter instead of candles. Fat is first made into waste tallow, perhaps by boiling down, and then treated as refuse and meritoriously turned to use.—*Food Journal*

THE MASONIC MIRROR.

* * All communications to be addressed to the EDITOR, at No, 19, Salisbury-street, Strand, London, W.C.

ALTERATION IN THE DAY OF PUBLICATION OF THE MAGAZINE.—The Magazine will in future, be published on Saturday Mornings, instead of on Friday Afternoons; this alteration has been made in order to enable us to meet the wishes of a large section of our readers, so as to allow of the insertion each week of Masonic reports reaching the Editor on Thursday mornings.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th. May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

We are informed that the installation of Colonel Lyne as R.W. Prov. G.M., for Monmouthshire, will take place in the large Room at the Town Hall, Newport, on Easter Thursday, April 13th, and that Theodore Mansel Talbot, Esq., R.W. Prov. G.M., for the Eastern Division of South Wales, will be respectfully invited to perform the ceremony.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

A petition has been forwarded to Grand Lodge for the formation of a new lodge in Lancaster, to be called the Duke of Lancaster's Lodge.

A movement is on foot among the members of the Masonic Body, having for its object the presentation to Lord Dalhousie of a testimonial, in acknowledgment of the distinguished services he has rendered to the Craft during nearly half a century. It is proposed that the testimonial take the shape of a bust, in duplicate, one copy to be presented to the noble lord, and the other to be placed in Freemasons' Hall, Edinburgh.

St. Luke's Lodge of Instruction, No. 144, has been removed from the Pier Hotel, Chelsea, to the "Gladstone," 202 and 204 Brompton Road, S.W. The meetings are held every Friday evening at 8 o'clock.

THE FUND OF BENEVOLENCE.—We are pleased to notice that Bro. Savage at the last meeting of the Board of Benevolence, a report, of which is given on another page of the present number, gave notice of a motion for consideration at the next Quarterly Communication of Grand Lodge, for an amendment in the laws relating to the Fund of Benevolence; we trust the motion will be carried, as, owing, under the present laws, to the long period, which must elapse, ere Petitioners whose recommendations have to go before Grand Lodge, can be in receipt of the grant allowed to them, the sufferings and privations of the petitioners, become, painfully prolonged, seeing that in many cases the petitions are not made until the direst necessity compels, and the old adage:—*his dat qui cito dat* especially applies in these cases.

The fifteen sections will be worked on Thursday evening March 2nd, at the Fidelity Lodge of Instruction, No. 3, which is now held at the Goat and Compass, Fitzroy Street, Euston Road. Bro. T. A. Adams, P.M. P.Z., P.G.V., will take the chair, and we trust there will be a large muster of the brethren. The room in which the Lodge is held will accommodate at least seventy.

UNITED GRAND LODGE.

The following is the business to be transacted in Grand Lodge, Wednesday, 1st March, 1871:—

The regulations for the Government of Grand Lodge during the time of public business will be read.

The minutes of the Quarterly Communication of the 7th December, 1870, will be read and put for confirmation, including a grant of £250 to Bro. G. B., Lodge No. 181, London; and a grant of £100 to the "Refugees Benevolent Fund."

The election of a M.W. Grand Master.

Election of a Grand Treasurer.

By direction of the M.W. Grand Master, the Grand Secretary will announce that the melancholy intelligence has been received from the W. Bro. N. T. W. Smalldenburg, Representative at the Grand Lodge of the Netherlands, of the lamented death of Her Royal Highness Princess Louisa Augusta, Consort of His Royal Highness Prince Frederick, Grand Master of the Grand Lodge of the Netherlands.

Also that a memorial has been presented to the M.W. Grand Master by the Lodge of Benevolence praying permission for the meetings of the Lodge of Benevolence to take place at six, instead of seven o'clock as heretofore; his Lordship has been pleased to comply therewith, and has directed that on and after Wednesday, the 22nd day of March next, the meetings of the Lodge of Benevolence shall take place at six o'clock.

Report of the Lodge of Benevolence for the last quarter, in which are recommendations for the following grants, viz.:—Bro. Frederick G. D. H., of Lodge No. 194, London, £50; the widow of the late Bro. G. A. B., of the Lodge of Fidelity, No. 230, Devonport, £50.

Report of the Board of General Purposes. To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board of General Purposes beg to submit a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 10th day of February inst., shewing a balance in the hands of the Grand Treasurer of £3,695 12s. 3d.; and in the hands of the Grand Secretary, for Petty Cash, £75.

Report of Bro. R. P. Harding, Auditor of Grand Lodge Accounts, of receipts and disbursements during the year 1869.

PROPOSED MOTIONS.

By Bro. Joseph Rankin Stebbing, P.G.D., 1. "That a subscription of £50 be given towards the fund for providing a Masonic Life-boat."

By Bro. John Savage, P.G.D., 2. "That at page 10 of the laws relating to the Fund of Benevolence in law 16, after the words in the lines 9, 10, and 11, 'shall not be effectual until confirmed at the next or a subsequent meeting of the Lodge of Benevolence,' be added the words, 'except in cases of recommendations to the Grand Lodge.'"

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—The regular meeting of this lodge was held on Tuesday 14th inst. There were present:—Bros. Meyers A. Loewenstark, W.M.; George Free, S.W.; George Grace, J.W.; S. Hurman, J.D.; J. H. Wilkins, D.C.; John Donkin, P.M., Sec.; E. Harris, P.M., Treas.; F. H. Eshworth, I.P.M.; T. J. Sabine, P.M. Visitors: F. J. Jordan, P.M. 1806, India; Members: F. J. Timms, Chipperfield, Crawley, Rayner, Glinshaw, Dudley, Cooper, Jacobs. The lodge being opened and the minutes of last meeting confirmed. Mr. C. A. Swaine was initiated and passed. Bros. Baguley, and Iretton were passed to the degree of F.O., and Bro. Adams was raised to the degree of Master Mason.

EASTERN STAR LODGE (No. 95).—This flourishing lodge, which was established in the year 1755, at the Globe Tavern, Blackwall, in the interests of the officers of the Honourable East India Company's Navy, and which continued in the parish of Poplar for upwards of a century, is now stationed at the Ship and Turtle, Leadenhall Street, where the members held their installation meeting on Tuesday, 14th inst., when the W.M. Bro. G. S. Ayres, supported by Bros. Goode, P.M.; Sharp, P.M.; E. W. Davis, P.M.; and Edinger, P.M., very ably raised to the third degree Bro. Hook, after which the W. Bro. Emmans, P.G. Pursuivant, assumed the chair. The lodge was then resumed in the second degree, and Bro. R. S. Hill was duly obligated as Master elect. A board of Installed Masters was formed consisting of Bro. Emmans as president, and Bros. E. H. Patten, P.G.S.B.; Durrant, P. Prov. G.S.W., Essex; Vesper, P.M. 554; Baker, P.M. 755; Pestonjee, Bazonjee, P.M. Eastern Star; Bombay; Bristo, P.M. 860; Hersee, P.M. 231. Baylis, W.M. 9, Coste, P.M. 9; Laylor, W.M. 181; Watkin, P.M. 212, 1076, and 1327; Reed, P.M. 752; Walters, W.M. 1309; Coulcher, P.M. 753; Francis, P.M. Grand Stewards Lodge, and several Past Masters of the lodge, when the Worshipful President in his usual facile style, installed Bro. R. S. Hill in the chair of K.S. The new Master then proceeded to invest as his officers Bros. Ayres, I.P.M.; Daveys, S.W.; Weeks, J.W.; E. W. Davis, P.M. Treas.; Edwyn, P.M. Sec.; Marriott, P.M. D.C.; Barnett, S.D.; H. Bateman, J.D.; Horn, I.G.; and C. T. Speight, Prov. G. Tyler, Surrey, as Tyler. The W.M. having closed the lodge, the brethren, about 60 in number, retired to a sumptuous banquet elegantly served by the Bros. Painter.

LODGE OF HONOUR AND GENEROSITY (No. 165).—The brethren of this lodge met at the London Tavern, on Tuesday, the 21st inst. There were present, Bros. Henry Thorn, W.M.; E. S. Earle, S.W.; R. Ramsay, J.W.; W. B. Church, S.D.; W. G. Lemon, J.D.; R. C. Driver, P.M. and Sec.; and the following Past Masters, H. T. Cole; E. H. Smith; J. L. Syms; W. W. Aldridge; W. F. Smith; J. N. Cherer; C. G. Prideaux; Bros. Collins; Robinson; Lovelock; Jellicoe; Leet; and Wainwright were also present. The visitors present were Bros. J. S. Peirce, P.M., 133, P.G.S., &c.; H. Besley, J.W., 176; P. A. Nairne,

P.M., 176; Samuel Cater, 189; S. Mullens, W.M., 753, 1150 G. Meek, 205; S. H. Perrin, S.W., 92; S. Champion, 4, (Scotland); R. Back, 265; T. Bingham, 222; S. E. J. McIntyre, Grand Registrar; E. Rumford, P.G.O. The W.M. Bro. Edward Septimus Earle was installed into the chair of K.S.; Bro. F. R. Lyons passed to the degree of Fellow Craft; and Mr. Robert Romer initiated into the mysteries of Freemasonry. The newly-installed were then appointed and invested for offices as follows:—Bros. Ramsay, S.W.; Church, J.W.; Westall, Treas.; Driver, Sec.; Lemon, S.D.; Drake, J.D., Collins, I.G. It was resolved that Past Masters' Jewels be presented to Bros. Kendall and Thorn in testimony of their services in the chair as W.M.'s during the years 1869, 1870; also that £5 6s. be presented to the Widow of the late Bro. Charles Perry Haigh, of the Rose of Denmark Lodge, Barnes.

ST. PAUL'S LODGE (No. 194).—The regular meeting of this lodge was held at Cannon Street Terminus Hotel, on Tuesday, 1st inst. Members present: Bros. E. S. Eves, W.M.; W. Aldridge, S.W.; Stanley Fowler, J.W.; R. M. Veal, P.M., and Treas.; R. Fowler, P.M., and Sec.; S. J. Weston, S.D.; William Temple, I.G.; John Harper, P.M., and Steward; O. Randall, P.M.; Francis Renshaw, P.M.; Chas. Wilson, P.M.; E. H. Sparks, P.G.W.G.; Wells, R. G. Clutton, D. Beauchamp, W. J. Ford, C. Saxon Hooper, H. H. Woodbridge, O. Rees, J. N. Watts, W. Clapton, W. Nash, the visitors present were J. J. Watson, United Mariners, 30; Henry Parker, Salisbury, 435. Mr. George Nelson Watts, and one Onesimus Rees were initiated.

LODGE OF TRANQUILITY (No. 185).—The installation meeting of this lodge was held at Radley's Hotel, on Monday last, when, the W. Bro. Harfield, P.M., (in the unavoidable absence of the W. Bro. Dr. Beigel, at the seat of war), most ably conferred the sublime degree on Bros. Minuto, Lyons, Constable, and Ross. The W. Bro. S. Moss then took the chair, and in his well-known style initiated into our mysteries Messrs. D. Marks, Wittenbury, and Martinez; after which a Board of Installed Masters, was formed, and he most impressively installed into the chair of K.S. Bro. Louis Burnett, who (with a very appropriate address to each) invested his officers, viz., Bros. Bloomfield, S.W.; J. Abrahams, J.W.; Peartree, Treas.; P. Levy, Hon. Sec.; N. Moss, S.D.; Dr. Schnitzler, J.D.; Knappe, Org.; and Vesper, Tyler. The sum of ten guineas was unanimously voted from the funds towards a testimonial to the I.P.M., Dr. Boigel; the lodge being called from labour to refreshment the brethren adjourned to the banquet-room and partook of one of Bro. Hart's *recherche* dinners when the usual loyal and masonic toasts were proposed by the new master in a style that prognosticated well for his ability to conduct the affairs of the lodge in a style not inferior to his excellent predecessors; the brethren having been recalled to labour the lodge was closed in due form and with solemn prayer. The visitors on this occasion were Bros. Alexander, W.M., 188; H. M. Harris, W.M. 205; S. A. Kisch, W.M. 1013; Smethurst, W.M. 1198; H. D. Jacobs, P.M. 27; H. M. Levy, P.M. 188; A. Levy, 188; Walker, 188; P. D. Jacobs, 145. The proceedings after dinner were enlivened with some capital songs by Bros. H. M. Levy, Jacobs and others, accompanied on the Piano by the respected Organist, whose services added materially to the solemnity of the ceremonies. Numerous liberal donations and subscriptions to the charity fund attached to this lodge, were announced by the Treasurer.

OLD CONCORD LODGE (No. 172).—On Wednesday last a grand Ball took place at the Freemasons' Tavern, being the 31st Anniversary, and from which we understand some hundreds of pounds have been gleaned for the benefits of the charities connected with Freemasonry. The Ball was got up under the care of Bro. Holland, W.M. as President; King, P.M.; Gurton, P.M.; Watson, Lawson, S.W.; Masterman, and Bro. Dottridge, S.D., acting as Secretary, all of whom deserve the greatest praise for the indefatigable way in which they carried out the duty they had undertaken, which was uncontestedly born out by the fact that there were no less than 357 present in the Grand Hall. The company was of the most *recherche* character, and much animation and pleasure was evidently derived under the superintendence of Bro. Frampton as M.C., and the very excellent music conducted by the baton, Bro. Marriot. The company having partaken of an excellent banquet, presided over by Bro. Holland, the President, and his stewards, that portion of the entertainment passed off in the happiest manner. We cannot omit to mention that a perfect ovation emanating from the *loviere* portion of the sex was expressed to Bro. Dottridge for

the excellent manner in which he had carried out the duties of Secretary. We are much pleased to understand a goodly sum will be obtained for the benefit of the benevolent fund of the lodge in question.

JORDAN LODGE (No. 201).—The regular meeting of this Lodge was held at the Freemasons' Tavern on Friday, Feb. 21st, when there were present Bros. Peter Robinson, W.M.; E. Spooner, P.M. and Sec.; J. R. Sheen, P.M.; J. Dyer, P.M.; J. Roomson, P.M.; R. Watts, P.M. Treasurer; W. Hammond, P.M.; Bros. Elsam, Egg, J. Harris; Cant, Billard, Palowkar; Schwartz; Glover, P.M., P.Z. Bro. W. J. Palowkar was passed; Bro. R. C. Read was raised. Bro. H. Patten, P.M., P.G.S.B., who had been a member of this Lodge since the year 1825, and its Secretary for 27 years, having withdrawn from the Lodge owing to some private reason which did not transpire, a resolution was unanimously come to on this occasion, directing the Secretary to write to Bro. Patten, and to express the deepfelt regret of the brethren for the irreparable loss which the Lodge will sustain by his resignation, and to state, further that as the father of the Lodge and a Past Grand Officer of England his presence among them had at all times been regarded with exceptional pride and satisfaction, seeing that his private character was irreproachable, and his heart was moved by his Masonic principles from which they never knew him to swerve. The brethren directed a P.M.'s jewel to be presented to Bro. Francis Smith for his valuable services during the past year and for the able manner in which the duties of W.M. had been performed by him. Bro. Peter Robinson, the recently-installed W.M., was complimented upon his efficient working.

NINE MUSES LODGE (No. 235).—The brethren of this lodge met at the Clarendon Hotel, on Tuesday the 14th inst. The chair was occupied by Bro. H. Heather Bigg, W.M.; supported by Bro. S. M. Addison, J.W.; F. J. Heseltine, S.D.; E. Emanuel, J.D.; Hy. Robinson, I.G.; G. A. Ross, and other brethren. The visitors present were Bros. R. Galland, P.M.; R. J. Spiers, P.G.S.B.; Sargood, P.M.; E. Bayley, P.M.; W. H. Absolom, P.M.; Hume Williams, P.M.; Alfred Meadows, P.M.; Wilkinson; A. A. D. L' Etrange. The business included the Installation of W.M. for the ensuing year, and the appointment and investment of officers.

WINDSOR CASTLE LODGE (No. 771).—The annual meeting and installation of the Worshipful Master for the ensuing year took place at the Masonic Hall, St. Alban's Street, Windsor, on Tuesday, February 14th, 1871. The lodge was opened at two o'clock p.m., by the W.M., Bro. Holmes, after which Bro. S. Young Lawton, Esq., of Newton Lodge, Slough, was regularly initiated into the mysteries of the craft by the W.M. The lodge was then opened in the second degree by Bro. J. S. Tolley, P.M., and the usual questions were put to Bro. Fleck, a candidate for the M.M. degree. The lodge was then opened in the third degree, and Bro. Fleck was raised to the S.D. of an M.M. by Bro. Tolley, after which proceeded the installation of the W.M. elect, Bro. John Fuller, of Maidenhead, by the senior Past Master of the lodge, Bro. Devereux. The performance of this ceremony elicited the warmest appreciation of the brethren assembled from the earnest and intellectual manner with which this beautiful ceremony was rendered, and too much praise cannot be awarded to Bro. Devereux for the interest he has taken in the Craft, and the high standard he takes in the performance of the Masonic ceremonial. The lodge being resumed to the first degree, the following appointment of officers for the ensuing year took place, viz.:—Bros. Dr. Wall, S.W.; Neighbour, J.W.; Grisbrook, S.D.; Bingham, J.D.; Greville Howley Palmer, I.G.; Freemantle, M.C.; the Rev. Oswald Thomson, Vicar of Slough, Chaplain; Wigginton P.M. Treas.; C. Holden, P.M. Sec.; Benjamin Natalie, Steward. Amongst the visitors were included Bros. the Rev. Sir John Hayes, Bart.; Biggs, Prov. G.Sec.; Raynham Stewart, a representative of the Masonic Charities, Dr. Dhay-goss, Palliologora, Hodges, Willson, Woods, Bro. Holmes, Librarian to the Queen, and a numerous attendance of the brethren of the lodge generally. The banquet was served by Mr. Johnstone, of the White Hart Hotel, *a la Russe*, in a superb and excellent manner, and well worthy the reputation this establishment justly merits. After the cloth was cleared the toasts of the evening were proceeded with. The first on the list was the "Queen and the Craft," when the W.M. remarked that as loyal subjects, and as members of the Windsor

Castle Lodge named after the Queen's residence, and existing under the walls of the royal domain, it was our especial duty to notice this toast with enthusiasm: As a Queen, as a wife, and mother, she is a pattern, and example to all families, whether belonging to a castle or a cottage. The W.M. concluded by referring in felicitous terms to the forthcoming Royal Marriage. The next toast was that of His Royal Highness the Prince of Wales, (Past Grand Master of England,) the Princess of Wales, and the rest of the Royal Family. The W.M. remarked, proud as he was to acknowledge His Royal Highness as a brother Mason, it could not be denied that from his recent admittance to the Craft his experience must necessarily be limited. The W.M. was present at H.R.H. Installation as a P.M. of the Grand Lodge of England, and the modesty he exhibited on receiving so high an honour from the Craft augur well for the future interest and appreciation he would take in Freemasonry. The Princess of Wales, the more she is known the more she is liked, and daily grows in affection in the hearts of the subjects of her Majesty. This toast was received with due honours and enthusiasm. The W.M. then next proposed the Right Honourable Earl de Grey and Ripon, the W.M. said that the G.M. was a capital Mason, and years before his installation to that high position he had achieved all the honours that a great and good Mason was worthy of, Earl de Grey and Ripon was the main-spring of Grand Lodge, and continuing to walk in the footsteps of Lord Zetland, as he had hitherto done, could not fail to merit not only the esteem and respect of Grand Lodge but that of the Craft in general, with this toast was coupled that of the Right Honourable the Earl of Carnarvon, Deputy Grand Master and the Grand Officers of England, past and present, in whom the G.M. expressed sentiments of esteem and confidence. The next toast was that of "The Right Worshipful the Prov. S.M. of the Province of Berks and Bucks, Bro. Sir Daniel Gooch, Bart., M.P.," in the notice of which, the W.M. said that the announcement to the brethren of the province that when the worthy Baronet consented two years ago to accept this high office, it was hailed by the brethren generally, by the greatest enthusiasm. Sir Daniel during his tenure of office had done more for the promotion and interest of Freemasonry than any of his predecessors. The prosperity and unanimity of the lodges in the Province must be attributed to the energy, skill, and ability, with which he managed their concerns, and together with his geniality of manner, firmness of purpose, and the conscientiousness of his mission. The W.M. expressed his regret that the Prov. G.M. was prevented, through indisposition, from being present on this occasion. The next toast was that of the "Wor. the Deputy Grand Master of the Province," Bro. the Rev. Sir John Warren Hayes, Bart., to whose excellence the W.M. bore testimony, and said that his benevolence, amiability, and energy in performing the duties of his office, endeared him to every brother who had the privilege and honour of his Masonic acquaintance. Sir John Hayes in reply thanked the W.M., and the brethren for his kind reception, which was the first he had received from the Windsor Castle Lodge. He regretted sincerely the absence of the Prov. Grand Master, Sir Daniel Gooch, which was attributed entirely through illness. He (Sir John) had experienced much pleasure that evening from the working of the lodge, and the success achieved that evening by the Installing Master, Bro. Devereux, and added that our meetings are by no means called for social pleasure, but social teaching for the Glory of God and the good of mankind in general. He recommended that the brethren should bring the principles of Masonic teaching home to themselves, and illustrate them by practice to the world in general. Bro. the Rev. Donald Thompson, Chaplain of the lodge, next proposed "the Prov. Grand Officers of the Provincial Grand Lodge" in a pleasing and eloquent manner, which was acknowledged and replied to by Bro. Biggs, the Prov. Grand Secretary. After which followed the "Masonic Charities," ably responded to by Bro. Stewart. The Worshipful Master, Bro. Fuller was next toasted and most cordially responded to by the brethren of his lodge. Bro. J. S. Tolley P.M., then proposed the "Visitors," which was responded to by Bro. Hodge, of Maidenhead. The health of the "Installing Master," Bro. Devereux, Senior Past Master of the Windsor Castle Lodge was next proposed in a pleasing and highly gratifying manner by Bro. Sir John Hayes, who said that nothing could have surpassed the eloquent and pleasing manner with which the ceremony of installation had been performed, it was indeed a lesson for all and distin

guished by a careful, heartfelt manner, and nothing would exceed the masterly rendering of the ceremony which was so worthy of admiration. Bro. Devereux enjoyed the respect of all who knew him, and whether, as Mayor of the Borough, or a Master in the Craft he alike upheld the dignity of the town, as well as the prestige of the Masonic Order, he trusted that Bro. Devereux would long be spared to the Craft and his townsmen. Bro. Devereux in reply expressed his gratification for the compliment paid him, and the flattering manner in which his efforts as Installing Master had been noticed. His great aim was to enforce the morality of Masonry, which was in reality the handmaiden of Christianity forming conjointly a stately and superb edifice, the moral map by which man could discover that the Almighty had formed him after his own heart, that Christianity was not lost sight of in Freemasonry, but the Masonic sign was indeed a symbol of the triune Deity, with which must be associated the sign of the Cross, exemplifying one common doctrine, which teaches that the moral Element in Freemasonry was to love one another, and one's neighbour as one's self. The toast of the I.P.M., Treas., and Sec., and the Officers of the Windsor Castle Lodge, next followed, and during the evening it was announced that Bro. Benjamin Nataile had consented to serve the office of Steward to the Girl's School. The Tyler's toast having been given the brethren separated after spending a most enjoyable evening.

GREAT NORTHERN LODGE (No. 1287).—This young but prosperous Lodge met on Thursday, Feb. 16th, present Bros. Edward Moody, W.M.; Rev. S. W. Staton, J.W.; S. Webb, I.P.M. and Treasurer; Bescoby, S.D., Hooper, J.D.; Forbes, I.G.; Lancaster, D.C.; Bros. Hughes, Roberts, Verdon, Ritchie, Freeman, Jupe, Headon, Arkell, add Margetson, and visitors Bro. Tyrell, P.M., 144, 704, and Bro. West, P.M. 704. The Lodge was opened in due form. Bros. Roberts and Hughes were examined and entrusted. The Lodge was opened in the second degree, and they were passed to the degree of F.C. Bro. Henry Margetson was unanimously elected a joining member. The Lodge was closed in the second degree. The sections of the first degree were then worked, the questions by Bro. Tyrell. The first by Bro. Lancaster, D.C.; second by Bro. Forbes, I.G.; third by Bro. Reed, S.W.; fourth, by Bro. Bescoby, S.D.; fifth, by Bro. Staton, J.W.; sixth, by Bro. Bescoby, S.D., and seventh by the W.M. The W.M. proposed a vote of thanks to Bro. Tyrell, which was seconded by Bro. S. Webb, I.P.M., and carried unanimously. The report of the Audit Committee was received and ordered to be entered on the minutes. The Lodge was closed in due form and adjourned to the third Thursday in March.

PROVINCIAL.

LANCASHIRE (WEST.)

BOOLDS.—Victoria Lodge (No. 1345).—The consecration of this Lodge took place at the Cross Keys, Eccles, on Wednesday, 15th inst. The ceremony was very efficiently performed by Bros. A. C. Mott, P.M., P.Z., P. Prov. S.G.D. and P. Prov. G.S.N.; the officer appointed by the Prov. G.M. Bro. Mott was ably assisted by Bro. H. S. Alpass, Prov. G. Sec., W.L. There were also present Bros. J. Barker, P. Prov. G. Treasurer, E.L.; C. Heywood, P. Prov. G. Reg. G.E.L.; C. Affleck, P. Prov. J.G.D., E.L.; W. Roberts, P. Prov. G.P., E.L.; U. Nichols, P. Prov. G.P. E.L.; C. F. Matier, Grand Steward of Scotland; John Mountain, P.M. 204; James Parr, jun., P.M., P.Z.; J. W. Petty, P.M. 204; J. A. Whyatt, 993; Thomas Buxton, 241; W. Ashworth, P.M. 298; R. Landless, P.M. 126; J. Thompson, W.M. 1184; Thomas Lea, P.M. 477; B. Towison, P.M. 1134; J. Wilkinson, P.M. 852; W. Bowden, W.M. 1213; G. D. Pochin, S.W. 815; J. L. Barrett, S.W. 1134; R. Howard, W.M. 298; R. Butterworth, J.W. 298, and several other brethren. The brethren having assembled in the lodge room at 2.30 p.m. the presiding officer took the chair, and appointed two Past Master's as his Wardens, pro tem. The lodge was then opened in the three degrees. The Provincial Grand Secretary having read the petition and warrant the presiding officer inquired of the brethren of the new lodge if they approved of the officers nominated in the warrant to preside over them. The brethren having signified their approval in Masonic form, the presiding officer called on the chaplain to deliver the oration. The lodge was then

constituted in antient form. The ceremony of consecration commenced at 2.30 p.m., and was completed at 3.45, after which Bro. Barker, P. Prov. G. Treas., E.L., presented in a few appropriate words the W.M. designate to Bro. Mott for installation, which being completed, the W.M. appointed the following brethren as his officers, viz.:—Bros. J. Barker, I.P.M.; J. A. Whyatt, S.W.; J. Mountain, Treas. (elected by lodge); J. Parr, Jun., Sec. The whole of the ceremony was performed in a masterly style. The brethren, to the number of forty, sat down to a sumptuous banquet at 6 p.m., the room being neatly decorated with choice plants and flowers, the dinner-table was most sumptuously supplied with every delicacy, and wines of the choicest description; the arrangements for the comfort and convenience of the brethren were most satisfactory. The cloth having been removed, the W.M. in brief but appropriate terms gave the usual loyal and Masonic toasts. Bro. Alpass, Prov. G. Sec., replied on behalf of the Grand Officers past and present in a very neat speech referred to the present progress of Masonry and its rulers, and gave a clear and concise account of the benefits derived from the principles of the Craft but more particularly charity, of which he had witnessed a display this evening by dispensing relief on behalf of an aged widow residing in the neighbourhood. Bro. Mott, P.M., &c., in his usual good-humoured style, gave some very good advice which was much appreciated. Bro. Parr proposed "The W.M.," in a brief but eloquent speech, who replied in a brief but appropriate speech, as follows:—I beg to return my most sincere and heartfelt thanks to Bro. Parr for the flattering terms in which he proposed my health, and to the brethren for the very kind reception they have given to my toast. I am sorry to say that I am at the best of times but a very poor hand to make a speech, and at the present moment, feeling nearly overpowered with the kindness which you have this day lavished upon me, any attempt to make a speech is really out of the question; I must therefore crave your kind indulgence, and I trust that you will take "the will for the deed." I assure you that nothing shall be wanting on my part to promote the interest of the Lodge, and that I shall make it a principal study to discharge my duties to the entire satisfaction of the members. Of course I do not profess to be infallible, but with so many eminent P.M.'s, upon whose kind assistance and good advice I can rely, it is hardly possible for me to err. I love Freemasonry; and, indeed, how can one help loving and admiring it when its materials are the mainspring of the human soul; it is built on eternity, and its *ne plus ultra* is complete perfection. You all know when one loves a thing how anxious he is that all he does for it should be done well, and the trouble, no matter what an amount of physical or mental strength it should require, becomes instead of trouble, a real pleasure. It is therefore not an impossibility that I should, in course of time, remedy my shortcomings, and probably make myself proficient in the art. With respect to the success of this Lodge, knowing how actively every member's heart beats towards Freemasonry, I have good reason to hope that our Victoria will grow up as good, virtuous, and charitable as the one whose name it bears, and if we receive a little encouragement, I should not be surprised to see it second to none in this and neighbouring provinces. It might be thought it is saying rather too much about a Lodge which has only been a few hours in existence, but what is there that Masons, united by the bonds of fraternal love, should not attain? Henceforth I fear not for success. It may also be asked, if I am so confident of success why ask for encouragement? but as you are all heads of families, (with the exception of our most worthy and esteemed Bro. Barker, who, I suppose, considers—being the head of, I believe, three prosperous Lodges—it would not be wise for him to enter into a matrimonial alliance, with so many grown-up sons), you know what encouragement does to push on the young on the road to happiness and prosperity. It is therefore a natural sequence that I, the W.M. of this Lodge, although I have every confidence in the members that they will never flag until the goal be reached, should be anxious to see their way made a little pleasanter. Our having established ourselves selves on the very borders of East Lancashire is, in will enable us to strengthen the link between the West and East Lancashire provinces. The easy access to and from the great stronghold of our East Lancashire brethren will facilitate us to seek the association of the like minds, that we may strengthen one another in love and good works, that mutual help may lead to mutual improvement and eventually to our

common enjoyment and progress. On behalf of the members and myself, I thank the P.G.G. for the part they have taken in to-days ceremony. It must be a source of great pleasure to them and every true Freemason to find another temple added and dedicated for the teaching of peace and good will towards men. Looking at the fearful carnage which went on, and will probable in a few days again resume its desolation on the Continent, it is indeed joyful to find that Freemasonry, whose main object is to strengthen the charitable ties, and to knit the whole human row into one family, is making such progress, which must eventually put an end to the divisions and hatred amongst nations, and the prophecy of Isaiah, "And they shall beat their swords into ploughshares, and their spears into pruning hooks, nation shall not lift up swords against nation, neither shall they learn war any more," will be fulfilled. In conclusion, I beg once more to assure the members that I shall work diligently for the Craft in general, and this lodge in particular. Several other toasts followed, and the evening was brought to a happy close shortly before 11 o'clock p.m.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gawnt Lodge*, (No. 523).—A monthly meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 16th inst. Owing to an accident, the W.M. Bro. Buzzard, was unable to attend, and the chair was occupied by the I.P.M., Bro. Geo. Toller, Jun., the Prov. G.M., Bro. Kelly, and a considerable number of members and visitors being present—amongst the latter, in addition to the W.M. and several members of St. John's Lodge, being Bro. John Pemberton, W.M. of the Neptune Lodge, No. 1264, Liverpool, and Bro. White, Ballymena, Ireland. The lodge having been opened and the minutes read and confirmed, Bro. W. J. Hughan, P.M., 131, Truro, and Prov. G. Sec. for Cornwall, was, in ballot, unanimously elected an honorary member, and Dr. George Clifton, of Leicester, and Mr. Reuben Vincent Barrow, of the Grange, Barmondsey, (who is generally in Leicestershire), were elected as candidates for Masonry, and were duly initiated, the former by the Prov. G.M., and the latter by Bro. Toller. Bro. Charles Johnson efficiently assisted during the ceremonies on the organ. A candidate due for the second degree was not present. The business being concluded the lodge was closed and the brethren adjourned to refreshment.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge*, (No. 382).—An emergency meeting of this lodge was held at the Masonic Hall, Uxbridge, on Monday, 20th inst., the officers present were Bros. W. H. Coulton, W.M.; Jaquin, S.W.; Horsley, P.M., as J.W.; Woodward, Treas.; W. Coombes, P.G.S.B., Hon. Sec.; J. S. Coulton, S.D. Cloake, J.D.; Swallow, I.G. The number of members of the lodge attending was also numerous, although only a lodge of emergency. Bro. Carlstronin, Westbourn Lodge, 773, was present as a visitor. The lodge was opened at 3.30 p.m., the ballot was taken and passed unanimously for the following gentlemen, viz: Messrs. G. Goodwin and F. H. Russ, and Bro. Russ being present was duly initiated by the W.M. Bros Dudley, Beverley, Tyrell, and Calloway were passed to the 2nd. degree. A petition was presented from the widow of the late Bro. Line, late of the Chequers Hotel, Uxbridge; at which the lodge was held for many years, for assistance on the ground of being left destitute with two children. Great sympathy was expressed, and it was determined to use every effort to get one of his daughters into the Girls School. The Hon. Sec. read the names of three gentlemen to be ballotted for at the meeting in March next for initiation. Bro. W. Coombes, P.M. was appointed Steward, to represent the lodge at the ensuing Anniversary Festival of the Royal Masonic Institution for Girls. It was moved by Bro. Coulton, W.M., seconded by Bro. Horsley, P.M., that the sum of Two Guineas from the Lodge funds should be added to Bro. Coombes list on the occasion of his representing the lodge at the Festival of the Girls School. The W.M. gave the greatest satisfaction by his working in the several degrees, and it was unanimously agreed that the duties of W.M. had never been more efficiently performed. After the business was concluded, the lodge adjourned to the Railway Hotel, kept by Bro. Marshall, and a most ample and excellent banquet was provided, and sent up in a style which gave the greatest satisfaction to the numerous brethren present.

MONMOUTHSHIRE.

POSTTPOOL.—*Kennard Lodge*, (No. 1258).—The monthly meeting of the members took place at the Clarence Hotel, last Monday, and was well attended. The W.M., Bro. Henry Martyn Kennard, took the chair. The minutes of the last lodge having been read and confirmed, Bros. Knipe, Hutchins, Davies, Beaumont, and Fox, were passed to the degree of F.C.F.Ms. The ceremony being most admirably rendered by the W.M. P.M. Bro. Bartholomew Thomas kindly gave the lecture on the second tracing board, which was listened to with much attention. The lodge was then closed down, and owing to the absence of the S.W., through illness, the report of the Building Committee was adjourned to the next meeting. The W.M. then proposed that an address of congratulation be forwarded to Colonel Lyne on his recent appointment as R.W. Prov. G.M. for this county; and a similar address to Bro. George Homfray on his appointment as D. Prov. G.M.; these were seconded and unanimously agreed to. The W.M. reported that the new lodge room would be ready in a few days and in pursuance of notice given at the last meeting now moved "that the consent of the Prov. G.M. be asked to alter the bye-laws by substituting the words 'Masonic Hall, High Street,' for the 'Clarence Hotel,' as it stands at present." This was duly seconded and passed, and the Secretary directed to take the necessary steps accordingly. The subject of altering the day of meeting from the third Monday to the second, was adjourned, and the lodge was closed in harmony at 7.45 p.m. Two brethren belonging to a lodge in Bombay, were present this evening.

STAFFORDSHIRE.

LICHFIELD.—*St. John's Lodge*, (No. 1039).—The anniversary of this lodge was held on Wednesday, the 25th ult. The Lodge was opened by Bro. Rowland Crosskey, W.M., and among the brethren present were Bros. the Rev. James Downes, P. Prov.G.C., P.M., 529; John Upton, P.M., 624; W. J. Gothard, P.M., 624; John Preece, P.M., 1143, and P.Prov.S.G.W., North Wales; Bros. S. Lipscomb Seckham, P.Prov.G.S., Oxfordshire; W. H. Burton, P.G.P., 731; Anderson, P.M., 624; E. Starey, W.M., 624; J. H. Hodson, Frederick Crabb, J. C. M'Lean, 1039, P.Prov.G.P.; Charles Trigg; William Marshall; William Elkington; Rev. T. B. Mundy; C. Gillard; W. J. Durrad; T. Nevills; F. W. Crabb; H. Quinton; William Barry; T. Bedmore; F. W. Meacham; J. Robinson; H. Burton; William Bloxham; John Dakin, &c. The I.P.M., Bro. William H. Heape, was prevented by indisposition from attending the lodge. The principal business was the Installation of Bro. Charles Trigg, W.M. Elect, by Bro. Gothard. Bro. Bedmore presided at the harmonium during the ceremony. The W.M. having been duly installed, appointed the following brethren as his officers:—Bros. Rowland Crosskey, P.M.; William Marshall, S.W.; Charles Gillard, J.W.; Rev. T. B. Mundy, Chap.; Thomas Bedmore, Sec.; William Elkington, Treas.; W. J. Durrad, S.D.; T. W. Crabb, J.D.; J. Campbell M'Lean, Almoner; William Barry, I.G.; Henry Burton, D.C.; Thomas Navilles; Henry Quinton, S.; H. Hatchett, Tyler. The lodge having been closed, the brethren and visitors afterwards sat down to an excellent banquet provided by Bro. Owen, which was presided over by the W.M. The usual loyal and Masonic toasts were given, and the brethren separated after spending a very fraternal and agreeable evening.

INDIA.

PROVINCIAL GRAND LODGE OF WESTERN INDIA.

The Right Worshipful Brother Henry Morland having been appointed by the Grand Lodge of Scotland to the office of Provincial Grand Master for the Western provinces of British India, including the Island of Ceylon and all the territories subordinate to or in political or friendly relation with, the British presidency of Bombay, under Commission, dated 2nd May, 1870, and having been duly installed in that office at a Communication of the Grand Lodge of Scotland, holden at Edinburgh, on the same day, and having nominated certain brethren to fill the various offices in his Provincial Grand Lodge, summoned them to assemble at the Masonic Hall, No. 1, Grant Buildings, Colaba, on the 29th November, 1870, for the purpose of installing them.

In compliance with the above summons, all the brethren (with

the exception of those who were unable on account of sickness or other causes) attended, and at about 6 p.m. the Provincial Grand Lodge was opened in the first degree, in ample form, by the Right Worshipful the Provincial Grand Master of Western India, with temporary office-bearers. The Provincial Grand Lodge was afterwards opened in the second and third degrees.

The summons above referred to having been read, the Right Worshipful the Provincial Grand Master proceeded to address the brethren, stating briefly the circumstances under which he had been appointed to the high and important office he had now the honour to hold.

The officiating Secretary then read at length Right Worshipful Henry Morland's Commission from the Grand Lodge of Scotland, as Provincial Grand Master for the Western Provinces of British India, including the Island of Ceylon and all the territories subordinate to or in political and friendly relation with, the British presidency of Bombay, after which the ceremony of the installation of officers was proceeded with as follows:—

R.W. Bro. Mackintosh Balfour, Depute P.G.M. elect. R.W. Bro. Cursetjee Rustomjee Cama, Substitute P.G.M., having advanced to the altar, the R.W. the Provincial Grand Master addressed them in the usual form, after which the officiating Secretary read the charges and regulations of the Grand Lodge of Ancient Free and Accepted Masons of Scotland, to which having assented, they were obligated in the usual manner, invested with the insignia of their offices and their commissions presented to them, having returned thanks to the R.W. the Provincial Grand Master for the honour conferred upon them, they were conducted to their respective seats on the dais.

R.W. Bro. B. H. Mathew, Senior P.G. Warden elect. R.W. Bro. Hamilton Maxwell, Junior P.G. Warden elect, having advanced to the altar, after being obligated, were invested with the insignia of their offices under the usual addresses, and their Commissions presented to them.

The remaining officers as follows (with the exception of those who were absent) were afterwards duly invested with the insignia of their several offices with the usual addresses:—

W. Bro. M. C. Murzban	Prov. Grand Treasurer.
" John Cleary	Prov. Grand Secretary.
" S. A. Gliddon	Prov. Grand Clerk.
" Rev. W. H. Harpur	Prov. Grand Chaplain.
" R. L. King	Prov. Grand Sen. Deacon.
" Donald Robertson	Prov. Grand Jun. Deacon.
" J. D. Wadia	Prov. Grand Architect.
" G. B. Thomson	Prov. Grand Jeweller.
" John Cannon	Prov. Grand Bible Bearer.
" Jehangteer Goostadjee	Prov. Grand Z.A. Bearer.
" J. H. Irvine	Prov. Grand Dir. of Cer.
" A. J. Kinloch	Prov. Grand Bard.
" A. F. Shepherd	Prov. Grand Sword Bearer.
" E. A. Lessignol	Prov. Grand Dir. of Music.
" C. W. Cayzer	President of P.G. Stewards.
" Darashaw D. Reporter	Prov. Grand Steward.
" Nowrojee Manockjee Wadia	Prov. Grand Steward.
" Charles Matthews	Prov. Grand 1st Marshal.
" W. B. Johnston	Prov. Grand 2nd Marshal.
" John Green	Prov. Grand Inner Guard.

The Provincial Grand Master having addressed a few congratulatory remarks expressive of his confidence in the hearty co-operation of a Provincial Grand Lodge in the furtherance and advancement of Masonry in the province, and having exhorted all to use their best endeavours and zeal in the performance of their respective duties, the ceremony of installation was concluded with solemn prayer by the Worshipful the Provincial Grand Chaplain.

Read a letter from Right Worshipful Bro. the Hon. James Gibbs, District Grand Master of Bombay under England, to the Provincial Grand Master, explaining an omission that had occurred in not inviting the Provincial Grand Lodge to the last Communication of the District Grand Lodge, which the Provincial Grand Master intimated his intention of personally responding to. After discussing several subjects of Masonic interest, the Provincial Grand Lodge having been lowered to the first degree, the members of the Provincial Grand Lodge adjourned to the banquet room.

At the conclusion of the banquet the customary toasts having been proposed and responded to, the Provincial Grand Lodge was closed in ample form by the Provincial Grand Master.

BOMBAY.

LODGE St. GEORGE (No. 549) E.C.—A regular meeting of this Lodge was held at the Freemasons' Hall, Mazagon, on the 15th November, 1870, at 6 p.m., present: W. Bro. E. Tyrrell Leith, W.M., D.G. Reg.; R. W. Bro. The Hon. J. Gibbs, P.M., D.G.M.; R. W. Bro. George Taylor, P.M., Past D.G.M.; W. Bro. Dr. Thomas Diver, P.M., Dep. D.G.M.; W. Bro. A. C. Gumpert, P.M., P.D.G.W.; W. Bro. J. Percy Leith, W.M., No. 2, P.D.G. Chaplain; Bro. W. F. Knapp, S.W.; Bro. W. Gray, S.D.; Bro. W.M. Tennant, J.W.; Bro. J. J. Winton, Secretary and Treasurer; Bro. W. Gray, S.D.; Bro. A. J. Kinloch, J.D.; Bro. F. L. Brown, as I.G.; Bro. J.W. Seager, Tyler; and a large number of members and visitors.

The Lodge having been duly opened in the 1st degree, the minutes of the last meeting were read and confirmed.

The Worshipful Master then resigned the hiram into the hands of the R.W. District Grand Master, who however requested him to retain it. The Worshipful Master next requested W. Bros. Diver and Gumpert, P.M.'s of the Lodge, and the two deacons, to introduce R.W. Bro. George Taylor, Past District Grand Master, which was performed with due solemnity. On the Right Worshipful Bro.'s entrance into the Lodge, the Worshipful Master advanced and cordially welcomed him.

After the Right Worshipful Bro. had been saluted with the honours befitting his high rank, the Worshipful Master rose and said: "Right Worshipful Sir, Worshipful Sirs, and brethren, it becomes my pleasing duty this evening, in accordance with the notice appearing on the summons which you have just heard read, to present to R.W. Bro. George Taylor, Past District Grand Master of Bombay and its Territories, an Address from the members. The R.W.M., addressing Bro. Taylor, said we present to you a slight mark of our esteem, and at the same time to express to you our heartfelt good wishes for your welfare and happiness. By this means, also, we desire to record our warm sense of the eminent services which you have in times past rendered to the Craft in general and to this Lodge in particular, while holding the high office of District Grand Master of Bombay and its territories. Your Masonic career has been one which every true brother of our Craft cannot fail to dwell upon with the greatest satisfaction. You first saw the light of Masonry as long as twenty-eight years ago, in London. Shortly afterwards you proceeded to Calcutta, where by reason of the warm interest you took in, and the great exertions you made on behalf of the Craft, you rapidly mounted the Masonic ladder, till in the year 1843 you were appointed to the honourable post of Deputy Provincial Grand Master of Bengal. During the period you held that office it fell to your lot to rule over the Province in the absence of the Provincial Grand Master, and an opportunity was thus afforded you of identifying yourself in your official capacity with the great cause of education in this our Indian Empire, by laying the foundation-stone of the Native Girls' School at Calcutta with full Masonic honours. During your residence in that city you occupied the chair of Worshipful Master in Lodge Star in the East—the oldest in India—for three consecutive years, the same high office was held by you later in Lodge St. John for an equally long period—facts which afford a striking testimony of the esteem in which you were held by your brethren in the Craft. After having filled the above important positions in Bengal, fate led your footsteps to these Western shores, and on your arrival among us you at once began to manifest the same warm sympathies on behalf of the cause of Masonry in this our island city, which you had previously done in the eastern portion of the peninsula. Not long after your arrival here you joined Lodge St. George, and were in due course installed in its Eastern chair, to which you were also unanimously re-elected at the close of your year of office. Afterwards, Right Worshipful Sir, you reached the very highest position in Craft Masonry in this presidency, when in the year 1862 you were raised to the exalted office of District Grand Master of Bombay and its territories. Throughout the long period that has since elapsed, you have fulfilled the duties of your high station with credit to yourself, satisfaction to the various Lodges, and benefit to every individual brother hailing under the English banner within your jurisdiction. It is only becoming in us, the members of the Lodge over which you have yourself ruled for two years with so much success, to approach you on the occasion of your retirement from office, with hearty good-wishes, and to express the earnest hope that you may be vouchsafed very many years to come of happiness and health. I would now, Right Worshipful Sir, de-

sire without further preface to read aloud to you the Address which has been unanimously voted to you by this Lodge. To Right Worshipful Bro. George Taylor, Past District Grand Master of Bombay and its Territories.

Right Worshipful Sir and Brother,—We, the Masters, Past Masters, Officers, and Brethren of Lodge St. George (No. 549) of Ancient and Accepted Masons, holding under Warrant from the Grand Lodge of England, hereby respectfully and fraternally desire to record our deep sense of gratitude for the eminent services which you have continuously rendered both to the Craft in general and to our Lodge in particular, during a period of nearly nine years, while filling the high position of District Grand Master of Bombay and its Territories.

On the occasion of your retirement from the cares of your exalted office, we the members of the Lodge, over which you yourself have formerly ruled as Worshipful Master with so much zeal and ability for two consecutive years, seize this opportunity of expressing our cordial appreciation of the great courtesy and urbanity, which has uniformly marked your Masonic intercourse with us.

May the great Architect of the universe grant you yet many prosperous and happy days, and may our ancient Craft, as well as Lodge St. George, in Bombay, long enjoy the benefit of your counsels and the privilege of your friendship, confidence, and support.

(Signed by the Past Masters, Officers, and Members.)

Nothing now remains for me, Right Worshipful Sir, but to convey to you the desire of the brethren here assembled, that although you have retired from the high office which you have hitherto filled so wisely and so well, you will still continue to keep up that interest in Craft matters and the affairs of this Lodge, which you have hitherto never failed to do. Once more allow me to offer you our respectful and fraternal acknowledgments of your services, and to hope that you may long be spared to appear amongst us, and to aid with your valuable counsel both Masonry in Bombay generally, and this Lodge in particular."

R.W. Bro. Taylor then said: Right Worshipful Sir, Worshipful Master, Past Masters and brethren of Lodge St. George, I accept this token of your remembrance of me with the most heartfelt gratitude, and when I say that I do so with the greatest pleasure you will probably ask me why I make use of a superlative expression on an occasion like this? I will tell you why. When I first came round here from Calcutta seventeen years ago, I naturally, from my former associations with you sought out the Lodges in Bombay with a view to retaining my position in the Craft. At that time St. George had just been resuscitated, and I was admitted among its members. It was ruled over for two or three years by distinguished Masons, in succession, namely, Bros. Cartwright, Lawford, Acland, and Charles Pollock, and when it happened that they went away from Bombay, one after another, it fell to my lot to fill the Master's chair for two successive years. I was followed by the Worshipful Brother sitting on my left (W. Bro. Diver) and afterwards by W. Bros. Macfarlane, Gumpert, and Trevor Roper. It so happened that at that time there were only two or three other Lodges in Bombay under England, and the then Master of St. George conceived that the best interests of Masonry would be advanced if a District Grand Lodge could be formed, and a District Grand Master be appointed to rule over the Lodges. Without any solicitation on my part the choice fell upon me, and it was through the influence of the brethren of St. George as then constituted that I was selected to fill the high position of District Grand Master and accepted by the Grand Master in England. Therefore it is that I have risen with such peculiar pleasure on this occasion to thank you. And who shall say that I do not owe a debt of gratitude to Lodge St. George for having been the primary cause of all the honours which have lately been showered on me? Since then many new Lodges have been formed in the district, from four, the number having increased to twelve, whilst the number of the brethren in the District has increased in a corresponding proportion. The time arrived when I determined to resign the post of District Grand Master, and I did so not because I was tired of the work attached to the appointment, but because I felt that there were Masons of distinction and worth among you to whom the reins of government might and ought to be entrusted. The choice I made of a successor, approved of by the Grand Lodge at home, fell upon a Past Master of St. George, and that he should be one of those signing this address is another cause of gratification to me. Nor is that all. Your Master has been pleased to allude to my antecedents—which

cient date, no doubt, but I regard with great pleasure the fact that this testimonial is presented to me by the hands, and that the kind words accompanying it have fallen from the lips, of one with whom I was acquainted when a child, and whose father was one of the most eminent men in his profession when I arrived in India, and who was at different times Junior and Senior Warden and Master of the Grand Lodge when I was but a novice in Masonry; and held but a small position in the order compared with his. Therefore, as I have said, everything connected with the address which has been presented to me this evening, is a source of pleasure and grateful remembrance. I will not stop to say anything as to the kind expressions regarding my merits, which have been used by your Worshipful Master, and will only observe that they have afforded me the sincerest pleasure. There are many amongst you, I feel assured, who will be glad to peruse this document, and who will on perusal be rejoiced to think that after so many years of office I should have merited these high eulogies you have been pleased to accord me. I feel I scarcely deserve them, but I accept them in all sincerity and gratitude.

There being no further business before the Lodge, it was closed in due form.

MARK MASONRY.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*Fowke Lodge*, (No. 19).—The brethren of this lodge assembled at the Freemasons' Hall, on Thursday, the 16th inst. Present:—Bro. Duff, W.M., in the chair, and Bros. Kelly, P.M., Prov. G.M.M.; Smith, P.S.W.; W. Johnson, S.W.; Paxtridge, M.O.; Tolese, S.O. Deane, J.O.; Stretton, Treas.; Richardson, Sec.; and various other brethren. The first business was to read and confirm the minutes of the last regular lodge and of several Lodges of Emergency in connection with the reception on the 27th October last, of the Mark Grand Lodge of England, together with an entry on the minutes both by the M.W. the G.M.M. expressive of his entire satisfaction with the working of the Lodge of Instruction, by the Prov. G. Master, and his officers, and of the whole arrangements for the reception of the Grand Lodge. This being the time for the election of W.M., Bro. Charles Johnson, S.W., was unanimously elected. Bro. W. B. Smith the first on the list, deeming to serve this year. The lodge was then closed.

MASONIC FESTIVITIES.

MASONIC BALL AT TORQUAY.

A grand Masonic ball, under the auspices of the Torquay Lodge of St. John (No. 328), took place at the Bath Saloon, Torquay, on Friday evening, the 17th inst. The smaller of the two rooms was used, as it was thought the attendance would not be sufficient to fill the other, but the larger might well have been taken. The room itself was beautifully decorated, including, of course, Masonic emblems, chiefly with ivy and artificial roses; and, with the numerous and tastefully-displayed lights, which were reflected in huge mirrors, presented a splendid appearance. This was under the superintendence of Bro. T. Oliver. In one of the large window recesses a quadrille band played indifferently well, though their selections were good. In two adjoining rooms excellent supper and refreshments were laid, served by Bro. Rolfe, and were all well patronized by those present. In fine, the ball was a thorough success, and will, no doubt, answer its object. Following is a list of those present:—

LADIES.—Ladies Buchanan, Erskine, M. Hopper, A. Larking, McGregor, Palk, Miss and Miss E. Palk, Hon. Mrs. Pellew, Lady Symonds, Hon. Mrs. Stewart, Lady Willoughby, Mrs. Atkinson, Miss Anson, Mrs. Ayerst, Misses A. Batten, Barwise, Bawden, Bogle, Batten, M. Bradford, Bartlett, Mrs. Baker, Miss Baker, Mrs. Beauchamp, Mrs. Carter, Misses Carter, Colville, Claughton, Cowie, F. Cowie, Day, Doyle, Mrs. and Miss Downing, Miss Douglas, Mrs. Ferin, Misses Fawcett, Ferguson, Gifford, M. Gillman, Grant, Mrs. Greenfield, Mdlle. Garcia, Miss Gilman, Mrs. Graham, Mrs. Gibbons, Misses Hawes, Hunt, Finch Hatton, Hinton, Hilder, Mrs. and Miss Header, Misses Hawkey, Heath, E. Heath, Mrs. Col. Kukran, Miss Leavitt, Mrs. Mullins, Miss Mallock, Mrs. Murray, Maxwell, Morison, Morgan, Neebe, Miss

Perkins, E. M. Perkins, N. Perkins, Mrs. and Misses Pepper, Ramsey, E. Ramsay, Mrs. Rannie, Miss R. Rannie, Mrs. Steele, D. R. Scratton, Misses Short, Thompson, Treherne, Whiddon, L. Whiddon, Mrs. and Miss Westhead, Misses Wise Winsor, C. Wise, M. Warne, Warne, Mrs. Watts.

GENTLEMEN.—Sir G. McGregor, Sir H. Rottinger, Sir L. Palk, Hon. O'Grady, Messrs. Van Allen, J. Atkinson, W. Ackland, A. W. Adams, Dr. Ayerst, Messrs. J. Mount Batten, Bradshaw, Bovey, C. E. Boothby, Baker, T. S. Baker, Buchanan, Bogle, K. Bartlett, Dr. Brown, Col. Brent, Rev. R. Bowden, Messrs. R. Colville, Davies, Cooke, Coningham, J. Chapman, Capt. Collins, Messrs. Diston, H. Day, C. Ferin, C. Friend, Tarrell, Capt. Fawcett, Flynn, Messrs. G. H. Grimshaw, F. Grimshaw, W. R. Gee, Greenfield, Gower, Gibbons, J. B. Guyer, Signor Garcia, Dr. Hanbury, Capt. Hill, Messrs. W. Hearder, Finch, Hatton, F. W. Hintor, Hussey, Heyne, 54th. Regiment, Huntly, Hooper, McCullum, Hart, T. and J. Heath, S. J. Jones, J. S. Kiddle, Leavitt, Larking, Latimer, F. Morgan, Maddin, E. Moreland, Moreton, Murray, Stanley, Mott, Morgan, Stewart, Mnrhead, Millar, Capt. Mullins, Maxwell, Messrs Neebe, Nidson, T. Oliver, P. T. Oxenden, Patton, Perryman, J. C. Parker, W. G. Poulton, H. J. Presswell, J. Piggott, E. M. Pepper, Dr. Ramsey, Messrs. Riches, J. Rendell, M. Rix, G. Slater, Captain Stuart, Capt. Stockwell, Messrs. Spicer, Steele, J. Smith, Lieut Studdy, Messrs. D. R. Scratton, Short, C. Turnbull, Colonel Turnbull, Messrs. Luttie, P. Thomas, Treherne, A. Wise, J. Westhead, Webb, C. Wallman, Wiley, and Watson.

THE MISSION OF MASONRY.

The following is extracted from the Annual Address of the Grand H. P. of the Grand Chapter of R. A. Masonry:—

"We have come hither from widely separated homes, and various walks in life, if to consult for the good of our Order, and to renew for ourselves and our Companions, our vows of devotion to the principles and purposes of Royal Arch Masonry.

The days of pilgrimage are not yet over. Though the children of the Abrahamic covenant no longer throng the mountain paths and valley ways of Judea, to worship at the Mount of Vision of the Lord; though cross-bearing myriads no longer by the thousand press to kneel at the sepulchre of Jesus; though saintly skrine, Saxon, and Frank and German, are no more enriched by the votive offerings of pious visitants; yet, even in our day, there are ideas which we revere, and centres of influence to which we turn, to renew our strength and revive our zeal, as pilgrims erst journeyed to hallowed shrines. As we stand here to-day, pilgrims at this central source of our Order, let us not forget the dignity and power and reality of our profession.

History recognizes the power of the great pilgrimages of the past; it has and will recognize the power of our embodied principles, it surely deserves recognition. Masonry, as a teacher, contains the very element necessary to civilization. Humanity is not rationality, for the acutest philosophy claims that there can be determined no difference, in kind, between the instinct of the brute and the reason of the man; humanity is not in speech merely, for beasts and birds have language, and tell their fears and joys and sorrows, as surely as we do; humanity is not knowing or telling, but the transmission and perpetuity of thought, and knowledge, and speech, which lifts man above the brute; that one generation may know the thoughts and words and works of former generations, and building upon these, may progress to higher thoughts and nobler works—this is civilization. This Masonry has ever done, handing down lessons of wisdom from one generation to another, and preserving, unimpaired, through the ages, the tenets of instruction. Men may not need her lessons to-day, for the darkness is over, and thought, to-day, is all alive, reaching back to the past, reaching out into the future, but through many an age of ignorance, Masonry has served to keep bright the wise lessons of former times, and to perpetuate the knowledge of truth.

But there is another phase of our Craft whereon the world day by day bestows more and more honoured recognition.

Masonry recognizes the brotherhood of humanity. Men learn this lesson slowly; through strife and fire and blood the nations are struggling toward it; through narrow hatred and prejudice, through pride of nation, and birth and language, the people are learning it. Science and art have long acknowledged no bounds of country or kin which should shut out a com-

mon interest in toil and honor. But to-day the people begin to break down barriers; and the working men of France, and England and America, join hands in recognition of a brotherhood unbounded by rivers, or mountains, or seas; untrammelled by language, customs, or birth, judging men as men, by their lives and deeds. Thus, as the World grows in knowledge, it grows in love; the hearts of the people beat more and more in unison as the great heart of humanity.

And what is all this but the lesson which for centuries past our Masonic Order has taught in symbols, and striven to teach in deeds? The world recognizes it too, for literature has adopted our name, and calls this growing brotherhood the 'Masonry of humanity.'

We, as Masons, are doing our share in hastening the time when bonds of truth and love, reverence and faith, shall bind all men. We may well, then, be proud of our profession, and strive to make our lives accord with our Masonic principles. In all my intercourse with the Craft during the past year, I have endeavoured to call attention to the inner dignity and force of our right and vows; to inculcate a charity broader and deeper than any that can be measured in currency, a truth and faith purer and nobler than of mere words or professions, a love and companionship firmer and faster than merely in the Lodge room or in name."

THE HAREM AND SALAMLIK.

A JEWISH WEDDING IN CONSTANTINOPLE.

The bridegroom was a boy of eighteen, who had already divorced a for wife; the bride a smart looking girl of sixteen. At about 11 a.m., guests and visitors commenced to arrive at the bride's house, where the wedding was to be celebrated. These visitors were received in two different saloons. In the first, the bride and relatives received their lady visitors; in the other, the bridegroom and his friends received the male guests. This separation of the sexes at a feast derived from the Turks and Arabs, as your readers certainly will know that the Turkish houses are always divided into two distinct habitations, one called the *Salamlık*, where the men reside and receive their male visitors, and the other, the *Harem*, or *Haremlik* (from the Hebrew and Arab root, meaning *divided*, *separated*, and not *accursed*, as some English translators erroneously make it), where the mistress or mistresses of the house, with their female attendant, reside, and there they receive their lady visitors.

The rich have their eunuchs to guard these wives in that part of the building. No other man ever enters there. The sons of the house, if above thirteen years, cannot come there as long as the other wives of their father reside. The husband equally may not enter his wife's room, when a pair of yellow slippers outside the door indicates the presence of a strange woman. Through these rigorous customs, neither Christians nor Jews, are permitted to reside in the regular Turkish quarters as it is not expected that they would turn their heads another way if, by chance they should meet the unveiled face of one of their Turkish wives, as the conscientious Turk would invariably do.

It is strange that the Jews should have adopted this unsociable custom of separation, which they practice, not only in their joys, but also in their sorrows. When in the week of mourning for one of their relatives, they receive, sitting on the ground, visits of condolence, the sexes are then also separated, although delicacies are freely handed around in the shape of mocha coffee and cigarettes, which, in itself, would look strange and irreconcilable with our Western Jewish notions of mourning visits.

To return to our wedding: I said that a stream of visitors in their ample Turkish robes, came in—or rather jumped in, as it is Turkish custom that a visitor, when once admitted within the door curtain, by the servant outside, without further ceremony, saluting or noticing

anybody, he enters the room, and jumps at once on the immense long sofa; then, spreading himself out in a cross-legged sitting posture, he makes his salam, or salutation to the master of the house, next, he repeats the same to every one separately in his turn, who are all obliged to return this salutation, so that, with a goodly number of visitors, it is a rather ludicrous scene to see all this mimicking and waving of hands going on for some minutes, and to be repeated as each fresh visitor enters.

It is notable that the Turks have a more rational way of greeting than we do. Our way is certainly an unmeaning fashion, to show our curls or bare craniums to our friends. The Turk and Arab, on the contrary, never uncover their heads, not even for the Sultan. In fact, there is nothing more insulting than when a Turk in his anger, bares his head, and throws his turban or fez to the ground. They salute, generally, by moving their right hand to their heart; then they touch their forehead, and afterwards their lips, indicating therewith that their hearts and brains are cheefully at your services.

At about one o'clock, when all the invited have arrived, including the Chacham and his scribe, sweet preserves in crystal vases are handed round. However, before touching them with your lips, good breeding requires that you should salute again with the usual salam, the host, the Chacham, and the principal dignitaries. Previous to the ceremony, the afternoon prayers (mincha) are read; then the young bridegroom, dressed in a sky-blue coloured caltan or robe, is led by his father and near relatives from the sofa to the centre of the room. The bride, dressed in some bright coloured silks (more or less of European cut, as the Jewesses have not adopted the Turkish female dress) wears over head a coloured gauze covering, with a profusion of gold tinsel hanging down in long streamers from head to foot, covering almost entirely her blushing face. Then follows the most imposing part, when the bride, from the ladies' assembly room, is led by her mother and friends to the bridegroom. She walks so slowly, and moves her bridal feet so imperceptibly, that frequently the distance of five or six yards takes fully fifteen minutes, and it is considered a smartness and a proof of good breeding, that the bride should keep the bridegroom and guests in long suspense, during which a deadly silence prevails. The meaning of this slow marching is, that the bride expresses great reluctance, hesitation, and pain, that she is very slow in quitting her paternal roof for that of her husband. When, at last, standing by the side of the bridegroom, the usual wedding rites, as putting on the golden ring, the blessing over the wine, and the breaking of the wine cup, are performed as by the Western Jews.

Your readers are aware that the latter ceremony means that just as the scattered fragments of this broken glass could not again be joined together in the same way, so man and wife cannot be divided asunder during their life.

At last, the marriage contract in Hebrew is read by the scribe. This document on parchment is merely formal, as the contents and notations are invariably the same for rich and poor only the Turkish Jews have it printed in a larger size, and it is ornamented with enormous patches of gold-leaf, not unlike an ornamented Dutch ginger-bread. Next bridegroom and bride descend to the entrance of the house, followed by all the guests, when a flat tray or basket, with three live fishes, ornamented with coloured ribbons, are presented to them; they lift up this tray above their heads three times, whereafter these fishes are given to the poor. This ceremony indicates in a symbolic way, the text, "They will multiply like the fishes." This is equivalent to the ceremony performed in Holland and parts of Germany, called the *Maan*, in which the Rabbi before the canopy throws two or three handfuls of wheat toward the bridal pair, expressing thereby that they shall multiply like wheat thrown on a field. This concludes the ceremony, and those specially invited re-assemble again in the evening to a festive dinner, which is repeated for seven days with more or less splendour, according to the means of the parties.—*Jewish Messenger*.

Poetry.

FROM THE BATTLE FIELD.

"GOOD NIGHT."

Are you watching for me, darling; are you looking out for me?
Do you think I may be coming by the path along the sea?
My love! with golden tresses and ever-varying cheek,
And the welcome in your glances which your shy lips seldom speak.

I can close my eyes and see you in the mellow evening gleam,
Your earnest face uplifted by some pure and happy dream:
By the chiming ocean billows in the radiance of the west,
Those busy fingers folded for a little while at rest.

Ah! I see you looking downward at that slender, golden ring,
With a quick faint blush—you prize it, the foolish, worthless thing?
You are thinking of the kiss that dared press your fingers dear;
I have never touched your lips yet, and I am lying here.

On the field of a lost battle—all, save dead and dying gone;
A cold, slow rain is falling and the night is drawing on.
Our flag, deep stained with crimson, is wrapped about my arm;
I have saved it with my life-blood through this battle-day's alarm.

My passion has been silent—we have only been true friends;
Thank Heaven! we were not lovers, since this is how it ends.
I know your heart is tender, and has given both prayers and tears
To your well-beloved companion—your friend of early years.

May they turn to you in blessings—may my darling never know
A single tear more bitter than those which for me flow!
* * * * *
Who will tell her of my fate? I am dying here alone,
So yearning for one tender look—one gentle, pitying tone!

I thought to bring back honour and lay it at your feet;
I thought to win a gracious name and whisper, "Share it sweet?"
But dying eyes see clearly; I never won your heart,
Well, better so, far better; it is easy now to part!

There are many moaning round me, but my wounds have ceased
to pain;
I hardly hear the night wind or feel the chilling rain.
They will find me here to-morrow and bury me where I lie,
In a nameless grave, without a prayer—and I am young to die.

But it must be so, my darling! If you were by my side.
You would kiss me a "Good night!"—the last before I died.
Farewell! God shield you, dearest! and sometimes think of me,
As you sit in your sunny window beside the sparkling sea!

DANGERS OF PORK.—To the pig we are indebted for two of the most repulsive and dangerous worms ever introduced into the human system—the *tania solium* or tapeworm, and *trichina*. It is to the latter that we particularly call attention, as the people of this country are frequently in the habit of partaking of cold foreign sausages and uncooked pork relishes, liable to contain this deadly parasite.—*Food Journal*.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING MARCH 4TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, February 27th.

LODGES.—Royal Somerset House and Inverness, Freemasons' Hall; Castle Lodge of Harmony, Willis's Rooms, St. James's, Old King's Arms, Freemasons' Hall; Pythagorean, Ship Tavern, Royal Hill, Greenwich; Unity, London Tavern, Bishopsgate Street; British Oak, Bank of Friendship Tav., Bancroft Place, Mile End; Burgoyne, Anderton's Hotel, Fleet Street; De Grey and Ripon, Angel Hotel, Great Ilford.
—CHAPTER.—Joppa, Albion Tavern, Aldersgate Street.

Tuesday, February 28th.

LODGES.—Tuscan, Freemasons' Hall; Moira, London Tav., Bishopsgate-street; Faith, Anderton's Hotel, Fleet-street; Prudent Brethren, Freemasons' Hall; Industry, Freemasons' Hall.—CHAPTER.—Israel, Radley's Hotel, Bridge-street, Blackfriars.—CHAPTERS.—Prince of Wales, Willis's Rooms, St. James's; Urban, Old Jerusalem Tav., St. John's Gate, Clerkenwell; Royal York, of Perseverance, Freemasons' Hall; St. Alban's, Albion Tavern, Aldersgate-street; St. James's Union, Freemasons' Hall.

Wednesday, March 1st.

Quarterly Communication at 6 for 7 p.m.

LODGE.—Zetland, Anderton's Hotel, Fleet-street.

Thursday, March 2nd.

LODGES.—Westminster and Keystone, Freemasons' Hall; Egyptian, Anderton's Hotel, Fleet-street; Strong Man, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Good Regent, City Terminus Hotel, Cannon-street; Lion and Lamb, City Terminus Hotel, Cannon-street; Ionic, Ship and Turtle Tavern, Leadenhall-street; St. Andrew, Freemasons' Hall; La Tolerance, Freemasons' Hall; Ysborough, Green Dragon, Stepney; Victoria Rifles, Freemasons' Hall; Excelsior, Sidney Arms, Lewisham Road.—CHAPTERS.—St. James's, Freemasons' Hall; Sincerity, Cheshire Cheese Tavern, Crutched Friars..

Friday, March 3rd.

LODGES.—Flourace Nightingale, Masonic Hall, William-street, Woolwich; Hornsey, Anderton's Hotel, Fleet-street; Star, Marquis of Granby Tavern, New Cross Road; St. Marylebone, Eyre Arms, St. John's Wood.—CHAPTERS.—Fidelity, London Tavern, Bishopsgate-street; British, Freemasons' Hall.

Saturday, March 4th.

LODGE.—St. Thomas's Lodge, Radley's Hotel, Bridge-street, Blackfriars.—CHAPTER.—Rose of Denmark, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, February 27th

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South, wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, February 28th

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-

lane; Sidney Lodge, Cambridge Hotel, Upper Norwood Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st., New Wandsworth, Freemasons' Ho., New Wandsworth.
—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Mount Zion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, March 1st.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Ball and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, March 2nd.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, March 3rd.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea, Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester, square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, March 4th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

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LONDON, SATURDAY, MARCH 4, 1871.

ROYAL MASONIC INSTITUTION FOR BOYS.

The Anniversary Festival of the Royal Masonic Institution for Boys is announced to be held at Freemasons' Hall, on Wednesday next, under the presidency of the R.W. Provincial Grand Master for North Wales and Shropshire, Bro. Sir Watkin Williams, Bart., M.P. This brother is so popular in his province, both as a man and a Mason, that we have no doubt that the brethren under his jurisdiction will come well to the front with their subscriptions to the funds so greatly needed by this noble Institution.

It can scarcely be expected that the total subscriptions will equal in amount the large sums of former years. Several causes combine to operate against such a consummation, amongst which may be named the large sums drained from all available sources in aid of the various funds for the relief of the sufferers by the disastrous war, now happily brought to a conclusion; and the depressed state of many branches of trade in this country consequent on that war.

It is to be hoped that the brethren will make some extra exertions to counteract, in some measure, the causes likely to operate in a manner detrimental to our noble charities. The Boys' School, especially, is in great need of funds,

notwithstanding the large amounts that have been recently collected; the institution is still in debt to the extent of £6,000, and, unlike our other charities, it possesses no funded property, and has to be entirely maintained out of the annual income from subscriptions and donations.

If greater incentive to exertion were necessary, we need only mention the fact that, for the forthcoming election of inmates to the school there are no less than fifty-eight approved candidates on the list, while there are only vacancies for fourteen, a most convincing proof of the necessity and the usefulness of the institution.

There is at present accommodation in the school for 120 inmates, which no doubt may be considered by many as a magnificent result of the labours of those who take so deep an interest in the success of the school, and the welfare of the pupils; but the work of the Institution cannot be said to be complete, while there exist even the necessity of going through the formulary of an election, the expenses of a canvass for which often entails a serious inroad upon the already slender resources of the widowed parent. Up then, brethren, and let the work of not only this, but our other noble charities be complete, by enabling their portals to be thrown open to every worthy applicant, an end which seems easy of accomplishment, when it is considered that in the ranks of Masonry are enrolled many of the noblest and richest in the land.

KNIGHT KADOSH—A. A. RITE.

Knight Kadosh, called also Knight of the White and Black Eagle, is the thirtieth degree of the Ancient Accepted Scottish Rite, and the last to which any ceremonial or ritual is attached, and is acknowledged to be very important, being found in many rites and in many countries. Previously to the adoption of the A. A. Rite, the thirtieth degree formed, we believe, a part of the ceremonial of the Knights Templar. Ragon mentions the Kadosh as having been established at Jerusalem in 1118, in which case, of course, it must have belonged to the Templars.

The work from which this degree takes its name has been a considerable difficulty with all commentators. Its first appearance in the volume of the Sacred Law is where we read that "God

blessed the seventh day and sanctified it," (Gen. iii. 3). He separated and distinguished it from the days of the week, setting it apart for the purpose of a Sabbath, agreeably to the primary meaning of the word here made use of (in the Hebrew), *Kadosh* signifying "separated," or "consecrated." In the law, as delivered by Moses, we find the following precept concerning the feasts and sacred assemblages :

"Six days work shall be done; but the seventh day is a Sabbath of rest, a holy coronation;" in the Hebrew, *mikra kodesh* (Lev. xxiii. 3.)

Mr. Taylor says the word *kadesh*, as he writes it—for translators differ—signifies "holy," or "holiness," and is equivalent to the Greek *ieros*, "sacred."

In its application to this degree, we must consider it to be derived from the appointments of the priestly office.

The presiding officer of the degree is styled Most Ill. Pres. Gr. Commander. There are two Lieut. Gr. Commanders, a Grand Chancellor, a Grand Minister of State, a Grand Treasurer, and a Grand Secretary.

When the ritual is duly celebrated in ample form, three chambers are required, besides an ante-room for the reception of the candidates.

The first is, or ought to be, hung with drapery, and displays neither dais or altar. At the bottom of the apartment is seen a statue of wisdom, dimly visible by the pale light of a spirit lamp, placed over a chafing-dish.

The Grand Sacrificateur here receives the candidate and his conductor. The second chamber, which is called the "*Areopagus*," is hung with blue. At the farther end of the room is a table, covered with blue cloth, behind which are placed two Lieutenants, and an officer called the Orator. These three form the "Council of the *Areopagus*."

The first Lieutenant, seated in the centre, presides, holding a golden sceptre, the other Lieutenant, on his right, bears the golden scales of Justice, while the Orator, who is on the left, displays a sword. On either side of the room are ranged the seats of the Knights. Three yellow candles light this chamber.

The third hall, which is called the "Senate," is hung with red. In the east is the dais, on which

is placed the throne, bearing on its canopy a double-headed eagle, crowned, and holding a poignard, in its claws. A drapery of red and black, interspersed with red crosses, descends from the wings of the eagle, and forms a pavilion. On each side of the throne are placed the standards of the cross; one, white with a green cross, bears the motto, "God wills it;" the other, black, with a shield charged on one side with a red cross, and on the other side a double-headed eagle has the motto, "Conquer or die."

The hall of the Senate is illuminated by eighty-one lights, which are displayed in a chandelier of nine branches. Here is placed the mysterious ladder, which is symbolic of virtue and science, one of the supports of which is dedicated to the love of God, and the other to the love of our neighbours. The steps represent justice, candour, truth, wisdom, patience, and prudence; the platform is the *ne plus ultra*; the descending steps are, grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

The Knights wear a broad, black sash, suspended from the left shoulder, ornamented and edged with silver fringe; on it is embroidered the Teutonic Cross in crimson and other emblems. The jewel is a naked poignard of silver, with a Teutonic Cross of red enamel, in the centre of which are the figures 30.

We may here observe that in the practice, especially of our French brethren, this is the last degree which has its teachings embroidered in the cubical stone, which is divided into eighty-one points—the square of nine, and the pyramid bearing the initials N.P.U., that is, *ne plus ultra*, which is variously applied to this and the eighteenth degrees.

We cannot but think this degree is of high antiquity, and the admixture of the military and religious ceremonies is more conspicuous in this than in any other degree. In its present form it bears evident traces of its Teutonic origin; and most probably it was devised by the German Knights. One standard used in this rite bears a green cross, which designated that nation in the Holy Land; the motto is the same as was borne by the pilgrims in the first crusade; the red cross belonged to the Templars, and was assumed by the two other Orders on the extermination of the Templars.—*Pomeroys's Democrat*.

THE SCOTTISH RITE IN CALIFORNIA.

The following is from the Address of Ill. Bro. Washington Ayer, S.P.R.S. 32°, and Grand Minister of State of the M.P. Grand Consistory of California, delivered at the Grand Annual Communication, held in San Francisco, on Wednesday, the 11th day of January, 1871.

Daily we are reminded of the rapid flight of time; the earth moves on with unerring exactness in its orbits, bringing light and darkness upon its surface and seed time and harvest, when the husbandmen is well rewarded for his labour, and the season is full of the rich melodies of life, and joy surrounds him.

Change is the immutable law of Nature, and ever-varied scenes are placed upon the portraiture of life; and though our labours may be great, time and patience will overcome all our difficulties.

Such has been our experience in establishing the Scottish Rite upon a sure and steadfast foundation; the moving panorama has not been of uniform precision and beauty—alternate light and darkness have overshadowed us, and our hearts have grown sad in many disappointments, until the season has at last arrived for the harvest, and our hearts are full of hope and joy.

The Rite has been of slow growth in California, yet I am sure it has taken root in good soil, and will in future flourish; and I feel I can congratulate our brethren to day upon the organization of this Grand Consistory, to which all subordinate bodies may apply for advice and instruction. It embraces all the most excellent tenets of Masonry, and all that is good in Masonic lore; and while its interests are now placed in our keeping, we have an important work to perform, and must exercise a wise and discriminating care in the use of authority.

The history of the introduction of the Scottish Rite Masonry upon the Pacific Coast, is brief. On the 4th of August, 1866, the S.G.I.G., Ill. Bro. E. H. Shaw, an active member of the Supreme Council for the Southern Jurisdiction of the United States, called together several brothers, known to be eminent Masons and good men, throughout the State, and, after having communi-

cated the degrees from the 3rd to the 32°, organized the California Lodge of Perfection, No. 1. Most of the members of this body being engaged in business which occupied much of their time, and being members of several other Masonic bodies, found more time would be required to learn the work than they would be able to give, and consequently have preserved a great inactivity.

The whole number of bodies established in California is 12, as follows: California Lodge of Perfection, No. 1, San Francisco; Pacific Lodge of Perfection, No. 2, Marysville; Palestine Lodge of Perfection, No. 3, Sacramento; Bethlehem Lodge of Perfection, No. 4, Grass Valley; Kilwinning Lodge of Perfection, No. 5, Placerville; Yerba Buena Lodge of Perfection No. 6, San Francisco; Hartley Lodge of Perfection, No. 7, Stockton; Naval Lodge of Perfection, No. 8, Vallejo; Khurum Lodge of Perfection, No. 9, Petaluma.

COUNCIL P. OF JERUSALEM.—Damascus, No. 1, Sacramento; Mount Moriah, No. 2, Grass Valley; Libanus, No. 3, Placerville; Yerba Buena, No. 4, San Francisco.

CHAPTER OF ROSE CROIX.—Alpha, No. 1, Sacramento; Calvary, No. 2, Grass Valley; St. Paul, No. 3, Placerville; Yerba Buena, No. 4, San Francisco.

COUNCIL Kts. KADOSH.—Godfrey de St. Omar, No. 1, San Francisco; Jaques de Molay, No. 2, Sacramento.

There are now about 245 affiliated and 59 non-affiliated Scottish Rite Masons in California. Of this number, about 100 belong to this Grand Consistory as active, adjunct, and honorary members.

As Masonry in general teaches a hostility to vice and a war against evil, we may be asked, *cui bono*? what other benefit we expect from our Grand Consistory, our Knights Kadosh, R.C. and P. of J. and Lodges of Perfection? I would simply refer, in reply, to the Chapters and Commanderies. And we must remember, while at labour, that all these other branches of Masonry are entitled to receive from us the dignity and respect they have so long enjoyed.

For a long time a cloud hung over the "Rite," and many of us became disheartened on finding

those from whom we expected material aid, were discouraging its propagation. After struggling against a passive indifference, if not an active opposition, this Grand Consistory was established, thus giving an animated and dignified head to the various bodies in the State. And through the great zeal of our very Illustrious Grand Commander-in-Chief, Bro. Wm. T. Reynolds, a heart and life are given to the Scottish Rite which will make it flourish and gain favour with our brethren throughout the State; and I regret to be obliged to announce that his illness prevents him from being present to-day, and deprives us of the privilege and pleasure of listening to his eloquent address upon Masonry, its teachings and its benefits.

In the Scottish Rite we have a broad comprehensive, cosmic, and universal Masonry, which teaches us lessons of charity and benevolence, of forbearance towards one another—a quick and clear comprehension of right, and a ready and cheerful performance of every duty. It also encourages the education of the masses, the advancement of civilization, of science and art, a noble and exalted patriotism, and the cultivation of all the virtues which adorn society and elevate the moral and social condition of life. "Genuine Masonry is a never-ending warfare against evil, an unceasing struggle against wrong, a constant endeavour to alleviate the sorrows of the wretched, to relieve the wants of the destitute, and to lighten the burdens of the oppressed."

If we would enjoy all the benefits of Masonry, we must exercise patience, charity, and fidelity towards one another, then harmony will prevail, and in harmony we shall find unity and strength. In the language of Schiller:—

"True faith, I tell thee,
Must ever be the dearest friend of man;
'Tis only in the forehead Nature plants
The watchful eye—the back, without defense,
Must find its shield in man's fidelity."

Before we can appreciate all its beauties and benefits, we need a more thorough Masonic education than is received by the novitiate at the altar; we need an education that will plant all the beautiful teachings of symbolic Masonry in the heart and affections of man, to be his rule and guide in all the pursuits of life; for all our precepts are dead without noble and generous action. A Mason should be the living example of all social and heroic virtue, for in that man finds his true nobility—*nobilitas sola est atque unica virtus*.

The reflecting mind grows sad in the contemplation of the moral aspect of the world, with its discords and dissensions; and it is the duty of us all to labour with more earnestness to bring order out of chaos, and restore harmony and good-will among all men, especially among Masons. While it is right and honourable for men to differ, and an honourable difference is entitled to respect, it is wrong and debasing for men to allow passion to assume the prerogatives of reason and lead them into error.

The benefits of the Rite upon the human heart and upon society, will depend upon the zeal, intelligence, honesty, and sobriety of all who come within these walls to be saluted with the "mysterious numbers," and we should govern ourselves with great care, and with a conscious conviction that the eye of the Supreme Architect of the Universe is ever upon us, and guard well the outer walls of the temple. However humble the station, the life of every man is great who labours to do good and to benefit his fellow man.

"The simple annals of the poor have a poesy as sweet, a truth as touching, and a melody as perfect, as though the grand diapason had been struck by a master hand, and had reverberated throughout the universe."

Much labour and great care will be required of the members of this Grand Consistory to see that the subordinate bodies work zealously with that spirit of emulation which is the admiration of all just men and good Masons. Too much care cannot be exercised to see that none gain admission who cannot maintain true dignity and command the respect and confidence of all men. In all we do, we must remember we are labouring for the good of mankind.

"The shadows of the evening of our days are lengthening, my brethren, and the way that remains for each of us to go, before the judgment of those who will live after us shall be passed upon us, is not very long." Then let us strive to live so that the world may derive some good from our example, and that our deeds may form a lasting monument over our memories, in the hearts of those who shall live long after we shall have passed from a brief experience of a mortal existence, and seeing our good works, shall exclaim, "Behold, how good it is for brethren to dwell together in unity."

THE EARL OF ROSSLYN, M.W.G.M. OF SCOTLAND, ON THE WORKING TOOLS QUESTION.

The following circular has been addressed to the W. Master of Lodges in Glasgow, by command of the Grand Master of Scotland:—

Masonic Hall, 98, George Street,
Edinburgh, February 7th, 1871.

Dear Sir and Brother,

I have no doubt that the proceedings at the Quarterly Communication, held here last Night, will be made known to you, and I wish therefore to express my regret to you, as the head of the Province of Glasgow, that those members of Grand Lodge who attended from Glasgow were unable, in consequence of the early hour at which their train left Edinburgh, to discuss Bro. Porteous' motion. Had I been aware of the length of the minutes, I would have desired the Grand Clerk to have postponed reading them until after the discussion on Bro. Porteous' motion had taken place, which would have afforded those brothers who came from Glasgow an opportunity of making their statements. I repeat that I am sorry this was not done, for nothing can be further from the wish of every member of Grand Lodge than any desire to stifle the expression of opinion of any of its members, from whatever quarter he may come.

The motion of Bro. Porteous, in his absence, necessarily fell through; but I wish to direct your attention to a motion of Bro. Hay's, which will come up for discussion at the next Quarterly Communication. It is in these terms. "That Chapter 20, section 3, of Grand Lodge Laws shall read as follows:—The Lodge Journeymen, No. 8, shall be entitled to carry the working tools and other paraphernalia of Grand Lodge at processions in the Metropolitan District. The Lodge "Glasgow St. John" shall have the same privilege in the Province of Glasgow, and when the Grand Lodge is officiating in any other place or province, the Grand Master or the brother acting for him, shall have the power of fixing on the Lodge of Lodges to carry the working tools, &c., for the occasion, and his decision shall not be open to review."

The contest that has been carried on on this subject, I have no hesitation in saying, has been unseemly and unmasonic; so far from cultivating and increasing those feelings of brotherly love, which every good Mason ought to foster and cherish, this dispute has tended to engender animosity, embitter friendly communication and even make that society, which ought to be the centre and wellspring of kindness and courtesy, into a fountain-head of unkindness and discourtesy. May I entreat you to use your influence to put an end to this, and to induce the brethren of the Province of Glasgow (since it gives all they ask) to accept Bro. Hay's motion as it stands, not only without murmur, but with satisfaction and unanimity. Thus a happy termination may be put to what has been for some time a standing menace to propriety and good order, and thus our proceedings may be, as they ever should be, closed in harmony.

I beg you to cause your Provincial Grand Secretary to forward a copy of this letter to the Master of every lodge in your province.

I am, with much respect,

Dear Sir and Brother,

Faithfully and fraternally yours,

ROSSLYN, Grand Master.

To the Provincial Grand Master of the Province of Glasgow.

THE ANCIENT AND ACCEPTED RITE . IN AMERICA.

(Continued from page 128).

We continue our interesting extracts from the proceedings of the Supreme Grand Council of the Sovereign Grand Inspectors' General of the 33rd and last degree of the Ancient and Accepted Scottish Rite for the Northern Jurisdiction of the United States.

These proceedings show that more attention is being paid to the higher degrees by our American brethren than is the case in this country.

Under the head of Domestic Affairs the Address of the M.P. Sov. Grand Commander contains the following particulars:—

New Bodies.—The dispensations ordered at the last session have been issued. In addition I have granted the following: To George Babcock and others, at Troy, New York, upon the recommendation of the Council of Deliberation of that State, for a Lodge of Perfection, called "Delta Lodge of Perfection." To Edwin J. Loomis and others, Norwich, New York, upon the recommendation of Ill.: Bro. Orrin Welch, Deputy, for a Lodge of Perfection, called "Chenango Valley Lodge of Perfection."

I have good accounts from both these bodies, but as the dispensations have been issued within six months, no charters can be issued to them at this session.

Old Records &c.—In addition to the old records, of which I gave an account last year, Bro. WATKIN has secured photographic copies of pen pictures illustrative of the ritual, executed by William Gamble in 1769.

I have also received, through the Ill.: Deputy for New Jersey, from Ill.: Bro. DAVID NARR, to be deposited in the archives of this Supreme Council, a document purporting to be an original and to be signed by Count de Laurent.

Royal and Select Masters Degrees.—I was informed during the year, much to my surprise, that the Lodge of Perfection at Newport, Rhode Island, was in the habit of conferring these degrees under the authority of an endorsement upon their charter. As there was a Grand Council of R. and S. Masters in that State, I at once directed that Lodge to suspend all action under that authority, until the Supreme Council should otherwise order.

Upon investigation it was found that the Lodge was justified in its action by an endorsement upon its charter. It appears further, that a Grand Council was formed in that state in 1860; that various efforts have been made to induce the Newport Brethren to give in their adhesion to it; that these efforts failing the Brethren were not recognized as regular R. and S. Masters, the Grand Council claiming exclusive jurisdiction in the State. I opened a correspondence with the Grand Master of the Gr. Council, and I am informed that the result has been that the Newport Brethren have taken and organised under a charter granted to them by the Grand Council, and that the whole matter has been arranged satisfactory to all concerned. I recommend, however, that in order to prevent any possible trouble in the future, the authority of that endorsement be absolutely revoked.

The Carriek Case.—It will be remembered that in 1868 a

claim was presented to this Supreme Council for reimbursement of the funeral expenses of William S. Carrick, 32°, who died in Memphis, Tennessee. The degrees were conferred on Bro. Carrick in Supreme Council "before the union," by the Body having its Grand East at New York. The expenses of his burial were borne by the M. P. Sov. G. Commander of the Southern Jurisdiction. I had considerable correspondence with Ill. Bro. GRAHAM, the Representative of that Supreme Council, which resulted in a withdrawal of the claim.

I may be in error, but I am of opinion that a Mason's claim for charity is upon the fraternity, and not upon a particular lodge: that it is our duty to relieve the necessities of a worthy brother, whether of our own household, or the stranger in our gates, according to our ability, without expectation of return; that Masonic charity is not an absolute, unlimited right or duty, but depends upon the ability of the giver as well as the need of the recipient: that therefore, it can never be the basis of a claim for reimbursement.

Nevertheless, I recommend in this case that reimbursement be made to Bro. PIKE of the amount expended by him. While I hold that he has no claim upon us, I also hold, that having the ability, we may properly make him whole; and the claim having been withdrawn, it seems due to our own dignity that we should do so.

The Constitutions.—In 1852, M. P. Bro. Albert Pike, 33° Sov. Commander of the Supreme Council for the Southern Jurisdiction, published the Constitutions of 1786, and others translated by him.

In 1866, a Committee of the Supreme Council, having its Grand East at Boston, reported that the Constitutions, as published by Bro. Pike, were not correct, and recommended that, the Constitutions as found in its archives should be published. But although the recommendation was adopted, nothing was done in execution of it.

After the close of the session last year it came to my knowledge that Ill. Bro. E. T. Carson had made a translation of the Constitutions which he deemed accurate, and that he was willing that it should be published. I directed the G. Sec. General to add it as an Appendix to the proceedings. The report I have referred to was made at a time when great excitement prevailed, and I have no personal knowledge upon what foundation its allegations were based, and was desirous of arriving at the truth, a result more likely to be reached now that the animosities and excitements of 1866 have passed away.

It is well known that Bro. J. J. J. Gourgas claimed to have certain "secret constitutions," which he would exhibit to no one; but delivered to his successor, who in turn delivered them to Bro. E. E. Raymond, and he to Bro. Simon W. Robinson, by whom they were placed in my charge. If they pertained exclusively to the Sov. G. Commander for his own government, I might hold that they should be kept sacred to himself, and delivered only to his successor. But upon examination I find that they have a much wider scope; and are intended to be in the possession of every Sov. Grand Inspector General, and therefore, I perceive no reason why any Sov. G. Insp. General, should not have access to them, or in fact, why they may not be published in the same manner as our other Constitutions.

They comprise thirty-three articles; are accompanied by the copy of a certificate of Stephen Morin, that they are a true copy of those inscribed on his register at the Orient of Port-au-Prince on the nineteenth day of February, 1768; also by a copy of the certificate of Auguste de Grasse, that they are a true copy of those inscribed upon the Register of the Sov. Gr. Insp. General of the Supreme Council at Kingston, Jamaica, August 19, 1809

and by the copy of the certificate of E. De La Motta, that they are true copies of those inscribed upon the Registers of the Sov. Gr. Inspectors General of the Supreme Council for the Southern Jurisdiction, dated the 5th of August, 1813; and by the original certificate of J. J. J. Gourgas over his genuine signature, dated August 5, 1813.

What credit should be given to these it is not necessary now to inquire: but they were evidently followed by Francken and others, in disseminating the Rite when it was first introduced into this country; or else have been formed from those by which the early disseminators of the Rite governed themselves. I recommend the appointment of a committee to investigate the whole subject, and report at a future session of the Supreme Council, to the end that an authorized version of the old Constitutions may be published for the use of the Craft.

Rituals.—It is well known that two different rituals are in use in this jurisdiction, so far as relates to the degrees actually conferred. One is the old ritual that has been in use many years, and in some of the degrees is crude and imperfect. The other is the ritual taken, for the larger part, from that prepared by M. P. Bro. Pike, who has devoted much labour, study, and time to its preparation. He very kindly furnished me with a complete set; but I have not been able to devote to them the time necessary for their proper examination. This Supreme Council has not yet adopted a ritual. A committee has had the matter in charge, and will be prepared to report in part at the present session. The work is really much too great to be done by one committee; and I apprehend if it had been divided among several smaller committees, much greater progress would have been made. I believe I do not touch upon the province of that committee in saying that the ritual which has been supplied by the Supreme Council, from the fourth to the sixteenth degree, inclusive, is very generally acceptable to the brethren, not being in any material degree in conflict with the old ritual. The same may be said of some of the other degrees. Whether this differs materially in these degrees from that of Bro. Pike, I am not able to inform you; but a brief examination will enable us to determine.

Ill. Bro. Robert M. C. Graham, 33°, by consent of Bro. Pike, has placed in my hands, to be presented to this Supreme Council the ritual of the Southern Supreme Council, for the thirty-third degree. I have examined it with considerable care, and find it to be a production worthy of the fame and ability of its author. There are a few expressions in it which I deem objectionable, and others may take exceptions to other portions of it; but I deem it worthy of the most careful examination, with a view to its adoption as a whole, or with such modifications (if they are permitted) as may be found necessary to adapt it to us. The ceremony of this degree has been with us but little more than an induction into office—the degree being in fact an official degree. I hope a ritual for this degree will be adopted as soon as may be. It is extremely important that, if possible, a uniform ritual should be authorized in the two jurisdictions, as most of the other Supreme Councils will eventually take their ritual and general polity from the Councils in the United States. If it should be found that these rituals for some of the degrees are substantially alike, I trust you will adopt so much of them as is not in dispute.

The Monitors, the use of which has been sanctioned by the Supreme Council, are as different as the rituals. They were prepared by Ill. Brethren upon their own responsibility, and each with a view to a particular work.

When the ritual shall have been adopted, a method of disseminating it should be provided. It is certain that officers cannot

be prepared for their work by oral instruction, with any degree of success. The price of the ritual now supplied is very large in proportion to its cost. The sales already made have re-imbursed to the Supreme Council the expenses of publication, and it is now time to take away from subordinate bodies the excuse for communicating the degrees instead of conferring them, that they are not able to pay for the necessary rituals.

Consolidation of Bodies of the Rite.—I am happy to inform you that the two sets of bodies at Albany, New York, have been consolidated. Great credit is due to the brethren composing them for the truly Masonic spirit displayed in effecting this; and they are rewarded by the prosperity and harmony which they are now enjoying. I have information that other bodies have followed their example, but must refer you to the Reports of the Deputies for definite statements.

Regalia.—I was authorised last year to procure regalia, &c., for the Supreme Council, but upon enquiring as to its cost I determined that it was imprudent to proceed without more definite instruction, and, therefore, I refer the matter back to you for such action as you may deem proper.

The Thirty-third Degree.—In establishing a rule for the selection of brethren to be elevated to this high grade, much embarrassment has always been experienced. Whether the policy inaugurated last year will relieve us in this respect cannot be now known. Our sister Supreme Council in the Southern Jurisdiction has established a "Court of Honour" from which alone Honorary Sov. Grand Inspectors General are to be selected. From some consideration which I have given to it, I am of the opinion that the creation of such a body would relieve us from embarrassment in the selection of Honorary Members of the Supreme Council, and would create an interest among our sublime Princes to devote themselves more actively to the interests of the Rite. I have been furnished with a copy of the Statute of the Southern Supreme Council by which their Court of Honour is created.

MASONIC JOTTINGS.—No. 59.

BY A PAST PROVINCIAL GRAND MASTER.

THREE PERIODS.

There are periods which, a learned brother thinks, may be considered as periods, either of the institution, or the revival, of our English Freemasonry: the 16th century, the middle of the 17th century, and the beginning of the 18th century. My brother ascribes its institution, or revival, in the 16th century, to the Germans: in the middle of the 17th century, to Ashmole; and in the beginning of the 18th century, to Payne, Desaguliers, and Anderson.

GEORGE I. ASCENDS THE THRONE, 1714.—MINDS OF ALL CREEDS ACCEPTED. BRETHREN.

A correspondent writes, that as early as the year 1714 accepted Masons, for the most part, devoted to their peculiar Speculative Science, but some devoted to Rosicrucianism, some to Theosophy, and some to Alchemy, began those measures which some years later produced the Revival.

My correspondent at first refers to Bro. Findel's History generally, but he afterwards cites a passage verbatim.

This passage has by mistake been incorporated with the note to the jotting "Ascension of George I, Freemasonry," *ante* page 104. It well deserves the reader's attention.

THE LONDON MASONS' COMPANY.

A correspondent likens the old London Masons' Company to a lodge with a Royal Charter.

THE ORIGINAL YORK MASONS.

"To be ranked as descendants of the original York Masons was the glory and boast of the brethren in almost every country where Masonry had been regularly established."—Preston.

ALLEGED COSMOPOLITANISM AND UNIVERSALITY OF OUR MASONRY.

In the provinces, on the occasion of the Annual Festival, Grand Lodge walks in procession to a Christian Church, joins in Christian Prayers, hears a Christian Sermon, and thanks a Christian Clergyman who has preached it. A Metropolitan brother inquires how these proceedings can be shown to accord with the alleged Cosmopolitanism and Universality of our Masonry? *

THE TEST OF TRUE FREEMASONRY.

The test of true Freemasonry is the belief in its Religion of the existence of the Great Architect of the Universe, a Future State of Reward and Punishment, and the Moral obligation. Old M.S.

THE FOUR LONDON LODGES, A.D. 1717.

A correspondent will find that the words of the jotting, "Freemasons Magazine," vol. 22, page 205 are correct.—Bro. Findel has written "Lodges of Operative and Accepted Masons."

TWO FREEMASONRIES SUBSTANTIALLY THE SAME.

See the jotting "Our present system of Freemasonry," *ante*, page 87, where it is said that the Revival Freemasonry can be easily traced to the four old London Lodges—what is meant is, that the Revival Freemasonry comes from the Freemasonry of the four old London Lodges—that the two Freemasonries, the Revival Freemasonry and the Freemasonry of the four old London Lodges, the ante-Revival Freemasonry, are substantially the same.

* See "Bro. Hughan's Prayers of the Craft," "Freemasons' Magazine," vol. 23, page 470.

See also "Somethings which are inconsistent with the Freemasonry which is universal absolutely."—*Ibid*, pages 50-231-290.

MASONIC NOTES AND QUERIES.

FREEMASONRY AND SYMBOLISM.

"As a Speculative Order, Freemasonry is pre-eminently distinguished for the cultivation which it has given to the science of Symbolism, a science which once pervaded the ancient world, and was closely connected with all the religion and poetry of antiquity. Whatever may be the contending opinions on the subject of the historical origin of Freemasonry, no one who has attentively investigated this subject, can, for a moment, doubt that it is indebted for its peculiar mode of inculcating its principles to the same spirit of Symbolic science which gave rise to the sacred language of the Egyptian priests, and the sublime initiations of the Pagan philosophers. For all the mysteries of the ancient world, whether they were the Druidical rites of Britain, or the Cabeiri rites of Samothrace, whether celebrated on the banks of the Ganges or the Nile, contained so much of the internal spirit and the outward form of pure and Speculative Masonry as to demonstrate the certainty of a common origin to all." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

BIENSEANCE.

A reader of the "Freemasons' Magazine," member of the Grand Orient of Paris, remarks that language has got into our Masonic discussions which is an unseemly violation of all the rules of "Bienséance."—A PAST PROVINCIAL GRAND MASTER.

LITERARY CONTROVERSY.

Those unused to literary controversy, as it ought to be carried on, are but too apt to employ against others language which they would deem highly offensive if employed against themselves.—A PAST PROVINCIAL GRAND MASTER.

IF IT IS NOT SPIRITS, WHAT IS IT?

I have been a member of the Masonic fraternity for thirteen years, and in June, 1864, it was our good fortune to have a visit and a course of lectures at Susanville, Cal., from Mrs. Emma Hardinge. During her stay, we were privileged to receive her as a guest at our home.

The 24th of June was celebrated by the Masons, and while making preparations, I had some Masonic emblems in our parlour; and Mrs. Hardinge became partially controlled, and, while in that condition, and during a running conversation, she gave me two Masonic signs and two words, in a manner that was not observable by herself or anyone else present.

For the time I was very much surprised, it being the first Masonic signs that I had ever received from a spiritual source. When the influence left her, I asked her if she would meet with a few Masons in our parlour, and see what the spirits would do. She said she was willing to give her time. I invited some twelve or fifteen brothers from Lupen Lodge, No. 149; among them were the Master and Wardens. They met in our parlour, and the family retired to another part of the house. The doors were locked and the window-blinds closed. We all being seated around the room, Mrs. Hardinge became entranced, and to all appearance perfectly oblivious to surrounding conditions. She acted in the capacity of Master; went through the work of opening the lodge in the

first degree of Masonry. She gave all the lectures, signs, and words pertaining to the degree in regular order; closed in that degree; opened in the next, giving everything in regular order; and so on, through what is known as the Blue Lodge. After closing on the Master's degree she gave us a very impressive address on the morals and teachings of Masonry, and remarked that she would like to have gone on through higher degrees, but she saw that it was as far as any of us had gone (which was the case). This I give upon the honour of a man and a Mason. I say, let the sceptic deride. I know all the resources that Mrs. Hardinge would be likely to have to gain Masonic secrets and knowledge; and then, when we take into account the high moral character, and consider how far it would be from her, even if it were possible for her to have gained this knowledge from any other than a spiritual source, she would never have used it and claimed it to be from spirits. I cannot account for it upon any hypothesis except that she was entranced and controlled by a spirit that knew more Masonry than all of us combined. I am thoroughly convinced that, in her normal condition, she knows nothing of the secrets of Masonry.

During the whole course of my investigation of Spiritualism, I have tried to account for many of the tests I have received in some other way; but when I lay aside the agency of spirits, it is all a mystery.—P. Chamberlin, in the "Banner of Light."

DR. ZERFFI ON ORNAMENTAL ART.

This celebrated professor says (page 124 of the "Building News" for February 17th.) "Savages use generally only geometrical figures in the ornamentation of their vessels, weapons, oars, clubs, cross-beams, or door-posts. The triangle, the square, the circle, are applied in a thousand different forms, windings and combinations. As soon as man frees himself from the savage state he takes his motives for ornamentation from the vegetable kingdom."

W.P.B.

THE ROMAN CATHOLICS AND SECRET SOCIETIES.

In the Lentun Indult of his Eminence of Dublin nothing is directly said on the question; but the following passage seems to have been, as usual, carefully prepared to give offence in certain quarters:—

"As secret societies are the cause of great evils, tend to promote impiety and infidelity, and are injurious to the public good, the Roman Pontiffs, Benedict XIV., Pius VII., Leo XII., and others, have excommunicated all who engage in them. Hence, Catholics, if Freemasons, Ribbonmen, or Fenians, cannot be admitted to the Sacraments. Our beloved Holy Father Pius IX., by a decree of the Holy Office of the 12th January of last year, declared the Fenians subject to the same censures enacted by his predecessors against Freemasons. Hence, no Fenian can be absolved or receive the Sacraments of the Church until he shall have separated from the Fenian organization, and abandoned all attempts to promote or assist it. It is to be hoped that all who are engaged in secret societies, availing themselves of the facilities afforded by the Jubilee, which still continues, will abandon their evil connections and reconcile themselves with the Church of God, out of which they cannot be saved."

THE MASONS' COMPANY.

From the "City of London Directory" we learn the following particulars respecting this Company:—
MASONS' COMPANY.

Master.—Burnell Henry H. Esq. 20 Cheyne Walk, Chelsea, S.W.

Wardens.—Bull Edward, Esq. 89 Shoreditch, E. Freeman Joseph, Esq. North House, Clapham Old Town, S.W.

Clerks.—Gwatkin Frederick, Esq. 9 New Square, Lincoln's inn.

Office.—Their Hall in Basinghall street is now let, the income being devoted to charity.

Charters.—This Company was originally designate the "Citizens and Freemasons of London" in 1410. They were first incorporated by 29th Charles II. December 17th, 1677, and their bye laws were approved shortly afterwards. James II. gave them a new Charter February 9th, 1686. This was however vacated by statute of William and Mary, and Queen Anne exemplified and confirmed their previous Charter, December 17th, 1677.

ARMS.—*Sable*: on a chevron, between three towers *argent*, a pair of compasses of the first. *Crest*: on a wreath a castle, as in arms. *Motto*: "In the Lord is all our Trust."

Fees Payable.—Upon taking up the freedom: by patrimony or servitude 5*l* 5*s*.; by purchase, 7*l* 7*s*.—Upon admission to the Livery, 15*l*. 15*s*.—Upon admission to the Court of Assistants, 5*l*.; Wardens, 15*l*.; Master, 10*l*.

CHARITIES.—There are several small pensions, given to decayed members of the Company or their widows; for particulars application should be made to the clerk.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Had I not been absent from home I should have earlier asked you to insert the following reply to that part of a letter signed "Magnus Ohren," published elsewhere, which refers to myself. I can and do thoroughly appreciate the "de mortuis nil nisi bonum" theory, but if that is to signify the living as well as the dead, then we shall all soon become dead alive.

I say that we who oppose this Little testimonial are the best friends our worthy Grand Secretary ever had, for if this scheme be successful, then the Masonic world will at once understand that there is a Junior Clerk in the Grand Secretary's Office who is a bigger and a better man than his chief.

If all those who have done only twice as much for pure Masonry as Bro. Little, were to have testimonials, there would be a pretty big sum of money required; why I know one man who has himself initiated over 1,000 candidates, and has often driven sixty milesto assist a lodge: and there are very many of us who think nothing of doing that, and at our own expense too, no railways or busses, grand suppers and dinners, but generally only bread and cheese, or at

most cold meat, and that charged for, together with a promised guinea to back up some local steward. And all this is done without its being recorded in some sympathising newspaper how Bro. — installed this W.M., or that Z., H., or J., or consecrated that chapter or lodge. 'Tis true that in return we live in the hearts of our brethren, who show their affection by covering our walls with certificates of honorary membership, that are far more significant of good honest hard work done, than all the testimonials that ever came out of a jeweller's shop.

Yours fraternally,
A CRAFT MASON.

MASONIC SAYINGS AND DOINGS ABROAD.

The M. Wor. Bro. Alex. H. Newcomb, Grand Master of Masons of Ohio, in his annual address to his Grand Lodge, thus alludes to the Grand Lodge of Quebec:

"Some time since I received from the Grand Secretary, John D. Caldwell, papers referring to the recognition of the Grand Lodge of Quebec, it having been organized during the past year. There seems to be quite a difference existing between the G. L. of Canada and the so-called G. L. of Quebec. Your Committee on Foreign Correspondence will give you their views on the subject in their report. It is not necessary for me to make any further allusion to it, as there is no doubt in my mind but that it is our duty to recognize them, as they are a separate and distinct province. It has been held to be sound Masonic law that independent Grand Lodges may be organized where independent government exists. This right has been so often confirmed by American Grand Lodges that it is no longer a doubtful question."

The Committee on For. Correspondence, through M.W. and Ill. Bro. Thomas Sparrow, 33° P.G.M., thus alluded to the important subject:

"There is some difference of opinion in regard to the regularity of this body; but your committee are unable to discover any just or valid reason for it. It is a settled principle of Masonic jurisprudence that the brethren of any separate independent political organization have the right to form a Grand Lodge, whenever the requisite number of private lodges are working within such State, Territory, or Province. Your committee understand:

1. That the Province of Quebec is an independent State.
2. That more than three lodges united in forming the Grand Lodge.
3. That a majority of the lodges in the province were represented at the meeting for the organization

of, or have acknowledged their allegiance to, the newly created Grand Lodge.

4. That the proceedings in establishing it were regular.

Under this state of facts, your committee are of the opinion that the Grand Lodge of Quebec is entitled to recognition; and a refusal to do so is unjust, and a clear violation of a well-settled principle of Masonic law.

The argument of Bro. Josiah H. Drummond, in his able report on Foreign Correspondence in the Grand Lodge of Maine, is conclusive, and will not fail to convince any candid-minded man of the justice and propriety of recognizing this new member of the Masonic family, as an independent and legitimate Masonic Sovereign, within the Province of Quebec."

The committee concluded their report by recommending the adoption of the following resolution:

"Resolved, That in the opinion of this Grand Lodge the Grand Lodge of Quebec has been lawfully established, and the hand of fraternal recognition is hereby extended to it."

The Grand Lodge unanimously adopted the same.

At the banquet given on the occasion of the celebration of the hundredth anniversary of the Lodge of St. Andrew's, Boston, Massachusetts, November 29, 1856, the toast, "The Antiquity and Universality of Masonry," was given, and R.W. Bro. Charles W. Moore, then Grand Secretary, and the oldest member of the lodge, was called on to respond. He said:—

"Masonry is, indeed, a universal institution. History does not furnish its parallel. It exists where Christianity has not gone; and its claims will be respected, even where the superior claims of religion would fail. It is never obscured by the darkness of night. The eye of day is always upon it. Its foot-prints are to be traced to the most distant regions of the earth. Among all civilized people, and in all Christianized lands, its existence is recognized. It came to our shores at an auspicious period; and it was rocked in the cradle of liberty by a Washington, a Franklin, a Hancock, and a Warren. Unaffected by the tempest of war, the storm of persecution, or the denunciation of fanaticism, it still stands proudly erect in the sunshine and clear light of heaven, with not a marble fractured or a pillar fallen. It still stands, like some patriarchal monarch of the forest, with its vigorous roots riveted to the soil, and its broad limbs spread in bold outline against the sky; and in generations yet to come, as in ages past, the sunlight of honour and renown will delight to linger and play amid its venerable branches. And if ever,

in the providence of God, blasted by the storm and driven by the lightning, it shall totter to its fall, around its trunk will the ivy of filial affection, that has so long clasped it, still cling, and mantle with greenness, and vendure its ruin and decay."

The following cry for relief which was made to "The Supreme Council for the Jurisdiction of the Southern States of America," by the Masons of Strasbourg La R.: Loge de Saint Jean d'Ecosse, sous le titre distinctif des Freres Reunis, a l'Or.: de Strasbourg:

Strasbourg, November, 20, 1870.

Most Illustrious Brethren—War has wasted our poor city and a great part of Strasbourg lies in ruins.

About twenty of our brethren have suffered by the bombardment, several of them are completely ruined.

The damage they have suffered amounts to about two million of francs.

In this general misfortune, for there is no one who has not had his part in one way or another, we make an appeal to the Masonic brotherhood, and beg you, most illustrious brethren, to open a subscription in the lodges of your obedience in order to aid our brethren to raise again their houses and re-furnish their homes.

We are sure our cry of distress will be heard, and with this confidence will remain,

Yours most truly and fraternally.

The above is signed by all the officers of the lodge, under the lodge seal.

The death is announce of M. W. Bro. William Clinton, who was elected Grand Master of the Grand Lodge of Alabama, at its forty-ninth Annual Communication, December 6, 1869. This distinguished Brother breathed his last 20th January, at Montgomery. He was formerly Chief Justice of the Supreme Council of that State. Both Houses of the Legislature as well as the Supreme Court, adjourned out of respect, to his memory.

A magnificent testimonial has just been completed at Freemasons' Hall Great Queen Street, which was thrown open to public view prior to the quarterly communication on Wednesday last. It is placed on the first landing on the grand staircase, open to the inspection of every one visiting the building. This testimonial consists of six medallion portraits, life size, in strong relief, executed in the purest statuary marble, and set in alabaster frames, of the Committee appointed by Grand Lodge to superintend the erection of the building in which the craft is now located. This series of portraits is surmounted by a bust of the Chairman of the Committee Bro. John Havers, P.G.W. Bro. Durham, the sculptor, was commissioned by Grand Lodge to execute this work, and the faithfulness with which he has transmitted the features of the well-known brethren, whose portraits now adorn the building will be readily acknowledged by all who have the privilege of viewing them. An appropriate inscription is cut in a marble tablet commemorative of the testimonial.

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No, 19, Salisbury-street, Strand, London, W.C.

ALTERATION IN THE DAY OF PUBLICATION OF THE MAGAZINE.—The Magazine will in future, be published on Saturday Mornings, instead of on Friday Afternoons; this alteration has been made in order to enable us to meet the wishes of a large section of our readers, so as to allow of the insertion each week of Masonic reports reaching the Editor on Thursday mornings.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 88, Ranfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th. May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

We are informed that the installation of Colonel Lyne as R.W. Prov. G.M., for Monmouthshire, will take place in the large Room at the Town Hall, Newport, on Easter Thursday, April 18th, and that Theodore Mansel Talbot, Esq., R.W. Prov. G.M., for the Eastern Division of South Wales, will be respectfully invited to perform the ceremony.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

St. Luke's Lodge of Instruction, No. 144, has been removed from the Pier Hotel, Chelsea, to the "Gladstone," 202 and 204 Brompton Road, S.W. The meetings are held every Friday evening at 8 o'clock.

It is intended to hold a Masonic Ball on a grand scale, the King's Head Hotel, Newport, on Thursday, the 20th of April next; and a committee of management has been formed. We hope to be able to give a full programme in our next issue.

A masonic ball is to be held in Lincoln during the visit of the Prince of Wales to that town and neighbourhood, in the Grand National Steeple Chases week. The proceeds of the ball, which is expected to be honoured by the presence of the Prince of Wales, are to be applied to charitable Masonic purposes.

UNITED GRAND LODGE.

The Quarterly Communication of Grand Lodge was held at Freemasons' Hall, Great Queen Street, on Wednesday, 1st inst.

In the absence of the M.W.G. Master, the Earl De Grey and Ripon, who is now in Washington, U.S., as the representative of Her Majesty in the High Commission for the settlement of various matters in dispute between our Government and that of the United States, the throne was occupied by the Right Hon. Earl Carnarvon, R.W. Deputy Grand Master.

The following officers of Grand Lodge were present:—R.W. Bro. R. T. Bagshaw, Prov. G.M. Essex, as Deputy Grand Master; Frederick Dundas, M.P., representative of the three Grand Lodges of Berlin, as S.G.W.; Sir F. Martin Williams, M.P., J.G.W.; Rev. Charles J. Martyn, Grand Chaplain; Samuel Tomkins, G. Treas.; Enos J. McIntyre, G. Reg.; J. Ll. Evans, President of the Board of General Purposes; John Harvey, G. Sec.; Horace Lloyd, Q.C., and other Grand Deacons; Brackstone Baker, P.G. Deacon; F. P. Cockerell, G. Supt. of Works; Sir A. W. Woods, Garter, G.D.C.; Conrad C. Dumas, Assist. G.D.C.; J. Breet, G. Purst.; J. Coutts, Assist. G. Purst.; and other Grand Officers, and a numerous attendance of Present and Past Grand Stewards. Bro. Col. Burdett, Prov. G.M. Middlesex; Augustus Smith, Prov. G.M. Cornwall; R. J. Spiers, D. Prov. G.M. Oxfordshire, and several other Provincial and Deputy Provincial Grand Masters were also present. The Hon. Bro. Robert Hamilton, Dist. G.M. for Jamaica; H. Murray, Past Dist. G.M. China.

Bro. Chas. Hutton Gregory, W.M., and the whole of the officers of the Jerusalem Lodge, who are all Past Masters, attended, out of compliment to Earl Carnarvon, who, with Bro. H.B.H. The Prince of Wales, were made members of the Lodge on the occasion of the Celebration of the Centenary Festival.

Amongst the brethren present as visitors were, The Illustrious Bro. Count Sten Lewenhaupt, of the Grand Lodge of Sweden; and R.W. Bro. John Fraser of Glasgow, R.W.M. of Thistle Lodge, No. 87, on the Registry of the Grand Lodge of Scotland.

The London Lodges were represented by Bro. J. Tepper, Grand Stewards' Lodge; W. Watson, P.M. G.S.; G. States, P.M. G.S.; D. Samuel, P.M. G.S.; H. Norman, P.M. 1; J. Saunders, P.M. 1; F. Bennock, P.M. 1; E. J. Barrow, P.M. 2; E. M. Perkins, W.M. 5; A. Green, J.W. 7; T. Edmonds, W.M. 8; F. Hickling, P.M. 8; S. Francis, P.M. 8; G. J. Palmer, W.M. 11; W. Moutrie, P.M. 11; Raynham W. Stewart, P.M. 12; J. Henderson, P.M. 13; E. Yongg, S.W. 13; S. Glover, P.M. 14; S. Field, P.M. 14; G. Hillyer, S.W. 14; F. A. Philbrick, W.M. 18; J. F. Huggins, S.W. 18; R. Walrond, J.W. 18; T. F. Stevens, J.W. 19; T. Davies Sewell, W.M. 21; H. M. Stotenhoff, P.M. 21; T. Meggy, P.M. 21; A. Crawford, S.W. 22; J. G. Russell, J.W. 22; S. May, P.M. 23; M. Cooke, P.M. 23; John Dyte, P.M. 25; Thomas Arnold, W.M. 25; C. Bennett, P.M. 25; H. Dickets, P.M. 25; C. A. Long, P.M. 25; E. W. Levy, J.W. 25; E. M. Haigh, J.W. 29; J. Rasting, P.M. 30; S. T. Smith, S.W. 30; W. F. Osborne, J.W. 30; J. Glaisher, W.M. 33; W. Smith, C.E. P.M. 33; R. W. Dunn, S.W. 34; W. Homam, W.M. 59; John Healey, P.M. 59; T. B. Brabham, 59; W. Griffin, P.M. 90; J. S. Mumford, J.W. 90; R. J. Hall, W.M. 95; J. Marriott, P.M. 95; T. Lucas, S.W. 95; E. March, W.M. 99; J. W. Stephens, J.W. 99; J. W. Halsey, P.M. 134; W. Johnston, P.M. 134; E. Johnson, W.M. 140; T. Turner, J.W. 140; C. Taylor, W.M. 141; James Hill, P.M. 141; E. Gottheil, P.M. 141; A. E. Hams, P.M. 141; N. Gluckstein, P.M. 141; J. L. Thomas, W.M. 142; G. Boulton, W.M. 143; J. Last, S.W. 144; W.

Walter, W.M., 145; John Boyd, P.M. 145; John Smith, S.W., 157; S. Green, S.W., 171; W. Eames, J.W., 171; G. Gorton, P.M., 172; T. Crawley J.W., 174; W. Carpenter, P.M., 177; H. Thornton, P.M., 177. H. Wright, P.M., 179; W. Smithlett, J.W., 180; A. Thaylon; W.M., 181; J. Donne, S.W., 181; H. Allen, J.W., 181; J. Tallent, W.M., 186; C. W. Rochman, S.W., 186; J. Sax, J.W., 186; J. M. Alexander, W.M., 188; H. Berthen, S.W., 188; G. Kenning, W.M., 192; E. Randall, P.M., 194; S. Fowler, J.W. 194; H. Cook, P.M., 197; W. Bazalgette, P.M., 197; H. Jones, P.M., 197; O. Hansan, P.M., 187; J. R. Sheen, P.M., 201; S. W. Rees, P.M., 212; H. Bowden, W.M., 231; C. Hardy, S.W., 231; W. Crookes, J.W., 231; Tracey Pryall, W.M., 435; S. Rosenthal, P.M., 435; J. Daly, P.M., 511; T. E. Hardy, W.M., 538; J. Wendt, P.M., 538; T. Phillips, W.M., 548; J. West, P.M., 543; H. T. Lowenstark, P.M., 548; E. Bumstead, P.M., 548; S. Wells, W.M., 619; H. Massey, P.M., 619; W. Cribb, W.M. 657; E. Cox, W.M., 657; W. Maple, S.W., 657; W. May, W.M., 700; L. Graham, S.W., 700; C. Harman, J.W., 700; G. Webb, W.M., 704; S. Clarke, J.W., 706; J. B. Wolpert, P.M., 720; J. Allen, S.W., 733; H. Fitch, W.M., 742; S. P. Acton, P.M., 742; G. Pym, P.M., 749; H. Garrod, P.M., 749; P. Thomas, S.W., 749; G. Hammond, J.W., 749; T. Bartlett, W.M., 813; W. H. Main, P.M., 813; J. Salisbury, J.W., 813; John Hawkes, P.M., 871; H. Marfleet, W.M., 898; J. Child, W.M., 901; W. Reeves, P.M., 902; J. Vaughan, W.M., 907; J. Griffin, S.W., 933; J. F. Creswick, W.M., 957; J. Gaskell, W.M., 1076; C. Ashdown, J.W., 1076; J. W. Avery, W.M., 1178; O. Broad, W.M., 1196; R. Collet, W.M., 1201; S. H. Wagstaff, J.W., 1216; G. Green, S.W. 1257; E. Jex, W.M., 1259; J. D. Lush, S.W., 1259; J. Scalea, S.W., 1259; H. Reed, S.W., 1287; T. H. Mason, J.W., 1287; G. Clements, W.M., 1297; J. Stead, J.W., 1297; S. G. Fortali, W.M., 1308; W. Mann, W.M., 1306; D. Beck, J.W., 1307; J. Chamberlain, J.W., 1319; T. O. Pan, J.W., 1339.

The Country Lodges were represented by Bros. H. Dubosc, W.M. 156; J. W. Knight, S.W. 1107; G. Harvey, J.W. 1107; Wm. Young, P.M. 208; G. Stacey, P.M. 209; S. Patten, P.M. and Sec. 892; R. A. Wright, P. Prov. G.S.D. Herts, P.M. 504; Wm. Roebuck, P. Prov. G.S.B., Surrey, P.M. 468; John Miller, P.M. 180; C. Ridout, P.M. 209; W. Jones, J.W. 371; J. H. Adams, J.W. 504; J. W. Piggott, P.M. 777; W. Tinkler, W.M. 299; John Miles, S.W. 299; T. L. Hampton, W.M. 1113; W. Smith, P.M. 1260; J. S. Bell, P.M. 57; G. Collier, P.M. 1194; W. J. Hugban, Prov. G. Sec., Cornwall, P.M. 181; G. Nelson, W.M. 1282; W. T. Heath, P.M., 672; R. Bruce, W.M. 869; G. Woodwork, W.M. 107; W. E. Gompertz, P.M. and Org.; W. Worrel, W.M. 795; J. Bennett, P.M. 166; T. Knott, J.W. 1814; W. H. Green, J.W., 1310; W. H. Coulton, W.M. 382; C. Ridgeway, W.M. 1204.

Grand Lodge having been opened in form with prayer, by the Rev. C. J. Martyn, G. Chaplain. The Earl Carnarvon, Acting Grand Master, explained the unavoidable absence of the M.W.G.M. the Earl de Grey and Ripon, and called upon the Secretary to proceed with the business of the meeting, whereupon the Grand Secretary read the regulations for the Government of Grand Lodge during the time of public business, as is usual at the annual meeting.

The minutes of the Quarterly Communication of the 7th December, 1870, were read and put for confirmation, including a grant of £250 to Bro. G. B., Lodge 181, London; and a grant of £100 to the "Refugees Benevolent Fund" which were confirmed.

By direction of the M.W. Grand Master, the Grand Secretary announced that the melancholy intelligence had been received from the W. Bro. N. T. W. Smallenburg, Representative at the Grand Lodge of the Netherlands, of the lamented death of Her Royal Highness Princess Louisa Augusta, Consort of His Royal Highness Prince Frederick, Grand Master of the Grand Lodge of the Netherlands. Much to the surprise of every member of Grand Lodge, no notice was taken of the communication.

The Secretary announced that a memorial had been presented to the M.W. Grand Master by the Lodge of Benevolence praying permission for the meetings of the Lodge of Benevolence to take place at Six, instead of Seven o'clock as heretofore; his Lordship has been pleased to comply therewith, and has directed that on and after Wednesday, the 22nd day of March next, the meetings of the Lodge of Benevolence shall take place at Six o'clock.

The Acting Grand Master then addressed the Grand Lodge with reference to a communication received from a German Mason, complaining of something that had appeared in the columns of a contemporary. The Grand Master severely condemned the publication of the article complained of, and disavowed any authority being given by Grand Lodge to the publication of that or any other similar communication.

The matter was allowed to pass without any motion being made thereon.

The next business was the election of the Most Worshipful Grand Master for the ensuing year.

Bro. Raynham W. Stewart, proposed the Earl de Grey and Ripon for re-election. Bro. J. B. Menekton, P.M. 197, seconded the proposition, which was carried by acclamation.

Bro. Samuel Tomkins was unanimously re-elected Grand Treasurer.

The Report of the Lodge of Benevolence at the three meetings during the last quarter was presented, in which are recommendations for the following grants, viz.:—Bro. F. G. D. H., of Lodge No. 194, London, £50; the widow of the late Bro. G. A. B., of the Lodge No. 230, Devonport, £50.

Bro. Clabon moved the confirmation of the grants and the adoption of the Report, which was carried, and ordered to be entered on the minutes.

"The Report of the Board of General Purposes, as follows, was presented:—

"To the United Grand Lodge of Ancient Free and Accepted Masons of England.

"The Board of General Purposes beg to submit a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 10th day of February inst., shewing a balance in the hands of the Grand Treasurer of £3,695 12s. 3d.; and in the hands of the Grand Secretary, for Petty Cash, £75.

"Signed, J. LLEWELLYN EVANS, President."

Bro. Ll. Evans in proposing that the Report be received and adopted, and entered on the minutes, remarked that it spoke well of the peace, harmony and well wishing of the order that the report contained no matter of dispute. This, however, excited some astonishment, as it is well known that there are many grave matters agitating the Craft, that demand the serious attention of the Board of General Purposes.

The Report of Bro. R. P. Harding, Auditor of Grand Lodge accounts, of receipts and disbursements during the past year.

Bro. Joseph Rankine Stebbing, P.G.D., proposed "That a Subscription of Fifty Pounds be given towards the Fund for providing a Masonic Life Boat," which was seconded by Bro. F. Bennoch, and carried.

The M.W., Bro. John Savage, P.G.D., moved "That at page 10 of the Laws relating to the Fund of Benevolence in law 16, after the words in the lines 9, 10, and 11, 'shall not be effectual until confirmed at the next or a subsequent meeting of the Lodge of Benevolence,' be added the words, 'except in cases of recommendations to the Grand Lodge.'"

The motion having been duly seconded, was opposed by Bros. Clabon, J. Nunn, and Joseph Smith, although no amendment resulted from the opposition; their arguments rather tending to show the desirability of deferring the alteration on the ground that the Law referred to had so recently come into operation.

R.W. Bros. Col. Cole, Horace Lloyd, and others on and below the dais, supported the motion of Bro. Savage. The Acting Grand Master, before putting the motion, presented to Grand Lodge the arguments which had been used on both sides in the course of the discussion, and said although he would not express any opinion himself, Grand Lodge would judge for themselves.

The motion having been put, was carried by an overwhelming majority.

Grand Lodge was then closed with prayer.

Craft Masonry. ENGLISH CONSTITUTION.

METROPOLITAN.

GLOBE LODGE (No. 23).—The regular meeting of this lodge was held at the Freemasons' Hall, on Thursday, February 16th. Present Bros. J. M. Stedwell, W.M.; L. Warner, J.W.; H. Ricketts, S.D.; G. Cannon, J.D.; J. Webb, I.G.; R. H. Hewlett, P.M., Treasurer; William Watson, P.M.; S. May, P.M.; W. Platt, P.M. Bro. Parkins, Louis Bonsa, G. E. Sherwell, George Johnstone, George Martin, and Matthew Cooke. Lodge was opened in due form. The W.M. then invested Bro. William Platt as Secretary of the Lodge for the ensuing year, Bro. Platt having consented to act at the particular request of the W.M. Bro. Mott then read the minutes of the last meeting, which were confirmed, as was also the report of the Audit Committee, which was satisfactory, and was ordered to be entered on the minutes. Bro. Parkin, after proper examination in the second degrees gree, was raised to the sublime degree of M.M. Bro. Jonathan Brandon, P.M., was nominated for the office of Grand Steward for the year. It was proposed by Bro. May, P.M., and seconded by Bro. Dicketts, and carried unanimously, that £5 be given to the Royal Masonic Benevolent Institution. The business over, the Lodge was closed in due form, and after a banquet the brethren separated.

MANCHESTER LODGE, (No. 179).—The brethren of the above Lodge met at Anderton's Hotel, Fleet Street, on Thursday, 16th ult. Present: Bros. Kew, W.M.; Letellier, S.W.; Hayward, J.W. The lodge having been opened, the minutes were read and confirmed. Mr. T. D. Brewer, and Mr. Hawes were initiated into the order. Bros. Whitt and Shaw were passed to the degree of Fellow Craft. The lodge was closed, and the brethren sat down to a very excellent banquet. The usual loyal and Masonic toasts were given. Bro. Berry, P.M., in enlogistic terms, proposed the toast of the W.M., who appropriately responded. Bro. Jas. Terry, P.M. 238, responded for the Masonic Charities. The toast of the Visitors, Officers, and Tyler, concluded a very agreeable evening. Bros. W. Smeed, P.M. 946, P.G.P. Middlesex; E. Cotre (Orient of France); L. Hoffenbach, 188; J. Hales, Egyptian, 27; Jas. Terry, P.M. United Strength, 228, were present as visitors.

LODGE OF ISRAEL, (No. 205).—This influential lodge met at Radley's Hotel, on Tuesday, 28th ult., when the new Master, The W. Bro. H. M. Harris, in a most correct and impressive manner, initiated Messrs. Henry Allen and Johnson Adams, and passed to the second degree Bros. Kirk and Gompers. The W.M. was well supported by Bros. M. Emanuel, S.W.; Hogard,

J.W.; Joel Emanuel, S.D.; Ayden, J.D.; C. Coote, P.M., Treas.; A. M. Cohen, P.M., Hon. Sec.; P. Phillips, D.C.; Morse, I.G.; and Past Masters M. J. Emanuel, Chamberlain, S. M. Harris, Littaur, and J. M. Harris, all of whom expressed their entire approbation and congratulated the W.M. on the very superior style in which he had conducted the solemn ceremonies of the evening. A poor brother was assisted from the Benevolent Fund of the lodge, and the meeting was adjourned.

NEW CONCORD LODGE, (No. 813).—The regular meeting of this lodge was held at the Rosemary Branch Tavern, Hoxton, on Friday the 17th ult. Present:—T. Bartlett, W.M.; Atkins, S.W.; Salisbury, J.W.; Blyth, S.D.; Denny, J.D.; J. J. Wilson, P.M. and Treas.; W. H. Main, P.M. and Sec.; J. Emms, P.M.; John Hart, P.M.; Sinclair, D.C.; A. Hill, I.G.; Harris, Cheshire, Hofbauer, Randa, Tiggell, Brusbin, Hendle, Wagner, Potter, Cain, Vite, Cusworth, Spratt, Taylor, Crabb, Mountfield, Hubbard, E. Walker, and C. J. Myers. The visitors were Bros. J. Winder, Victoria Lodge, 1056; T. Sheppard, W.M. Egyptian Lodge, 827. The lodge was opened in due form, Bro. Tiggell was passed. Bro. Atkins was unanimously elected W.M. for the ensuing year, J. J. Wilson unanimously Treasurer, Bro. Speight re-elected Tyler. A Past Master's Jewel voted to Bro. Bartlett. Five Pounds was voted from the Benevolent Fund to a distressed Mason of the lodge. The business being over, the lodge was closed in due form, and the brethren retired to an excellent banquet, prepared by Bro. Gabb. The usual loyal and Masonic toasts were duly honoured, Bro. Wilson replying for the Masonic Charities, he having taken the office of Steward for the Girl's School at the next Festival. Bro. Emms, P.G.P., replied for the Grand Officers, both the visitors acknowledged the compliment, and expressed great satisfaction at the admirable working of the lodge. The W.M. Elect; B. Hart, P.M.; P.M.; W. H. Main, P.M. and Sec., severally replied upon their healths being drank, and a very pleasant evening was passed, enlivened by some capital singing by Bros. Mountford, Hubbard, Cusworth, Vite, and Taylor.

FINSBURY LODGE (No. 861).—The regular meeting of this Lodge was held at the Jolly Anglers' Tavern, City Road, on the 24th ult., present Bros. J. Nicholls, W.M.; T. E. Purdy, P.M. and Sec.; J. Bond, P.M.; R. Leach, P.M.; G. Leach, P.M.; W. Mackey, P.M.; Hart, S.W.; Benjamins, J.W.; Stoke, S.D.; Meanwell, J.D.; Odell, I.G.; Bilby, Organist; Thomas A. Greenland, W. Greenland, Towles, Hill, Hirsch, Groome, Belsham, Tilley, Wilding, Gibbs, sen.; Gardiner, Bass, Jordan, Legg, Tutill, Dagley, Tripp, Timlett, Green, and other members of the Lodge. The following visitors were present:—T. Sheppard, W.M., 27; Curry, 754; Roberts, 193; Flack, 101; Earl, 186; Stile, 35; Freeman, 174; Terry, P.M., 228. Bros. Hill and Menhinick were passed to the degree of F.C., and Bro. Peake was raised to the sublime degree of M.M. Bro. Hirsch gave notice of motion for the removal of the Lodge to more eligible and commodious premises. This being all the business, the Lodge was closed in due form, and a banquet followed.

MONTEFIORE LODGE, (No. 1,017).—The regular meeting of this lodge was held on Wednesday, 2nd inst., at the Freemasons' Hall, Great Queen Street, Lincoln's Inn-fields, Bro. S. A. Kisch, W.M. in the chair, supported by Bros. J. Lazarus, P.M., as S.W.; Braham, J.W.; Blum, S.D.; Herman, I.G., and P.M.'s E. P. Albert, Sec.; J. Lazarus, De Solle, Rev. M. B. Levy, S. N. Abrahams. The lodge was opened and the minutes were confirmed. Mr. Lionel Pyke was initiated, and Bros. Klingenstein and Wheeler were passed. The lodge was then closed, and the brethren separated, there being no banquet.

CENTENARY OF JERUSALEM LODGE, (No. 197.)

Probably the most important event in the history of any individual English Lodge occurred on Friday, the 24th February, on the occasion, always an interesting and notable one, of the Centenary Celebration of Jerusalem Lodge, No. 197, at the Freemason's Hall, its ordinary place of meeting. The brethren of "Jerusalem," which (though by its bye-laws limited in numbers) occupies a prominent position among what are termed the "Red Apron Lodges" had elected to the W.M.'s chair, for the second time in a quarter of a century, their Senior Past Master, Bro. Charles Hutton Gregory, P.G.D., late President of the Institution of Civil Engineers, who, assisted as he was on

this auspicious occasion, by the Past Masters, by whom the whole of the lodge officers were filled, may well congratulate himself and his lodge on the end that has crowned the work of the past century. The lodge having been opened in due form, and the usual formal business transacted, a communication was read from the M.W. the Grand Master, expressing his sincere regret that his enforced absence from England on business of national importance, prevented his Lordship from being present as he had intended, and adding his heartiest wishes for the success of the meeting, and the continual welfare of the Jerusalem Lodge. The W.M. then rose, and pursuant to notice in the lodge summons proposed that his Royal Highness the Prince of Wales, K.G., Past Grand Master, be elected by acclamation an Honorary Member of the Lodge, to which proposition His Royal Highness had already given his assent. This being seconded by the I.P.M., Bro. J. B. Monckton, was at once carried unanimously. In like manner, the Right Honourable the Earl of Carnarvon, Deputy Grand Master, proposed by the W.M., and seconded by Bro. J. V. N. Bazalgette, P.M. and Treasurer, was unanimously elected an Honorary Member of "Jerusalem." In vindication of the principles of Masonry, the lodge next proceeded to vote that the necessary funds (in addition to a donation of £10 10s. to the Girls' School in the name of the lodge by Mrs. J. V. N. Bazalgette), be paid to the Boys' and the Girls' School to constitute the lodge a Vice-President of each of those magnificent Institutions. Shortly after 7 o'clock, it was announced to the W.M. by Bro. Whichcord, P.M. and Director of Ceremonies, that the Earl of Carnarvon, as Acting Grand Master, and H.R.H. The Prince of Wales, P.G.M., (with Provincial Grand Masters and the Grand Officers) were about to enter the Lodge, and they were received in the 3rd degree, by the brethren upstanding, and with the proper Masonic salute, the national anthem being well performed on the organ by Bro. Wilhelm Ganz, and the procession being marshalled by Garter, King of Arms, the Grand Director of Ceremonies.

A very interesting sketch of the lodge history, since its foundation, by the I.P.M., and a most eloquent and excellent Masonic charge by Bro. Dr. Cox, P.G. Chaplain, were delivered with admirable effect, and ordered to be printed for distributed among the members. Dr. Cox's charge was immediately preceded by the singing in perfect style by Bros. Fielding, Montem Smith, and Winn, of the charming Trio, "If I forget thee, O Jerusalem," from Boyce's well known anthem. The Lodge being duly closed, the brethren escorted their Royal and distinguished guests to a banquet, in which the skill and taste of Bro. Francatelli, the new manager of the Freemasons' Tavern, could not have been surpassed. The W.M., Bro. C. Hutton Gregory, presided, supported on his right by the Earl of Carnarvon, Acting G.M.; the Earl of Fife, Prov. G.M. for Banffshire; Lord Methuen, Prov. G.M. for Wiltshire; the Earl of Limerick, Prov. G.M. for Bristol; and Bros. Havers, P.G.W.; Tomkins, G.T.; LL. Evans, Pres. Bd. G.P.; and Bazalgette, P.M. and Treas.; and on his left by H.R.H. the Prince of Wales, P.G.M.; the Duke of St. Albans, Prov. G.M. for Lincolnshire; Lord De Tabley, Prov. G.M. for Cheshire; Lord Elliot, P.G.W.; and Bro. Dr. Cox, P.G. Chap.; McIntyre, G. Reg.; and Monckton, L.P.M., Bros. Edwin Friend and Octavius Hansard, P.M.'s, occupied the Warden's chairs, respectively; the other Vice-Chairmen being Bros. Charles E. Hollingsworth, P.M. and Sec.; and Bro. Horace Jones, P.M. and I.G.; and there were also present, among many other brethren of masonic distinction, Bros. Horace Lloyd, Q.C., G.S.D.; E. B. Sutton, G.J.D.; John Hervey, G. Sec.; Sir Albert Woods (Garter) G.D.O.; B. Head, P.G.D.; Major Creaton, P.G.D.; T. Feun, P.A.G.D.C.; Dumas, A.G.D.C.; Sir Michael Costa, P.G.O.; J. Coward, G.O.; F. P. Cockerell, G.S. Wks.; Bradford, P.A.G.D.C.; Bridges, P.G.S.B. and D.P.G.M. Somerset; Wood, P.M. 26, and P. Prov. J.G.W. Sussex; W. C. Fooks, Q.C., P.M., and Prov. G.S.W. Kent; Col. Henderson, C.B.; Dr. Poole, F.R.S.; Major Platt, P.M. 6; C. A. Murton, P.M. 7; James Glissher, P.M. 382; R. Glover, P.M. 181; W. Hardman, P.M. 162; F. Bennock, P.M. 1; I. C. Parkinson, P.M. 181; E. Farmer, P.M. 28; F. W. Shields, P.M. 33; T. H. Devonshire, P.M. 4; A. Great Rex, P.M. 22; F. Knollys; Rev. W. L. Onslow; and R. S. Warrington; Admiral Currie; J. Whichcord, Dir. of Cers.; C. E. Hollingsworth, Sec.; A. F. Linn, S.D.; Kemball Cook, J.D.; Horace Jones, I.G.; George Alexander; and L. Crombie, all P.M.'s of Jerusalem Lodge. 100 in all sat down to dinner, after which the usual masonic toasts were given by the Master, enthusiastically

received by the brethren, and eloquently responded to by the Royal and distinguished guests, whose presence added such lustre to the evening, and while the Jerusalem Lodge was heartily congratulated on the complete success of its Centenary Festival, the happiest results to the Craft generally augured from the readiness with which the Prince of Wales had joined, not only the celebration, but the lodge itself; and the cordial interest which His Royal Highness showed in the Masonic proceedings. Much gratification was felt in the presence of the Earl of Carnarvon, whose accession to office as Deputy Grand Master has been so deservedly popular, and who attended in spite of indisposition.

Tea and coffee were served in the drawing rooms; and the Prince of Wales, the Acting Grand Master, and most of the party remained until a late hour.

PROVINCIAL.

ESSEX.

UPTON.—*Upton Lodge*, (No. 1,227).—An emergency meeting of this lodge was held on Thursday, 23rd inst., at the Spotted Dog, Upton, Essex, the W.M., Bro. J. L. Mather in the chair, supported by his Officers and P.M.'s J. Belleby, Picking, and Goddard. The lodge was opened, and the minutes read and confirmed. The W.M., in feeling and appropriate terms, alluded to the death of Bro. Morton, the S.W., and paid a just tribute to the excellent qualities of that estimable Brother. Messrs. C. R. Mills, and S. A. Inglis were duly initiated by the W.M., in an able manner. The lodge was afterwards closed, and the brethren, thirty in number, sat down to an excellent dinner. The usual loyal and masonic toasts followed. Bro. Picking proposed the toast of the W.M., who suitably replied. Bro. Allen, (Yarborough Lodge) returned thanks for the visitors. Bros. B. Picking and Belleby returned thanks for the Past Masters. The W.M. proposed the toast of the Officers. Bros. Goddard, P.M., and Sec.; Bolton, J.W.; and English, S.D.; severally responded. The W.M. then proposed the toast of the host. The Tyler's toast brought the proceedings to a close.

OXFORDSHIRE.

OXFORD.—*Apollo University Lodge* (No. 357).—The annual meeting of this lodge was held on Tuesday, February 21st. Present:—Bros. T. Heathcote Wyndham, M.A., Fellow of Merton College, the retiring W.M.; The Rev. Edmund Jermyn, M.A., Christ Church, W.M. elect; The Rev. W. F. Short, M.A., Fellow of New College, P.M., Grand Chap.; Cameron Churchill, Worcester College, S.W.; Reginald Bird, Fellow of Magdalen, J.W.; W. Gardiner, Exeter, Sec.; F. P. Moorell, M.A., St. John's, Sec.; Lord Burleigh, Oriel, S.D.; Jules Bui, M.A., Magdalen, M.C.; Vital de Tiroll, M.C.; W. W. Harrison, M.A.; Brasenose, P.M., &c.; John Blandy Jenkins, P.M.; Richard J. Spiers, (P.G.S.B.) D.P.G.M., Oxon; H. W. Hemsworth, W.M. 190, and many other distinguished members of the Craft. The Annual Festival of this very distinguished lodge was held on Tuesday, February 21st. In consequence of the regular day for Meeting being Ash Wednesday, there was no business except the Installation, which ceremony was performed in a masterly style, by that most experienced Bro. Richard Spiers, P.G.S.B., who for so many years has occupied the proud position of D.G. Master for this province, to the universal satisfaction of every member of the Craft. The Rev. Edmund Jermyn, of Christ Church, was the newly-elected Master; and the officers nominated by him were welcomed with unanimous applause. Bro. T. Heathcote Wyndham, Fellow of Merton College, was the retiring W.M. The brethren (about 70 in number) after the ceremony, adjourned to a splendid banquet, provided at the Clarendon Hotel. The usual toasts were given, and followed by most appropriate glees &c., a most excellent choir attending the banquet. The health of the visitors was responded to by Bro. H. W. Hemsworth W.M. 190 (formerly of Brasenose College), who, alluding to the glee appropriated to this toast, viz., "No time can change my love for thee," expressed the feeling which had come over him on hearing so prophetic an allusion to himself. He deeply regretted that he had not joined the Apollo Lodge when he was a resident

at the University, but Masonry at that time was little known there; in fact, although the first meeting of this Lodge had been held in his own college, he had never heard of its existence until after he had left residence. He congratulated the W.M. on his attaining the distinguished position which he occupied in succession to so many great masons, and assured him that he himself would prefer being W.M. of the Apollo Lodge to holding the highest office in Grand Lodge. The Rev. Past Master Short, Grand Chaplain, made some very kind and feeling remarks on the loss the Lodge had sustained by the decease of the I.P.M., Bro. Lamert, and also upon the pleasure which he felt in seeing so many Provincial and City Lodges represented, which for some years had been absent from the Festival.

YORKSHIRE, (NORTH AND EAST.)

HULL.—*Humber Lodge*, (No. 57).—At a regular meeting of this lodge, held at Freemasons' Hall, Osborne Street, on Tuesday 21st inst., Bro. W. Tesseymen, W.M. in the chair, two candidates having been ballotted for and accepted were initiated. A report was read by the Secretary, showing that the Annual Charity Ball, in connection with this lodge, held 2nd February last, had in every respect been a great success, and that the net balance arising therefrom amounted to £25 18s. 10d. The Committee of Management after gratefully referring to the assistance and patronage received from their non-Masonic friends, recommended in acknowledgement thereof that a donation of £1 1s. be given to each of the following local charities, viz.:—The General Sailor's Orphan Home, the Port of Hull Sailor's Home, and the Hull Branch of the Shipwrecked Fishermen, and the Mariners' Benevolent Society. It was also recommended that in order to endow the two Deacon's Chairs, (the Master's and Senior and Junior Warden's Chairs having already been endowed) the sum of £10 10s. be presented to the Masonic School for Boys. The sum of £2 2s. to be paid to the Freemasons' Life Boat, and the balance, £10 3s. 10d. to be paid to the credit of a special reserve fund for the Masonic Charities. Bro. Coatsworth, P.M., in an eloquent speech, on behalf of the officers and members, presented to the I.P.M., Bro. Hudler, an elegant and chaste gold Past Master's Jewel with suitable inscription engraved thereon, as a mark of their high esteem of him as a man and a Mason, and also of their appreciation of the great exertions which he had used for the general good of the lodge during his year of office. After Bro. Hudler had, in a neat and fitting speech, thanked the brethren for their kind and beautiful gift, the lodge was closed in due form. Subsequently the brethren, numbering upwards of fifty, sat down to refreshments, and for a limited period enjoyed themselves in the most fraternal manner.

INDIA.

DISTRICT GRAND LODGE OF BENGAL.

A Quarterly Communication of the District Grand Lodge of Bengal was held at the Freemasons' Hall, Calcutta, on Tuesday, the 27th December, 1870; the Right Worshipful Hugh David Sandeman, Dist. G.M., in the chair; supported by the Right Worshipful G. H. Daly, M.D., Dep. Dist. Grand Master, and W. Bros. W. J. Judge, Past Dep. D.G.M.; John Mackintosh, D.S.G.W.; J. H. DeSalis, D.J.G.W.; J. H. Linton, D.G. Treas.; J. Pitt Kennedy, D.G. Reg.; H. H. Locke, D.G. Sec.; Lt-Col. B. Ford, D.S.G.D.; G. Keighly, Past D.G.D.; W. B. Farr, Past D.G.D.; W. G. Murray, D.G. Dir. of Cer.; Bros. W. B. MacTavish, D.G. Asst. Dir. of Cer.; W. G. Amos, Past D.G. Asst. Dir. of Cer.; G. Mack, D.G. Org.; R. Harvey, D.G. Purs; Wor. Bro. W. O. Allender, Bros. W. E. Jellicoe, E. F. Longley, D.G. Stewards; Bros. H. J. Frew, D. J. Daniel, and G. Alexander, D.G. Tylers.

The following brethren were present as representatives of Lodges in the Bengal District: viz.—*Lodge of Industry and Perseverance*, (No. 109).—Bros. W. K. Waller, S.W., as W.M.; Lt-Col. J. F. Tennant, R.E., S.W., and J. C. McGregor, Bar-at-

Law, J.W.—*Lodge of True Friendship*, (No. 218).—W. Bros. G. J. Scott, W.M.; Dr. J. A. Ferris, S.W.; and P. Melville, J.W.—*Lodge of Humility with Fortitude*, (No. 229).—W. Bros. D. J. Zemin, W.M.; W. F. Westfield, P.M.; A. LeFranc, J.W., as S.W.; S. Lawry, Sec., as J.W.—*Lodge of Marine*, (No. 232).—W. Bros. H. B. Lewis, P.M., as W.M.; A. J. Rothschild, S.W. and J. H. Turner, J.W.—*Lodge Courage with Humanity*, (No. 392).—W. Bros. I. L. Taylor, P.M., as W.M.; J. E. Barnes, S.W.; and E. H. Lloyd, J.W.—*Lodge St. John*, (No. 486).—W. Bro. Lt-Col. J. M. Campbell, W.M.; Capt. G. G. Nelson, S.W., and Capt. W. S. Hunt, J.W.—*Lodge Morning Star*, (No. 552).—Bro. J. W. M. Cotton, (Lt., 21st. Hus.) J.W., as W.M.—*Lodge Excelsior*, (No. 825).—W. Bro. W. B. Farr, W.M.; E. Carritt, S.W.; and W. Hay, J.W.—*Lodge Temperance and Benevolence*, (No. 1160).—Bros. R. M. Wibrow, S.W., as W.M.; and C. Barnard, J.W., as S.W.—*Lodge Chota Nagpore*, (No. 38) of Bengal.—Bro. D. S. Delpratt, S.W., (and W.M. Elect), as W.M.

The visiting brethren were W. Bros. Major The Hon. E. R. Bourke; C. H. Harris, W.M. 401, (S.C.); A. B. Mitchell, W.M. 404, (S.C.); Coliva, of Lodge "Washington" in Palermo; Tournerie, of Lodge "Liguria Philanthropique" in Nice; J. Vangelder, 67; W. Avery, 218; W. H. McGowan, 486; W. P. Duff, 109; W. J. Curtoys, 109; T. H. Henty, 229; E. Healey, 67; Capt. Sartorius, 438; W. Burroughs, W. J. S. Bennet.

The District Grand Lodge was opened in due form at 6.30

The District Grand Secretary reported the receipts of apologies from the following brethren, for non-attendance that evening:—

W. Bros. J. B. Roberts, Past Dep. D.G.M.; R. Alexander, C.S., D.G. Supt. of Works; Rev. F. W. Robberds, D.G. Chap.; J. Bruce Gillon, Past D.G. Deacon; Capt. T. Deanehy, D.G. Sword Bearer; T. H. Girling, D.G. Steward and W.M. 1160; C. Piffard, W.M. 67.

The minutes of the Quarterly Communication of the 24th June, 1870, having been printed and circulated, were, on the motion of the District Grand Master, taken as read, on being put to the vote, were confirmed.

The Right Worshipful the District Master then said, Worshipful brethren,—Before addressing you on the general subject of business to be brought before Grand Lodge, I have to my great sorrow to make an announcement to you which I am sure will be received with very deep regret, and which is the great loss that has been sustained by Masonry in India by the death, since we last met, of the District Grand Master of British Burmah. It would be superfluous for me to recapitulate all that Colonel Greenlaw did for the good of Freemasonry up to the very time of his decease, how he laboured for its interests with his pen as well as with his personal support and countenance, or to tell you how dearly loved he was by all with whom he came in contact, whether as a Freemason or as a companion in ordinary life. Personally I have had to deplore the loss of a very dear friend, with whom I was very intimately acquainted, and in close and constant correspondence for many years. The Craft had lost in him an honest supporter, a hard-working, conscientious and upright brother, whose memory will long live in the annals of the Order. I propose that a letter be addressed to the District Grand Lodge of Burmah, expressing on behalf of this Grand Lodge, sincere condolence with them in the loss of this eminent brother.

I have further the painful task of announcing to you the demise of Worshipful Bro. Conway, who was well known among the Masonic Fraternity in this province, and much esteemed by us as well for his private and social good qualities as for the interest which he manifested in all matters connected with our ancient Craft. You will remember that he was especially conspicuous for the manner in which he laboured for the advancement of our Masonic Charities. I have reason to know that his loss was acutely felt in his own lodge, and I am equally well assured that this feeling is not confined to Lodge "Excelsior."

The District Grand Master then moved:—

That a letter of condolence from this District Grand Lodge be addressed to the District Grand Lodge of British Burmah."

This was seconded by W. Bro. Col. Ford, D.S.G.D., and carried unanimously.

The Right Worshipful the District Grand Master then proceeded to address the brethren of District Grand Lodge, and said:—

"Your attention this evening will be mainly directed to the Committee reports, which have always to be considered at our meetings. From the report of the Finance Committee it would appear that the state of our funds is somewhat improved since June, yet it must be remembered that in addition to the sum exhibited as a balance against the Grand Lodge Fund, there is a debt of £250, which still remains unliquidated; and which every effort must be made to clear off. I hope that during the next half-year we may see this done, and then we may be able to work on in a state of positive solvency. It will be a matter of regret to you to see the names of certain lodges reported as defaulters by the Finance Committee, who have however done but their duty in the matter. I pass over the cases of 'True Friendship' and 'Marine' as they have in part complied with the laws of Grand Lodge in respect to the payment of their dues, without further comments than to remark upon the discredit which attaches to lodges remaining debtors to Grand Lodge, notwithstanding all that has been said from time to time by myself and others in Grand Lodge on the subject, and notwithstanding their knowledge of the urgent necessity which exists of relieving Grand Lodge from an embarrassment which is partly attributable to their negligence. In the other cases, upon the recommendation of the Finance Committee, I directed the Masters to appear before a Committee which I appointed to investigate their cases, together with their Books and their Warrants of Constitution. The Committee have reported to me in the case of the Lodge 'Temperance' that the disregard to their instructions which issued from time to time from the Grand Secretary's Office has resulted from ignorance and not from intentional motives of disrespect; and they are of opinion that a reprimand which they administered to the Officer in charge of the lodge was sufficient to meet the case. I have of course supported their judgment and their action, I am sorry to be obliged to add that the lodge is very far from being in a satisfactory state, and I am compelled, upon the appeal of one of its members, to interfere with the election of its Master for the ensuing year. The Master of Lodge 'Anchor and Hope' paid no attention to the orders communicated to him to appear before the Committee, and a peremptory summons was accordingly issued; upon this he appeared with his Secretary, but without his Warrant or Books, as he was desired to do. His replies were considered by the Committee to be so unsatisfactory, and his statements regarding the lodge so suggestive of the fact that it was in a completely disorganised state, and they felt themselves bound to recommend a withdrawal of the Warrant. This I have directed to be done, and it will be for you to decide, upon hearing the circumstances of the case, which will be laid before you during the evening, whether it will be prudent again to entrust the Warrant to the keeping of a Master who is apparently unable to comprehend the responsible nature of his duties as a ruler in the Craft. The Master of the lodge is himself under suspension from his Masonic privileges, until such time as he shall obey my order to deliver his Warrant into the hands of the Grand Registrar.

"While on the subject of irregularities I have to notice a case which has occurred at Fyzabad in Lodge 'Light of Ajoodhya,' where the Master, on being removed from the station prior to the expiration of his term of office, placed a new Master in the Chair instead of handing over the lodge, as he should have done, so the rule of his Senior Warden. As the irregularity in this instance arose entirely from ignorance on the part of the Master I have contented myself with reprimanding him for his want of knowledge of ordinary Masonic law and procedure. The case is painfully illustrative of the fact that a Mason does not always make himself sufficiently acquainted with the duties of a Master before taking upon himself that very responsible office.

"As regards the reports from the Fund of Benevolence and the Bengal Masonic Association, I have nothing to say further than that, under the existing relations between the Fund of Benevolence and this District Grand Lodge, relations which I believe to be entirely founded upon error, no discussion can take place regarding a report which is sent to us for information and record only; and that the progress made in the affairs of the

Bengal Masonic Association ought to be a matter of congratulation. This report is sent to us for record and information only.

"Fears were entertained for a short time that Lodge 'Rock of Gwalior,' at Morar, might collapse, owing, partly to the transfer of its Master and some of its members to a distant station, and partly to resignations and deaths; I am happy, however, to add that W. Bro. Wroughton, whose name has been for some time prominently associated with the Dinapore and Fyzabad Lodges, and who is now stationed at Morar, has taken the affairs of the lodge in hand, and holds out every hope of its again working prosperously.

"I wish to call attention to the handsome mural Tablet which has been placed in the monument-room of this building by brethren of Lodge Excelsior, to the memory of our departed Bro. Abbott, and also to notice that the erection of the handsome monument in memory of the late Bro. J. J. L. Hoff has been delayed in consequence of repairs to St. Andrew's Kirk, in which it is destined to remain. Consent to its erection has been formally obtained from the Church authorities.

The Committee reported that the Lodges generally are clear of arrears in their returns and payments to District Grand Lodge. With the exception of True Friendship, Marine, and Temperance and Benevolence, all the Calcutta Lodges have made their returns and rendered all dues for the third quarter of the current year. The two first of the above-named Lodges have rendered their returns and dues up to the second quarter only. Lodge Temperance and Benevolence has deposited certain sums on account of dues for the first and second quarters of 1870, but owing unfortunately to erroneous returns, these monies have to remain in the suspense account, and no registrations have been effected since the close of last year. For a considerable time past there has been great difficulty in obtaining returns from this Lodge, and on the submission, in August last, of the return for the first quarter of 1870, there appeared an entry, which without explanation, seemed to involve a serious irregularity. The District Grand Secretary on the 8th September wrote to the Master of the Lodge asking for the required explanation, but received no reply. Shortly after the Worshipful Master left Calcutta; before leaving he promised the District Grand Secretary tery verbally that the matter would be attended to by the Senior Warden, in whose charge he was leaving the lodge, but no communication being made by that officer, he was written to on the 21st September, and since that date he has been addressed three times, making in all five letters which have been written upon this subject, but up to the present date no explanation has been afforded, nor has even the receipt of the letters been acknowledged. The last letter was sent to the Senior Warden on the 22nd ult., and contained an express warning from the District Grand Master that unless replied to, the matter would be laid before this Committee. It is obvious, that such utter disregard of all communications from the District Grand Secretary's Office can only lead to very serious hindrance to the proper transaction of the business of District Grand Lodge, and the Committee feel compelled to recommend to the District Grand Master that the Wardens of Lodge "Temperance and Benevolence" be summoned to appear before him, or any Committee whom he may appoint, and to produce the lodge books, in order that some information as to the apparent irregularity in the return referred to, may be obtained. They would suggest that this be done at an early date in order that, if possible, the matter may be cleared up before the Communication of District Grand Lodge on St. John's Day.

The Committee regret that they have one other case of a similar nature to bring to notice:—

The Worshipful Master of Lodge "Anchor and Hope," No. 234, Howrah, having been repeatedly written to during the first half of the present year for the returns and dues of his lodge for the year 1869, without result, was summoned on the 13th of July last to appear with his Wardens before the District Grand Master on the 25th idem, and to produce the books of the lodge. On that date the Worshipful Master attended, and entered into an explanation of the causes which had prevented the submission of the lodge returns and dues, and promised that they should be forthcoming within a week from that date, upon which the District Grand Master consented to stay any further proceedings.

The return was sent in on the 17th August, but was so full of errors that it was sent back for correction, since which it has never been re-submitted, notwithstanding that three letters have been addressed to the Master on this subject. Looking to the number

of applications which have been made to the Master, the patience with which the return has been waited for, and the facilities which have been afforded for his assistance in making it out, the Committee feel it their duty to recommend the District Grand Master to call upon the Master and Wardens of Lodge Anchor and Hope to show cause why this Lodge should not be erased.

W. Bro. Judge, Past Dep. D.G.M., enquired whether the sum of Rs. 9,3380 entered in the abstract of accounts as "received during the half-year" consisted wholly of receipts from Lodges, and was informed that it included the amount of the Loan from the Fund of Benevolence, viz., Rs. 2000.

It was proposed by W. Bro. J. Pitt Kennedy, D.G. Reg., and seconded by Bro. R. Harvey, D.G. Pursuivant: "That the accounts as stated in the report be passed." This was carried unanimously.

With reference to that portion of the foregoing report respecting Lodge Anchor and Hope, the District Grand Master directed the District Grand Secretary to read the following report:—

A report from the Committee appointed by the District Grand Master, to investigate the irregularities into which Lodge Anchor and Hope has fallen during the past year, as brought to notice by the Finance Committee in their report, dated 5th December, 1870, was read.

It was ordered by the D.G.M., "That the warrant of this Lodge is to be recalled and given into the custody of the District Grand Registrar. The Master of the Lodge is suspended from his Masonic privileges until this order is obeyed, and the District Grand Secretary is requested to submit the case to District Grand Lodge on the 27th inst. for orders.

W. Bro. Judge, Past Dep. D.G.M., proposed, and W. Bro. Kennedy seconded: "That the action taken by the District Grand Master in withdrawing the warrant of Lodge Anchor and Hope, No. 234, be confirmed by this District Grand Lodge, and that W. Bro. W. A. Mitchell be considered under sentence of suspension till the said warrant be deposited with the District Grand Registrar. This was carried unanimously.

The report of the Grand Committee of the Bengal Masonic Fund of Benevolence for the half-year ending 30th November, 1870, was read.

It was stated that an application had been received from the Finance Committee of the District Grand Lodge for a temporary loan of Rs. 2000, to enable them to meet the outlay incurred in the renovation of the Freemasons' Hall and furniture. The expenses attendant upon these quadrennial and quinquennial repairs have on former occasions compelled the District Grand Lodge to seek temporary assistance from this Fund. Their present application is for a much lower sum than that borrowed last time, and they offer further to pay the same interest as the Fund now receives upon its Government paper, and to replace the amount in Government securities of the same value, whatever the market rate at the time may be. Under these circumstances the Grand Committee of this fund have acceded to the request made to them.

The investments of the Fund now stand as follows: In 5 per cent. loan, Rs. 1,000; In 5½ per cent., Rs. 600; Rs. 1600, representing at the market value of the day about Rs. 1,750.

The following memorandum, upon the working of the Fund during the half year, has been received from the Secretary to the Executive Sub-Committee:—

Report of the Sub-Committee of the Fund of Benevolence for the six months ending 30th November, 1870.

During the six months which have elapsed since their last report, the Sub-Committee have received sixteen applications for pecuniary assistance, the whole of these, together with the two applications which were under consideration on the 31st May last, have been disposed of, two of the cases by the full Committee and the remainder by the Sub-Committee under the powers entrusted to them.

Of the above eighteen applications seven were from poor widows, and one from a poor Lewis, soliciting a renewal of monthly allowances previously voted to them to the extent of Rs. 20 per month in each case. The applications were granted. In addition to the above, allowances of Rs. 20 per month for a period of six months, were granted to a widow residing in the north-west Provinces, and to a brother in indigent circumstances, to another brother an allowance of Rs. 30 per month for a similar period was voted.

Three donations were granted during the half year, viz., Rs. 30 to a brother in distress, Rs. 200 to a member of an up-

country lodge, to enable him to proceed to England, where he had been ordered under medical certificate, and Rs. 30 to the son of a brother, himself in receipt of assistance from this Fund, to enable him to reach employment, at a distance from his home, which had been offered to him.

The remaining four applications the sub-committee were reluctantly compelled to decline.

The District Grand Secretary reported the receipt of the report from the Bengal Masonic Association, which was ordered to be recorded.

The total donations received to 30th November, 1870 amounted to £11,752 4s. 0d.

The subscriptions received during the year ending 30th November, 1870, amounted to £912.

The abstract of the capital account of the Bengal Masonic Association for the year ending 30th November, 1870, shewed a credit balance of £2222 14s. 10d.

The abstract of the Revenue Account for the year ending 30th November, 1870, shewed credit balance carried to credit of capital account under provisions of bye-law amounting to £246 8s. 6d.

The District Grand Master then appointed the Officers of the District Grand Lodge for the year 1871. He took the opportunity of thanking W. Bro. Daly and the Officers of the past year for their general services, and for the support which they had given him during their tenure of office, and further expressed a hope that he might continue to receive the benefit of their future advice and counsel. He remarked that while it was absolutely necessary to ask some brethren to retire from office for a season, it was of course understood that they retained full possession of their privileges as Past Officers so long as they continue to retain their names on the roll of some regular Lodge, and he hoped, after the lapse of a twelvemonth, to be in a position again to recognize their merits and their claims, by promotion to higher office. He thought it advisable, as in previous years, to bestow some rewards upon deserving Masons in the Mofussil, who frequently had great difficulties to contend with in their endeavours to promote the interests of the Order, and who, by holding office in Grand Lodge, would necessarily be led to a still deeper interest in matters connected with the Craft, and he had endeavoured to the best of his ability to apportion the remainder of the appointments fairly among the town lodges, selecting brethren whose real worth and personal merit he believed to be acknowledged and respected by their fellows. He thought it unadvisable to bestow any offices upon the members of those lodges which had been unfavourably reported upon by the Finance Committee, as neglecting to comply with the rules and regulations which they were bound as Masonic Bodies to respect. The District Grand Master then passed a very warm eulogium on the brother whom he had selected for the high position of Deputy District Grand Master, observing that he had served as District Grand Secretary for a period of five years, and that during that time he had placed his office on an efficient footing, which as far as his experience went, was unprecedented in the province, that he had seen brethren promoted before him, consenting to continue the good and useful work in which he was engaged, until a brother could be found to supply his place, who was both equal to the work and possessed the confidence of the brethren at large. Such a brother had now been found, and the acknowledgments of Grand Lodge were due to Bro. Captain Murray for his kindness in undertaking the duties of what was a very arduous, difficult, and not unfrequently an invidious position. He considered that the thanks of Grand Lodge were eminently due to Bro. Locke, who had for so long a time fulfilled those duties with such untiring energy and marked ability, and whose unflinching zeal in the interest of Craft would still have full scope of action in his high office as Deputy District Grand Master.

W. Bro. Locke was then conducted to the East by the Grand Director of Ceremonies, and invested with the insignia of his office by the District Grand Master, who congratulated him upon his advancement, and delivered to him his patent as Deputy Grand Master of the province.

The District Grand Master also made a few suitable remarks in investing with their collars the brethren whom he had selected for office during the coming year.

The following is the list of Dist. G. officers:

Henry H. Locke, P.M., 109, Deputy District Grand Master; John Pitt Kennedy, (barrister-at-law) P.M. 109, District Senior Grand Warden; William B. Farr, W.M. 825, and P.M. 486,

Junior Grand Warden; Rev. F. W. Robberds, B.A., 109 and 1210, Grand Chaplain; Demetrius Z. Zemin, W.M. 229, Grand Registrar; Captain William George Murray, W.M. 109, P.M. 639, Grand Secretary; Lieut.-Col. H. R. Wroughton, P.M. 836, 1066, and 1210, Senior Grand Deacon; Isaiah L. Taylor, P.M. 392, Grand Superintendent of Works; Capt. F. F. J. Toke, P.M. 486 and 552, Grand Director of Ceremonies; William O. Allender, W.M. 67 and 232, Assistant Grand Director of Ceremonies; Major C. T. Hitchins, P.M., Chota Nagpore L., Grand Sword Bearer; Joseph Van Gelder, 67, Grand Organist; J. W. Lay (Lt., 4th Hus.), P.M., 413, Grand Pursuivant.

Grand Stewards: Captain G. G. Nelson, S.W. 486; William Henry McGowan, P.S.W. 486; Thomas Carritt, S.W. 825; Edmund Healey, Treasurer, 67; Thomas. H. Henty, P. Sec. 229; Wm. Joseph Curtoys, 109.

Worshipful Bro. J. H. Linton, on the nomination of W. Bro. Keighley, Past D.G. Deacon, seconded by W. Bro. Locke, Dep. D.G.M., was unanimously re-elected District Grand Treasurer, and was duly invested with the insignia of his office by the District Grand Master.

The District Grand Master remarked with reference to the eighth item on the Agenda paper, that a Committee had been appointed at the Quarterly Communication of June 1868, to revise the bye-laws of the District Grand Lodge, but that, owing to press of work and other causes, nothing had been done. He thought it very desirable that the bye-laws should be revised, as they contained some laws which were to his mind anomalous, while there might also be perhaps found some room for improvement. He remarked that no alteration could be made in the provisions of the bye-laws until agreed to by District Grand Lodge and approved by the Grand Master in England, but that he would be glad if a report could be submitted in time for consideration at the March Communication of District Grand Lodge.

A collection was then made for the Fund of Benevolence. The amount was announced by the District Grand Secretary to be Rs. 274.

There being no further business to be brought forward, the District Grand Lodge was closed in due form at 7.45 p.m.

Balance against the account of Rs., £488 15s. 8d.

The Masonic Fund of Benevolence cash abstract of receipts and disbursements for the half-year ending 30th November, 1870, shewed a balance against the account of Rs. of £5 3s. 10d.; total Rs. £1548 7s. 10d.

The Musical Instrument Fund, abstract of Receipts and disbursements for the half-year ending 30th November 1870 shewed a credit balance on the 30th November 1878 of £588 15s.

The suspense account of Deposit receipts, cash Account deposit receipts and adjustment during the half-year ending 30th November, 1870, shewed a credit balance at close of the half-year ending 30th November 1870, of £3,478 14s. 11d.

The Masonic Hall rent establishment and Sustentation Fund cash abstract for the half-year ending 30th November, 1870, shewed a balance against the account of £900 9s.

SCOTLAND.

GLASGOW.

GLASGOW.—*St. John's Lodge* (No. 3 bis.). The regular meeting of this lodge was held in their new hall, 213 Buchanan Street, on Tuesday, February 7th, after 7 p.m. Bro. John Baird, R.W.M., on the throne, Bros. Kyle, S.W., Fletcher, J.W., and a number of brethren present. The lodge being opened the minutes were read and passed. There being no other business the R.W.M. gave an account of the proceedings at Grand Lodge the night before, and, inter alia, stated that he considered the Grand Lodge had acted unlawfully in sustaining the Proxy commissions after he had said they were illegal if not stamped, how Grand Lodge was not done with that yet. He also observed that by so doing the Grand Lodge had thereby broken the laws of the land, and that, therefore, he considered that this lodge had sufficient reason for throwing overboard its allegiance to Grand Lodge. He also found fault with the remarks made by Bro. Buchan in Grand Lodge the previous night. Bro. Buchan having remarked that there were two ways of telling a story, said it was a pity some of the Edinburgh brethren were not pre-

sent to give their version of affairs, more especially as the fact remained that St. John's Lodge lost every motion it desired to carry; not that Grand Lodge had acted unjustly, but because St. John's in this case was supporting what was wrong, as well as not going about what they had in hand in a proper business-like manner, &c. After this the S.W. proposed, and J.W. seconded, that a special meeting of this lodge be called for this night three weeks, to which Bro. Buchan should be summoned in order to consider the language used by him—Bro. Buchan—to their R.W.M., Bro. Baird, at the meeting of the Grand Lodge of Scotland on 6th February, Bro. Buchan having there stated that he was astonished Bro. Baird would have the audacity to stand up in this Grand Lodge and make the false statements he had now made. Bro. Buchan denied having used the word "false," and considered that he was perfectly entitled to speak in an independent manner regarding whatever business was going on before Grand Lodge, and also that he was quite justified, under the circumstances, in saying what he did say. After some further remarks the motion of the S.W. was agreed to. The lodge was shortly after closed.

A meeting of this lodge was also held on 21st February; Bro. Baird, R.W.M. in the chair. Bro. John Dick, S.D. acting as S.W., Bro. Fletcher, J.W., and a considerable number of brethren present. On the minutes being read, several corrections were made, after which they were passed. The Secretary intimated that he had written Bro. Buchan, giving him notice of the lodge meeting to be held on 28th February, and that he had received a letter in reply stating that he, Bro. Buchan, considered their summons informal, in so far as that it did not contain a definite statement of the exact words objected to, as also that he was unaware that St. John's Lodge had any right or power to summon him before it, for what took place in Grand Lodge. Bro. J. B. Walker, P.M., supported the objection as to the informality of a summons being issued without a definite statement being given of the supposed fault. The Secretary would therefore require to issue another summons.* The R.W.M. then read a copy of the Report of the Sub-Committee on the St. John's Memorial, which had been read at the late meeting of Grand Lodge, after which he made some comments regarding it. Upon one brother desiring to have the report again read, the R.W.M. suggested the idea of publishing it, so that every member might have a copy, and be able to read it himself. The J.W. however objected to this, and the subject dropped. The R.W.M. then read a copy of the motion tabled by Bro. Hay, and which was to come up at the next quarterly communication of Grand Lodge, to the effect that—The Lodge Journeymen, No. 8 shall be entitled to carry the working tools and other paraphernalia of Grand Lodge at processions in the Metropolitan district. The Lodge Glasgow St. John shall have the same privilege in the Province of Glasgow, and when the Grand Lodge is officiating in any other place or province, the Grand Master, or the brother acting for him shall have the power of fixing on the Lodge or Lodges to carry the Working Tools, &c., for the occasion, and his decision shall not be open to review. Having read this, the R.W.M. stated that this motion was not what they desired. What they wanted was equality in all the Provinces, whereas this motion was making certain most unmasonic and unfair distinctions. He also read certain remarks on the subject from Bro. Wylie, of Kilwinning, who, he stated, was a high authority upon masonic matters. Some further remarks having passed it was understood that St. John's lodge decidedly objected to the settlement of the Working Tools controversy in the way Bro. Hay's motion intended. The Lodge was afterwards closed in due form.

GLASGOW.—*Union Lodge* (No. 332).—The fortieth anniversary of the Union Lodge, 332, late the Duntocher and Fiesly Union, was celebrated in true masonic spirit on Wednesday evening, the 22nd February, in the Assembly Rooms, Bath Street, Brother Robert Mitchell, R.W.M., presiding, and on the platform were Bros. James Balfour, Past Master; William Lindsay, R.W.M., of Lodge Clyde, 408; James B. McNair, Senior Warden; W. H. Johnson, Junior Warden; Robert Johnston, Secretary and P.G.S.; William Dempster, Treasurer; Adams, Senior Warden of Lodge Commercial, 860, &c. The following Lodges were also represented:—Kilwinning, No. 4, Thistle of Rose, No. 73; St. Mungo, No. 27; Neptune, No. 419; Clyde, No. 406, &c. There was a good attendance of the brethren, their wives, sweethearts,

* According to cap. xx. sec. 8, of Grand Lodge Laws, the brother to be summoned requires to receive two weeks notice.

and friends. After tea the chairman, who was well received, expressed the pleasure he felt in meeting with the members of the Lodge and the fair sex, on this the fortieth anniversary, because such gatherings as the present gave them an opportunity and the sweet pleasure of intermingling with those whom we love and respect, and of enjoying a few hours of that happy social intercourse which should characterise all such meetings as the present. The Chairman during his remarks also adverted to the prosperous state of the Lodge for the last 12 months, during which period about forty-five members had been added, and about £42 19s. 11d. placed in the Treasury. The Benevolent Fund was also in a most satisfactory condition, so that in every respect he believed that the Lodge was second to none in the Glasgow Province. The Chairman likewise referred to the moribund state of the lodge many years ago, and congratulated the brethren that it was now most vigorous, and bade fair to pursue a prosperous career. During the evening an excellent vocal programme was sustained by Bros. Gordon, Dempster, Halley, Porter, Clarke, McNair and Mullens. Remarks were also made by Bros. Lindsay, Adams, McNair, and Johnson. An assembly followed, which was kept up with great vigour until an advanced hour in the morning, all being highly satisfied with the evening's enjoyment.

EDINBURGH.—*Rifle Lodge* (No. 405).—At the usual monthly meeting of this Lodge (R.W.M. Bro. James Terry Douglas in the chair) held on the 21st ult., the honour of affiliation as full and free members was conferred on Bros. Alexander Hay—Grand Jeweller to the Grand Lodge of Scotland, and Past Master of the Edinburgh Lodge Celtic—and Captain Gordon, R.W. Master of Lodge Aberdeen, in recognition of their services to the Craft. There was a large gathering of the members of the Lodge on the occasion, among those present during the evening being the following officers and members of Grand Lodge:—Bros. Mann, Senior Grand Warden; Alexander Hay, Grand Jeweller; John Lawrie, Grand Clerk; Major Ramsay, Grand Director of Ceremonies; Samuel Somerville—Representative from Grand Lodge of Ireland; L. Mackersy—Representative from Grand Lodge of Canada; and T. D. McCowan—Representative from the Grand Orient de France. The despatch of business being over, the Lodge adjourned to refreshment, which was followed by song and sentiment, and after spending a happy evening, the Lodge was closed.

ROYAL ARCH.

METROPOLITAN.

UNION WATERLOO CHAPTER, (No. 13).—The companions of the above chapter met at the Masonic Hall, Woolwich, on Wednesday 22nd ult. There were present:—Comps. Taffs, M.E.Z., elect; Thomas, as H.; Kirks, as J.; Henderson, Treas., and P., M.E.Z.; Barnes, Scribe E. and P., M.E.Z.; Batstone, N.; Marshall, P.S.; Sendey, 1st. A.S.; Coupland, 2nd. A.S.; and about thirty other members were present. Comp. Taffs was duly installed into the chair of M.E.Z. Comps. R. P. Atkins, P.Z.; and Rupert, both of High Cross Chapter, were present as visitors. Bros. Old of the Capper Lodge, 1076; Ashdown, of the Capper Lodge, 1076; Dr. Maid, of the Granite Lodge, were exalted to the Royal Arch degree. The business over, the companions adjourned to Bro. D. Grey's, Freemasons' Hall, where an excellent banquet was provided, a happy evening was spent and the companions parted in harmony.

LANCASHIRE, (WEST).

LANCASTER.—*Rowley Chapter*, (No. 1051).—The regular meeting of this chapter took place at the Masonic Rooms, Athanasium, on Monday Evening, 20th February, 1871. The Principals' chairs were occupied by Comps. Bagnall, M.E.Z.; Daniel Moore, P.Z. as H.; W. Hall, J.; there were also present:—Comps. Mercer, E.; Whimfray, N.; Barker, Treas.; Edmund Simpson, as P.S.; W. Hall, W. Heald, R. Taylor, and J. Watson Janitor. The chapter was opened in due form and usual business transacted. The ballot was taken for two candidates for exaltation, who were unanimously elected. The companions then proceeded to the choice of Principals and Officers for the ensuing year which resulted as follows:—Comps. Thomas Mason, M.E.Z.; William Hall, H.; N. G. Mercer, M.D., J.; Whimfray, E.; James M. Moore, N.; W. Barker, Treas.; Edmund Simpson, P.S.; R.

Taylor, Janitor. The installation of the Principals will take place at the end of next month, the ceremony to be conducted by Comp. J. Daniel Moore P.Z.

LEICESTER AND RUTLAND.

LEICESTER.—*Chapter of Fortitude* (No. 279).—A convocation of this Chapter was held at the Freemasons' Hall, on Thursday, the 23rd ult., the officers present being Companions L. A. Clarke, M.E.Z.; George H. Hodges, H.; George Toller, jun.; J. William Kelly (Prov. G. Sup.), P.Z. and Treasurer; Clement, Stretton, E.; Rev. Charles J. E. Smith, W.; Samuel S. Partridge, P.S.; W. Scalthorpe, A.S.; E. J. Crow, Org., and others. There was one visitor—Comp. Needham, of the Shakespeare Chapter, Warwick. Of four candidates one only was able to be present—Bro. Alfred Layton, W.M. No. 181, London, who was duly exalted, after which Comp. Toller, J. delivered the Historical and Symbolical Lecture, and the P.G. Supt. the Mythical Lecture. A favourable report having been made on the Treasurer's accounts, and a vote of thanks passed to Comp. Kelly, P.Z. and P.G. Superintendent, for his services in that office during the past ten years. The following were elected to the several offices for the ensuing year:—Geo. H. Hodges, M.E.Z.; George Poller, H.; Geo. Charles; J.E. Smith (Rugby School); J. William Kelly, Treasurer; C. Stretton, E.; Samuel S. Partridge, N.; E. J. Crow, P.S.; S. A. Clarke, P.Z.; Partridge, Steward, and C. Bembridge, Tyler. Seven candidates were then proposed, viz.: The Right Hon. Earl Ferrers, W.M. 779; Sir Henry St. John Halford, Bart., S.W., 1330; and the W.M. and four P.M.'s of the Lodge of Rectitude, Rugby, after which the Chapter was closed and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

SILURIAN CHAPTER, (No. 471).—The usual meeting of the Companions of this chapter was held on Friday, 24th ult., at the Masonic Hall, Dock Street. Comp. Hellyer, M.E.Z., took the chair, supported by Comp. Oliver as H., and Comp. Pickford as J. There was a tolerable attendance, and the minutes of the last chapter having been read and confirmed, the ballot took place, when four brethren were unanimously admitted, and will be exalted at the meeting in March. Comp. Hellyer then installed Bro. Oliver as M.E.Z., the other two principals elected as H. and J. being unavoidably absent through illness. The companions afterwards dined together at the King's Head Hotel, under the very able presidency of the newly installed M.E.Z., and spent a very pleasant evening. This chapter now numbers over 80 members, and there is a strong talk of a second chapter being about to be applied for.

MARK MASONRY.

METROPOLITAN.

NORTHUMBERLAND LODGE, (No. 118).—An emergency meeting of this lodge was held (by dispensation of the M.W.G.M.) at Freemasons' Tavern, on Monday 20th inst. There were present:—Bros. Morton Edwards, W.M.; A. D. Loewenstark P.G.I.G, P.M., Treas.; Meyer A. Loewenstark, P.G. Steward, P.M. and Sec.; F. M. Kock, J.O. Visitors present were Bros. M. Emmanuel, S.M.O. 86; Capt. Bertrand Payne, St. Marks. 1; Capt. Wickerson, Joppa; H. W. Binckes, Kent. The ballot was taken for Bro. J. Long, P.G.P., P.M., P.Z.; J. Lee, J. Etherwick, F. Conner. Bros. John Coles Foudriner, P.G. Stew., P.M., P.Z., P. Prov. G.S.W., Shropshire; George Lee was advanced to the degree of Mark Master, Meyer A. Loewenstark performed the ceremony of advancement. Bros. W. Binckes, Kent, Major H. J. Turner, St. Marks Lodge, and C. Gosden, Thistle Lodge, were balloted for as joining members.

KNIGHTS TEMPLAR.

TEMPLE CRESTING ENCAMPMENT.—The members of this Encampment met on Thursday, the 16th, at the Horns' Tavern, Kennington, when the usual business was transacted. The Emt. Sir Knt. Dr. Lilley, P.E.C. as E.C., when Sir Knt. John Maured, was elected a joining member; after the closing of the Encampment the Knights adjourned to an excellent banquet, provided by the respected host, in his usual excellent style.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING MARCH 4th, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, March 6th.

LODGES.—Fortitude and Old Cumberland, Ship and Turtle, Leadenhall Street; Robert Burns, Freemasons' Hall, Gt. Queen Street; Royal Jubilee, Anderton's Hotel, Fleet Street; United Lodge of Prudence, Albion Tavern, Aldersgate Street; St. John's, Radley's Hotel, Bridge Street, Blackfriars; St. Luke's, Pier Hotel, Cheyne Walk, Chelsea; Amity, Ship Hotel, Greenwich; Joppa, Albion Tavern, Aldersgate Street; Unions, Freemasons' Hall, Great Queen Street; Asaph, Freemasons' Hall, Great Queen Street.—CHAPTER.—Victoria, Masons' Hall, Masons' Avenue.

Tuesday, March 7th.

Colonial Board at 3.

LODGES.—Royal York Lodge of Perseverance, Freemasons' Hall; Albion, Freemasons' Hall; Old Dundee, London Tavern, Bishopsgate-street; Temple, Ship and Turtle, Leadenhall-street; Old Concord; Freemasons' Hall; Stability, Anderton's Hotel, Fleet-street; St. James', Leather Market Tavern, New Western-street, Bermondsey; Grosvenor, Victoria Station, Metropolitan District Railway, Pimlico; Duke of Edinburgh, New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTER.—Temperance, White Swan, Deptford.

Wednesday, March 8th.

Festival Boys' School, Freemasons' Hall.

Committee Royal Masonic Benevolent Institution at 3.

LODGES.—Enoch, Freemasons' Hall; Union of Waterloo, Masonic Hall, Woolwich; Kent, Guildhall Coffee House, Gresham Street; Vitruvian, White Hart, College Street, Lambeth; Justice, White Swan, High Street, Deptford; Pilgrim, Ship and Turtle, Leadenhall Street; Belgrave, Anderton's Hotel, Fleet Street; Merchant Navy, Silver Tavern, Burdett Road, Limehouse; Lily of Richmond, Greyhound, Richmond; Montefiore, Freemasons' Hall; Macdonald, Head Quarters 1st Surrey Volunteers, Brunswick Road, Camberwell; Beacontree, Private Rooms, Leytonstone; Hervey, Iron School Room, Moore Park, Walham Green; St. John of Wapping, Gun Tavern, High Street, Wapping.—CHAPTER.—Hervey, Britannia, Walham Green.

Thursday, March 9th.

LODGES.—Royal Athelstan, City Terminus Hotel, Cannon Street; Regularity, Freemasons' Hall, Great Queen Street; Friendship, Ship and Turtle, Leadenhall Street; Bank of England, Radley's Hotel, Blackfriars; Polish National, Freemasons' Hall, Great Queen Street; Canonbury, Exeter Hall Hotel, Strand; Dalhousie, Anderton's Hotel, Fleet Street; Capper, Marine Hotel, Victoria Dock, West Ham; Finsbury Park, Finsbury Park Hotel, Holloway; Emblematic, Tulse Hill Hotel, Tulse Hill.—CHAPTERS.—Royal Jubilee, Horns Tavern, Kennington; Yarborough, Green Dragon, Stepney; Beadon, Greyhound Hotel, Dulwich.

Friday, March 10th.

LODGES.—Britannic, Freemasons' Hall; Calendonian, Ship and Turtle, Leadenhall-street; Bedford, Freemasons' Hall; Domatic, Anderton's Hotel, Fleet-street.

Saturday, March 11th.

LODGES.—London, Freemasons' Hall; Phoenix, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, March 6th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South-walk; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan, Deptford.

Tuesday, March 7th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, March 8th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Ball and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, March 9th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Counts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, March 10th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea, Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester-square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, March 11th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

. All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

A MILITARY MASON.—The Military Lodges under the Constitution of the Grand Lodge of Ireland, are in the following: Regiments:—5th Dragoon Guards (No. 570); 12th Royal Lancers (179); 4th Foot, 1st Batt. (91); 20th Foot, 2nd Batt. (263); 26th Foot (26); 29th Foot (322); 38th Foot (441); 39th Foot (128); 49th Foot (354); 50th Foot (58); 88th Foot (176).

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LONDON, SATURDAY, MARCH 11, 1871.

FREEMASONRY AND THE WAR.

At the Quarterly Communication of Grand Lodge on Wednesday, 1st inst., the Earl of Carnarvon, acting M.W.G.M., said he had a communication to make, of considerable importance to the Craft, and he trusted to secure the entire concurrence of the Grand Lodge in the news which he should lay before them. On the 18th of February last, in a Masonic periodical* which his Lordship named, there appeared a letter from a brother, resident in Somersetshire, in reference to the unhappy war that was then taking place in Europe between France and Prussia. That letter was a very short one, but it was accompanied by a protest against the course that was then pursued by the King of Prussia and his army against France. He could not say that it was undesirable for him to read that letter, or the protest which accompanied it, on account of the terms in which they were couched. It was sufficient for him (the Earl of Carnarvon) to say that they were written in a very strong and excited strain, and he thought that the tone of them was very unwise, and that the writer would have been wiser and more prudent had he let such a protest alone, as the publication of such a docu-

ment was calculated to bring forth feelings of anger and ill-will; and that appeared soon to be the result, for only a few days afterwards, which was on the 21st of February, the Grand Secretary received a letter from a German brother, dated from Liepsic, complaining of the letter and protest, but at the same time his letter was written in a not less excited manner than the letter of which he complained. Amongst other things, this German brother, writing from Liepsic, called from the Grand Lodge of England a repudiation of the paper which had published the letter and protest. However, he (the Earl of Carnarvon) held that neither the Grand Lodge, the Grand Master, or any other of the constituted Masonic authorities, were to be held responsible for what appeared in that paper. The paper was allowed, as it stated on its title-page, to publish reports of the proceedings of Grand Lodges, with the sanction of the Grand Master, on the undertaking that those reports were accurate; but there was no responsibility on the Grand Master in any degree for that contained in the body of that paper. Therefore, in the first instance, he wished to state that the Grand Master took no responsibility as to correspondence or any other articles in the body of that paper. He did not think, however, that he should be fulfilling his duty if he (the Earl of Carnarvon) was to stop there. In considering this letter and protest he was not guided by sympathy for one side or the other, for that was beside the question, for it was a privilege for all writers to hold whatever political opinions they pleased, provided they adopted the proper time and the proper place for doing so; but Masonry was not the proper place for doing so. In a periodical that confined itself to Masonic matters it was not only not desirable, but it was quite wrong that political matters should be introduced into it. It was wrong, but it was specially unmasonic, for it was calculated to engender feelings of enmity and strife. It was opposed to all Masonic feelings, for there was no principle more distinctly laid down and adhered to in this country, than that Masonry held itself aloof from politics, and, neither directly nor indirectly, sanctioned any one in meddling with them. If that was true as regarded Freemasonry in this country, it ought to be equally followed or refrained from in regard to foreign politics. He felt it to be his duty to bring this matter under the notice of the Grand Lodge, and

* It may be necessary to mention that the periodical referred to is not "The Freemasons' Magazine and Masonic Mirror." We withheld the remarks out of consideration to the parties interested, but as they have chosen to endure the penance of publishing their own castigation, we need make no apology for now inserting it.

expressed his regret that the managers of that paper should ever have allowed to be introduced into it such a letter as this. He could only suppose that it was inserted by an oversight, to which the most carefully conducted papers were sometimes liable, and he put it to them that they should so carry on the publication as to do their duty to the craft, and to the Grand Master, as the constituted head of Freemasonry. A privilege had been accorded to them of reporting the proceedings of the Grand Lodge, and difficulties like the present were of rare occurrence, but if they became frequent, it would then be for the Grand Lodge to consider whether they would not review the subject of publishing their proceedings; but he would rather leave it to their good sense, and the Masonic feeling by which all were actuated, to undertake that they would not introduce matter that ought not to be published, which was especially incumbent upon them in exercising their high and great duties towards the Craft. For himself, he felt satisfied after this painful matter to which he had referred, it would be unnecessary for any one occupying the chair in the Grand Lodge again to call attention to such a matter.

OUGHT A MASON TO SHIELD A BROTHER WHO HAS COMMITTED A CRIME?

There is some diversity of opinion as to the duties and responsibilities assumed by gentlemen on becoming members of the Masonic fraternity. It is true that there are very many branches emanating from the same stem of Masonry, important in themselves as leading to a knowledge of its principles and theories, and of special interest to the brethren in defining the true character of their relationship to the institution and to their fellow members, yet there are but few of the principal attributes of Freemasonry necessary to be understood, in giving direction to a Mason's course of action, in the absence of any applicable regulation. Very many persons associating themselves with the institution, pass its threshold without comprehending fully its privileges, and do not see how safely they are guarded from any act of overstrained or misapplied philanthropy. Indeed, many, partially indifferent to the study of its science, pass from the theatre of life, ignorant of its characteristics, and without having acquired

any practical knowledge of its countless virtues. The constitutions of Freemasonry have their source in principles resting in the bosom of Deity himself; and existence without origin, incapable of modification or restraint. Love, virtue, and beneficence find there an abiding home; an incentive to every moral suggestion of the heart. Love is Masonry; virtue is Masonry; that which is right, proper, and noble is Masonry. Follow any path in benevolence and honour, and you are within the circle which circumscribes the Mason's sentiments and governs his course of action.

Persons stimulated in their conduct by impulse from a source so pure and potent, knitted together by the strongest ties of brotherhood, and feeling that by the mystic tie there is a common interest of identification in pain, suffering, and pleasure, and imagine a difficulty in answering the question heading this article; viz:—Ought a Mason to shield a brother who has committed a crime? But this is no intricate interrogatory. Taking the above mentioned characteristic of the order as a guide, the response of virtue, honour, and justice will be promptly and emphatically given in the negative. Treason, murder, robbery, theft, and arson are offences against the criminal laws, punishable by imprisonment or death. Should a Mason offend in either of these, or in any other of like character, he, by the fact, severs the tie which imposes the duty upon his fellows to succour him in cases requiring personal intervention. So far from its being the duty of a Mason to divert the ends of justice by screening a brother from the consequences of his guilt, and thus become a *particeps criminis* to the act, subject to the same punishment under the law, and exclusion from the privileges and sympathies of the institution, it is his duty to suffer the law to take its course, untrammelled by his interference, be the consequences what they may.

As treason is enumerated among the penal offences, and possesses elements of various modifications, we may properly pause here a moment, to dwell upon its different phases in this connection. Treason may be fostered in conspiracy against the life of a monarch, simply to transfer the ruling power from one individual to another, without intending thereby to effect any change in the principles of the government itself, or by betraying the state into the hands of a foreign power. In either case, should such a conspiracy be partici-

pated in to favour a party or friend, with no political end in view, it may properly be classed as criminal treason, and as such, subjects the perpetrators to capital punishment. On the contrary, should such a design be executed to rid the people of a despotic oppression, and to effect a modification in the principles of government, it may be safely placed under the political head, and as such, afford a brother the right of extending to another the benefits of the institution. Indeed, the latter phase of the subject bears so close identity to rebellion, that it is scarcely possible to distinguish between them. This being the case, the subject is rendered still more difficult of solution. Political revolutions are held as justifiable by the enlightened portions of the world, and rebellion held as admissible, by the fraternity of Masons. They seem to be one and the same thing in kingly and imperial governments, and differ only in terms in popular government, where the sovereign power rests in the people. Strictly speaking, the term rebellion can scarcely be appropriately used when applied to a revolution in a federal or confederate government. If there is a difference between revolution and rebellion, an æsthetical student may possibly discover the line separating the two political positions; but a benevolent heart would scarcely pause to thread the labyrinth of such an investigation, were a hunted brother accused of either offence, to approach him, seeking protection. He would at once, with open arms, take him to his bosom, and shelter him from heartless pursuers. In this act a Mason would be perfectly justifiable, under the following old regulation: "That, if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the lodge, and his relations to it remain indefeasible." So, likewise, should a Mason shield a brother fleeing to him for refuge from the fanatical persecutions of any religious sect or society, whether such persecutions be sustained by a popular cry, or state laws, or not.

The above paragraph is introduced to show that Freemasonry guards so very carefully the principles of its universality, ignoring entirely every feature of political partizanship and religious sectarianism,

that it is willing to allow the most liberal construction of its general regulations, in securing to its adherents a full exercise of their individual opinions, predilections, and natural inherent rights while in lodge fellowship. Freemasonry, therefore, stands committed to freedom of political sentiment and action, and to religious tolerance, without regard to country or sect. At the same time, it emphatically discountenances the violation of any law, and reprobates criminal offences of every hue and character. In abhorring personal crime, it can justify no act by which the law may be deprived of its power to administer its just award. To construe the fraternal relationship which the brotherhood hold to each other, as warranting a member to intervene between an offender of the law and its operation, would be to prostitute its most sacred principles of virtue and justice. The evil effects need not be reverted to here, but are allowable to show the criminal enormity of such a course. Its tendency would be to reduce the institution to a band of outlaws,—criminal confederates, ready, under certain circumstances, either by stratagem or intimidation, if needs be, to defend their fellows from a punishment deserved, and which the safety and common weal of a community demand. If any principle or landmark in Freemasonry could be so distorted as to give evidence to a doctrine so repugnant to the instincts of our nature and virtue, the good reputation now adorning its honoured frontal, and revered by the pure, the noble, and intellectual of the land, would soon become a "bye-word and a reproach."

There is scarcely a Mason who may, or not, habitually attend the meetings of the lodge, but is aware of the tenacity with which any principle of honour and morality is guarded by the brotherhood. The sensitiveness of the brethren in protecting these delicate points, and in giving their advantages to their fellow craftsmen, and the fastidious care with which they adhere to the spirit of those virtues, is well calculated to mislead them while seeking their duty to an erring brother. There are not a few of the brethren who believe that in fulfilling their obligations to the institution, they are expected to shield a brother, guilty of any crime, if called upon by him, under the signals of distress, to do so. This is evidently an error, a fallacy, an infatuation, growing out of a morbid idea of Masonic duty. A Mason who, by his own willful act, places himself beyond the pale

of the institution, can claim none of its privileges, nor flee to the horns of its altars for protection. This fact, however, is not to be construed as extending beyond the Masonic limit. A gentleman becoming a member of the order is not thereby shorn of his attributes as a man. He may, in the premises, exercise his own pleasure in that direction, as an individual, but he is not required to do so by any obligation under the mystic tie. On the contrary, such a course would be viewed with disfavor.

It is proper to assist a brother in distress ; to remember him in prayer ; to admonish him of his errors ; to give him good counsel, and to warn him of approaching danger. But these duties are only expected of a Mason toward a brother in good standing. The institution exacts no duty from its votaries toward a brother which is not morally right and lawful. There are instances on record, in which the brethren refused to give a brother a Masonic burial, who had been killed in a duel, simply on the ground that, in fighting a duel, he violated the law. These are strong cases, illustrating very clearly the position which Masonry occupies on this question.

While a Mason deports himself with circumspection, and keeps himself within the bonds of fraternal propriety, he justly claims the respect and love of his fellow craftsmen. All that is lawful and right may, and will, be done, which can contribute to his happiness and prosperity. No slanderous report can be indulged or propagated to his prejudice or injury, particularly if the effect is to deprive him of a situation, or impair his business. On the contrary, the brethren are to cherish his good name and guard his reputation, and, all things being equal, are to give him the preference over a profane, in appointment to office of honour and emolument. On this latter point, there may be some difficulty in the minds of brethren who are members of a church which inculcates the principle of preferring one another in secular pursuits. Many hold their membership to the church as more binding upon them, in this regard, than they do the duties imposed upon them by the fraternal admonitions of Freemasonry. Every one, more or less, concedes the superiority of the Church of God, in all matters connected with the eternal interests of the human race, over all other institutions, it matters not how pure and elevated the moral precepts of such societies may be. The spiritual ties which knit together the hearts of its members, where true religion exists, can never be severed by time, nor weakened in the countless ages of eternity. The love of

God, which cements the soul to beatified bliss, cannot be circumscribed in eternal comprehensiveness by a limit surrounding the most favourable system of others, however perfect they may be. Masonry, however, in its moral teachings, differing materially in many essential particulars, from other institutions, can scarcely be classed as among the ordinary societies of the day. Although Masonry cannot claim a divine origin, it, nevertheless, propagates every principle of the church militant, except that it is not the medium of spiritual life ; but, in every other respect, it is what the church is. Hence, there should be no surprise felt when its devotees hesitate as to which of these two great engines of benevolence, devoted as they are to the moral advancement of mankind, possesses a preponderating influence in considering the claims of their respective membership.

Therefore, between these two institutions "let every one be persuaded in his own mind," uninfluenced entirely by the conscientious impulses of his own heart ; but between all other institutions, Masonry can justly claim the preference. It is a happy reflection that, in either case, there is no restraint upon benevolent action. The sacred admonitions of one of our patron saints should stimulate all to love one another, whether in the church, or in Masonry. It is with the greatest veneration we behold the honoured old man, bowed down with age, his snow-white locks floating in the breeze as he stands with his hands stretched in benediction, animated now with the same spirit of love which led him to a life of peril and sacrifice in his youth, with his physical energies fast declining, counselling the brethren from the warmth of his benevolent heart. "My little children, let us not love in word, neither in tongue, but in deed and truth."—*Freemasons' Monthly Magazine, (U.S.)*

IS MASONRY A RELIGIOUS SYSTEM ?

There is probably no theme in the whole arcanæ of the Masonic Institution, that has furnished so much material for discussion, to clergymen, lecturers, essayists, editors, and controversialists, both in and out of the fraternity, both for and against Masonry, as the query which is placed at the head of this article.

It is not surprising that persons whose eyes have never beheld.

—"that light

Which none but craftsmen ever saw,"

should come very wide of the mark in attempting to discuss a question enshrouded (to them of necessity) in such impenetrable mystery ; nor is it

strange that they should succeed so admirably, in establishing their deplorable ignorance of the subject.

But it is indeed surprising that there should be among the initiated such diverse opinions as are put forth by brethren whose feet have trod the holy place, whose hands have pressed the ancient altar, and whose eyes have opened by that "light" in which alone the only true answer to our interrogatory can be given. That there should be these diverse opinions, cannot be charged as a fault of the Masonic Institution; for every initiate travels in the same way, the same road; receives in the same manner the same instructions, that have been handed down from generation to generation, from time immemorial. Clearly, then, the fault is with the recipient, and not with the source from which his instructions emanate.

The simple declaration to an initiate, at the time of his initiation, affirming or denying Masonry to be a religious system, would not be a finality upon the subject, to an intelligent mind; because the society is so constituted, its manner of unfolding its mysteries, and teaching the every-day lessons of life, are so peculiarly its own, and are so imbued with the great two-fold principle which declares "the supremacy of God, the perfect equality of men," that the judgment of the initiate is formed by a general impression, rather than by a particular declaration. And, as the excellence of a photograph depends much upon the preparation of the plate, so correctness of Masonic impressions depends in a measure upon existing mental conditions, which have been formed by the life experiences of the candidate.

This proposition being true, it will be readily understood that the candidate will be pleased most by the features in the ceremonies that are the nearest in consonance with his modes of thought and life. If he is (we dislike to say it) a mercenary man, he will be pleased most with any manifestation of charity that he may behold, and hope to turn it to account at the first convenient opportunity. If he is a benevolent man he will rejoice in the same exhibition of charity, but hope to turn it to the account of others.

If he is a devout man, and makes, as every man should, his religion the chief concern of his life, he will doubtless see, not only in the reverence paid to the name of Deity, but in many of the shadowy forms and mystic ceremonies, living

likenesses of living truths that, to him, will be endowed with a new radiance, because they have been life principles in his heart, and now for the first time he beholds and touches their symbols, and his heart pulsates quicker at the contact.

The Christian; the Jew; the Mohamedan, the believer in *any particular creed that recognizes the one ever-living and true God as supreme*, may here find his love of justice, of truth, of humanity, strengthened, and to that extent, and more, find points that are in keeping with, and do no violence to his religious belief. In fact he will find many of the peculiar tenets of his religion practically illustrated; and if immediately after contemplating the scene presented to him, he was asked the question: "Is Masonry a religious system?" he would perhaps answer in the affirmative, which would be a very grave mistake. Indeed we have known a newly made brother to declare that Masonry was Christianity, and another that it was purely Judaism, which serves to show the different stand-points from which the two brethren viewed it.

We can bear with such assertions from young Masons, because we think they will learn better in time; but when older Masons, particularly those who are in the habit of addressing the public through the pulpit, the platform, or the press, and are supposed to understand the subjects of which they speak or write, attempt to set Masonry up as a religious society or religious system, our patience gives out, and we can only pity the poverty of enterprise which has led them to suppose that they can comprehend in an hour, and that, too without study or research, all the delicacy of a system of ethics that has taken hundreds of years to crystalize into its present forms of grace and beauty. The frost-work on a window pane is not more delicate than the significance of some of the symbols and ceremonies of Masonry, and their beauty is as easily destroyed by improper handling.

We are well aware that many good brethren, who are good Masons both in words and deeds, desire all the world to have a good opinion of the institution which they themselves love so well; and, with their life interest wrapped up in their religion, they fall quite naturally into the belief that they could not love Masonry so well if it were not religious; and holding conscientiously to this doctrine, though without thinking to examine

its soundness, they declare without hesitation that "Masonry is a religious system" or perhaps "a religious society."

Now, there can be nothing more mischievous than this, or more detrimental to the Masonic institution. First, because it is not true; it has absolutely no foundation in fact. Second, because it conveys a false impression to the world, and operates to deter many of the very best men from applying for admission, because the Society (if the theory be true) arrogates to itself prerogatives which should belong peculiarly to the Church; and third, because it gives opportunity, for some members of the fraternity, who are apparently destitute of any religious belief satisfactory to themselves, to *claim Masonry as their religion*, and to quote the excellent and devout brother A. or B. as authority for the statement that "Masonry is religion."

Masonry has been aptly described as "a beautiful system of *morality*, veiled in allegory and illustrated by symbols." We ask if any Mason would be in favour of substituting the word *religion* for the word *morality* in the above quotation? Decidedly not? It would not only destroy its beauty, but would destroy its truthfulness. Now, Masonry and religion are entirely distinct terms, and cannot be so tortured as to mean the same thing. We will define the terms, and invite comparison of the definitions with "Webster unabridged."

Morality is the practice of the social duties, and and the observance of external virtue. It is the standard of right, in accordance with divine law, by which we measure the value of intentions and actions relating especially to the conduct of men towards each other; and has no bearing whatever upon man's duty to God, save as it is in consonance with the general law by which God governs the universe.

Religion, on the other hand, is the recognition of God as an object of worship, love, and obedience. In its primary element, it covers simply the relation in which the *inner life* of man stands with his Maker, without any regard whatever to the relations he may bear to his fellow man, or to any other portion of God's universe. It is the observance and love of *internal* virtue, arising from pure intentions of the heart, and an all-controlling desire to please God, as distinguished from

external virtue, arising from a desire to benefit and elevate mankind socially.

Masonry *inculcates* and *enforces* morality, and *teaches the necessity* of religion. The latter, however, it does not and cannot enforce, it being a relation between man and his God, in which no mortal has a right to interfere, save in the way of advice and reproof; and *such* counsel can have good effect only as it influences the individual to seek a closer communion with his Maker.

Now the first great Landmark requires the *recognition and acknowledgment* of God, but further than this, Masonry does not go. It does pretend to interpret the revelations of Himself which God makes to every individual man, nor to say that he shall pray once, twice, or thrice each day, though it tells him that he *ought always* to invoke the aid of Deity. It follows that, as Masonry does not attempt to enforce any religious creed, but, on the contrary, carefully avoids any interference with the free exercise of the consciences of men, it cannot with any degree of truth be called a religious society. We believe that men have no more right to live as religious paupers upon the morality of Masonry than they have to make its charity their only means of support. Let us be careful then that we do not unwittingly lead them into such a course, by claiming Masonry to be a system of religion, instead of what it is, a system of morality. There is a wide difference between the two.—*Landmark*.

STRAY NOTES ON THE LIVERY COMPANIES.

The meaning of the word "Livery" is not by any means clear; we fancy it must have come (like other commercial terms—"Lombard," "bankrupt," &c.) from the Italian *livrea*, out of the Latin *liber*, "free," so that the "livery" of a company is the dress worn by the "free" men, not a dress freely bestowed, like that which swells the pride of a nobleman's servant.

Passing from the distinctive dress of the "livery," or double-free men, to the charters which called them into being, we find that the Weavers are possessed of the earliest charter, granted to them by Henry II., and which bears the impress of the seal of Thomas à Becket. One would like to know whether the altar vestments of the famous cleric or the glittering dresses of his retinue came from the looms of these ancient weavers; but on this subject history is silent, and 'tis vain to speculate. That they made a good article, or professed to do so, we may infer from the motto to their arms, "Weave truth with trust," granted in 1487. Could better warp and woof be given for daily habits?—raiment fit for a Solomon.

But charters or patents, though they grant a monopoly, do not always bring wealth or peace of mind. Troubles came, even to one "amongst the oldest

mysteries of the City of London," the Bakers. They had long existed by prescription, though they did not obtain a charter until the first year of the reign of Henry VIII. (1509). Sixty years afterwards the white and the brown bakers grew so amicable that Elizabeth granted them a charter of incorporation as one body. However, in less than sixty years (1621) they separated, and obtained new charters, and it took them over sixty years more (1686) to agree again, so as to obtain a fresh charter of incorporation. This document gave them power over all the bakers within twelve miles of the City; and it was not until 1821 that this jurisdiction was taken from them by the abrogation of the bread assize.

But the Fishmongers, who were originally two companies, the salt and the stock (i.e., stick, or "dried"), seem to have quarrelled most. For 300 years unity and separation seems to have reigned by turns; so that one is surprised to find them still wealthy, after frittering away so much money on charters. Had they, like the Vinters, set up a pair of stocks for punishing mad, bad, or refractory members, and thus nipped trade-rebellion in the bud, the belligerent "salt" could have been converted into a "stock" fishmonger, to the benefit of many a quiet or poor member of the craft.

The Joiners, too, notwithstanding their name, and though a legal trades-union, like their illegal imitators, quarrelled over the appointment of their officers, and took their case into the Chancery Court. How cynical their motto, "Join truth with trust," so like the Weavers, must have appeared to them then; and how satirical the motto of the Plasterers' Company, "*Factum est*"—"Let brotherly love continue," must have struck on their ear as their ancient right of making wooden ceilings was being fished away from them by these lath and trowel men. The motto of the Wheelwrights, "God grant unity," would have been a good prayer for these disunited joiners, and, so far as we know, their example too.

Of course such staunch trades unionists as these were protectionists to the finger ends, and none more so than the Stationers, who kept the *Index Expurgatorius* of the Government, which allowed them to "seize and destroy all books prohibited by Act of Parliament or proclamation;" and as their charter enabled them to fine and punish all printers or sellers of books who were not members of their guild, they were completely masters of the situation. Furthermore, they were a trading company, and were allowed the "liberty of prophesying" concerning the weather and fortune-telling in politics. But of all the trading companies, the Apothecaries seem to have been of most use to the public at large since their severance from the Grocers, or "Pepperers," as they were anciently called. The public, too, have been benefitted by the severance of the Barbers and the Surgeons; for between their two stools Dr. Sangrado has come to the ground. The Haberdashers, on the other hand, swallowed up two smaller fraternities, the Hurrers and the Hatters, and are now very wealthy. So completely have the Hurrers been absorbed, that not only the very term itself is obsolete and cannot be understood by common people, but even its equivalent "cappers," though understood, is now only to be found as a surname. The Loriners, too, since they have ceased to exist as a separate business, have decayed as a fraternity, and their name has been superseded by "bit-maker." Another form of this word (Lorimer) exists as a surname.

However, amidst all these relics of the past, pleasing foreshadowings of the doctrines of the so-called advanced reformers shine forth like diamonds in ebony. By an order of the Court of Mayor and Aldermen in 1420, every cooper was commanded to make his mark in the world by stamping every barrel or kilderkin before it left his warehouse; woe be to him who forged his

neighbour's mark or sent out a kilderkin deficient in quantity or defective in quality. Yet, notwithstanding the rigour of this law, the Coopers seem to have always acted up to their ancient motto, "Love as brethren." The Glovers allowed females to become members of their fraternity, no less than six being received between 1780 and 1802; and the Gold and Silver Wire-drawers were the first to admit the Jews into fellowship.

Before we close the article, having referred to a few of the mottoes of the Livery Companies, we may as well glance at some of the others; and one remarkable thing has struck us, the deeply religious tone which pervades them all, with but few exceptions. An underlying pun sometimes accompanies them; nevertheless, this is not obtrusive, and does not mar the sentiment. For instance, what can be more beautiful as a motto for a fruiterer than "*Arbor Vitæ Christus; fructus per fidem gustamus*"—"Christ is the Tree of Life; through faith we taste the fruit; The Founders' motto is 'God the only Founder.' The Glaziers', 'O Lord, give light unto us.' The Masons' have 'In the Lord is all our trust,' of course referring to Christ as the chief Corner-stone. We are somewhat surprised that the motto of the Coach and Coach-harness Makers' Company has never been seized on by some advertising coal merchant, a gas company, or a promoter of bogus societies; for "Light cometh out darkness" would suit any of them better than the coachmakers. The Innholders have a beautiful motto, "Come, ye blessed! when I was harbourless, ye lodged me." If report speaks true, when the stranger has money, he is "taken in" till all is gone. The Framework Knitters have, "Speed, strength, and truth united," a motto of which the Ludites of sixty years back would not approve. The Patten Makers have, "Women receive support from us," a rather inapplicable motto to the age of goloshes. The motto of the Fanmakers has been only recently understood or acted on, "Arts and Trades united."

In recording the motto of the Butchers' Company, "Beneath our feet Thon has placed all things, oxen and sheep," we may remark that this vain boast is not wholly true; for the lives of their fellow-creatures in England are not at their mercy, they not being allowed to sit on juries for capital offence, and beef and mutton are not the *summon bonum* of happiness: There is, too, an anomaly in the bulls (which are in their arms and "under their feet" at the same time) being represented flying away. We pass to the Needlemakers' Company, wondering how Adam and Eve obtained the silver needle which the latter holds in her hand. We are told, too, that the Carmen have no proper arms, and we wonder how they carry their whips. The supporters of the Coopers' arms are camels. Why these were chosen we cannot tell, unless as peripatetic water-barrels, calling to our mind that dirty cynic, Diogenes, with his barrel on his head, prototype of the cylinder head-gear of the modern gentleman.

The supporters of the Distiller's arms are a Russian and an Indian, with the motto, "Drop as rain, distil as dew." Surely here there must be an allusion to "fire water" and its effects on the Indian. The supporters of the Clockmakers' arms are, Father Time on the dexter side, and an Emperor on the sinister, with the motto, "*Tempus rerum Imperator*," which, freely translated, might stand "Time tries all," aye, and "conquers all." The Cordwainers' arms have no supporters, but their crest is a goat's head, which is emblematic of a goat's skin, out of which the famous cordovan (or Spanish) leather was made, and of which the word cordwainer is a corruption, thus leading us by easy transition to Cordova, and the banks of the bright Guadalquivir, with the town in all its Moorish beauty and the name so little changed from "Corduba," where M. Claudius Marcellus wintered B. C., 132.

Beside the above, we have other references to the con-

querors of Spain. The crest of the Brewers is a demi-Moorish woman, while that of the Tobacco-pipe-makers is a demi-Moor, and their supporters "two young Moors proper." Furthermore, the arms of the Silk-throwsters are supported by Janissary Guards, "habited in the dress of the country," and of the time, it might be added (1464); for this is important, as, though Eastern customs and customs are said to vary, "Time has his avenges," even amongst Turks. Then we have elephants for the Cutlers, and camels for the Merchant Taylors as well as Coopers, and leopards argent for the Painters. Why "leopards argent, spotted with various colours," were chosen for this Craft is self-evident, but the phoenix as a crest is not so obvious, unless it be that putty and paint so change the old face of things that houses may be said to rise from their ashes, bright as the day and fresh as the morn, and that people trusting to appearances may be greatly deceived as to fact, like the Greeks of old.—*An Old Citizen in the "City Press."*

MASONIC JOTTINGS.—No. 60.

BY A PAST PROVINCIAL GRAND MASTER.

THE INNER PART, AND THE OUTER PART OF OUR FREEMASONRY.

Of the Inner Part of our Freemasonry, the Revival Proceedings show restoration only; but of the Outer Part they show creation also.

CANDIDATES ADMISSIBLE AND INADMISSIBLE INTO TRUE FREEMASONRY.

A metropolitan Brother's enumeration and classification are not correct. The admissible candidates are Natural Theists, Christian Theists, Jewish Theists, and Mahomedan Theists. It is assumed that these candidates hold the right doctrine in reference to the soul's immortality. There have, however, been, in very recent times, some strange instances in which that was not so. The inadmissible candidates are Pantheists (mystical as well as atheistical) * Polytheists, Buddhists † Lamaists ‡, followers of Confucius, followers of Laotze, and Fetichists.

OBLIGATION OF CHRISTIAN CANDIDATE IN UNIVERSAL FREEMASONRY.

In Universal Freemasonry a Christian candidate should be obligated in the same way as a Natural Theist is obligated.

PRESTON—THE REVIVAL.

Bro. D. L. M., part of a note annexed by Preston to his account of the Revival is an answer to your inquiry. "The above particulars have been carefully extracted from old records and authentic manuscripts, and are, in many points,

confirmed by the old books of the Lodge of Antiquity, as well as by the first and second editions of the Book of Constitutions."

"DYING OUT."

A Brother thinks it plain that there 'never has been a "dying out" of English Freemasonry. He insists that the unbiassed reader, who gives ordinary attention to the matter, must at once come to the conclusion that what some would designate a new Creation is Revival only. He refers to Preston and Findel.

THE OLD YORK LODGE.

A learned Correspondent thinks that, during the long existence of the old York Lodge, there were alternately periods in which Speculative Masonry was zealously cultivated, and periods in which it was wholly neglected.

AGGREGATE OF GOOD—AGGREGATE OF EVIL.

The Great Architect of the Universe knows the aggregate of good and the aggregate of evil in the different periods of the world's history; and He knows what each individual, during those periods, has contributed to the aggregate of good, and what he has contributed to the aggregate of evil.

THE UNIVERSE—THE HUMAN SOUL.

The Universe may die, but the Human Soul cannot die.

THE STRENGTH THAT COMES FROM WEAKNESS.

Brother, the strength that, in old age, comes from weakness is increased wisdom.

MASONIC NOTES AND QUERIES.

MAIN AGENTS IN THE ERECTION OF OUR ANCIENT EDIFICES.

"The silence of history leaves us very much to conjecture concerning the main agents in the erection of our ancient edifices. The rearing of them as a trade would be in the hands of the Freemasons, (that name implying workers in freestone, or *freestone-masons*), and much would depend upon the wardens, who were foremen of parties of ten of them, and upon the masters; but in a great undertaking, some presiding man of genius, whose skill alone qualified him, must have had the chief control.

Priests possessing a taste for it were not only associated in Freemasonry, but readily initiated; and from that class would sometimes arise the pre-eminent Architect.

Architectural ability, indeed, seems to have worked its way to this position by association with, or development amongst, the Freemasons.

With the mysteries and emblems which have come down through this channel, even from the Egyptians and Grecians, our inquiry has no concern; but it is

* Hindus are, for the most part, Mystical Pantheists.

† The Buddhists are Atheists for the most part.

‡ The Lamaists have adopted a corrupt Buddhism.

material to note that the secrets of the Masonic art, whilst confined to themselves, were disseminated unreservedly amongst that body.

Selfish ambition and jealousy would thereby be obviated; every man of taste could enter the association; and thereupon his suggestions became the common stock of the fraternity, available to the architect, who would be associated with them in his labours." From a bundle of Masonic Excerpts.—
CHARLES PURTON COOPER.

EMBLEM OF THE POINT WITHIN A CIRCLE.

Attention is requested to a subsequent communication entitled as above * * * See a communication entitled "Emblem of the Point within a Compass" *ante*, page 147, and in the heading and line 1, for "within a compass" read "within a circle," and line 3 for "reposing" read "represent." There are some other errors of the press which, however, need not now be pointed out.—CHARLES PURTON COOPER.

THE INSTRUCTED—THE UNINSTRUCTED.

The faculties are alike: but how to use his, the Instructed knows; whilst how to use his, the uninstructed knows not.—A PAST PROVINCIAL GRAND MASTER.

THE UNINSTRUCTED—CORRECTION.

See before page 148; line 2 for "uninstructed" read "instructed."—A PAST PROVINCIAL GRAND MASTER.

INTELLIGENCE—FLIPPANCY.

What the uninstructed takes for intelligence is often only Flippancy.—A PAST PROVINCIAL GRAND MASTER.

MR. HEPWORTH DIXON.

Our distinguished literary brother lately made a brilliant speech in illustration of Masonic practices among various nations at a banquet of the R. Athelstan Lodge (No. 19).—N.

NETHERLAND FREEMASONRY.

There has been published privately at Utrecht a small volume, by Bro. D. Budding, on St. John the Evangelist, and St. John the Baptist as patrons of Freemasonry. It is under the authorization of the College of Grand Officers of Holland, and of the Ultrajachtind Lodge of Utrecht.

CONSTANTINOPLE.

The installation of the new W.M. of the old lodge, the Oriental, took place lately with considerable ceremony and rejoicing.

GERMAN MASONIC LITERATURE.

Notwithstanding the war, eleven Masonic works were produced in Germany during the last year.—ZETA.

PARIS.

Masonic labours, both under the Grand Orient and the Supreme Council are reported to have been continued during the siege of Paris, but with great difficulties.—ZETA.

R.A.

The Palestine Explorers are still in hope of finding something interesting in relation to the arch under the Harem or Temple at Jerusalem.—N.

MASONS' HALL.

It is worthy of notice that Masons' Hall, in the city, is now under the management of a brother Mason.—R. B.

THE ANTIQUITY OF MASONRY.

Our institution is theoretically, as well as practically, the most ancient that has descended to this present, from the shadowy, but voiceful realms of that bygone, over which those mysteriarchs "the fair generations," have wielded the sceptre of reticency, since the fateful moment when first began to—

"Crash down the precipitous steep of Time
In multitudinous thunders that upstartled
The echoes from their cavernous lairs
In the visionary hills."

It will also be observed that Masonry, the "Divine Idea" of organization received from the great Hierarchs who lived when time was young, a knowledge of the various mechanical arts, and of the seven liberal sciences, as well of the true name and the attributes of the Most High. These latter were transmitted through the favoured line of Eber to the actors in the stirring scenes which signalized the full inauguration of the Jewish dispensation, when they were committed to the guardianship of written history under the direct supervision of Moses, who, as we know, was deeply learned in the spurious operative Masonry of the Egyptians, and, as our traditions assert, had also been educated in the purer Speculative Masonry of the ancient professors of Lux, his teacher being Jethro, the priest of Midian, who was his father-in-law. Like Enoch of old, Moses seems to have been the chosen instrument in spiritualizing and communicating to a peculiar people the science of Lux. Like Enoch, also, Moses had personal converse with the Almighty, and from the One who spake to him from out the 'bush,' which on awe-crowned Horeb 'burned with fire and was not consumed,' did the Law-Giver receive the sublime name or the ineffable Being—'who covereth Himself with light, as with a garment, who stretcheth out the heavens like a curtain; who layeth the beams of His chambers in the waters; who maketh the clouds His chariots; who walketh upon the wings of the wind.'

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE LITTLE TESTIMONIAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The following fact, which has come under my observation, will give some idea of the lengths which the getters-up of testimonials will go to in these days.

The Hon. Sec. writes to a brother to "acknowledge the receipt of a promise to subscribe," and states that the recognition of it "will appear in print to-morrow," and hopes at the same time he will do all he can amongst his friends in his neighbourhood.

The recognition duly appeared, and the brother's name assisted to swell the list of subscribers, but he has positively assured me that *he never made the promise*?

If this is how testimonials are got up, in the present day, the practice, in my opinion, is very different to what it ought to be. I consider that to have any value the subscriptions should come spontaneously, and as a free gift, and not be the result of what I must call an organized system of "touting."

This incident reminds me strongly of, in the drama of the "Two Roses," a very clever skit upon the prevailing

mania for testimonial-presenting, where the worthy recipient is greatly mystified as to the source from whence the largest subscription comes.

The touting also savours much of a system that prevails in low-class music halls in Birmingham and other Midland towns. Flaming bills announce that the proprietor of the — music-hall, in recognition of the valuable services of Bill Scroggins, that gentleman will be presented with a diamond ring or silver cup. The admirers of the recipient rush to witness the ceremony, and produce an amount sufficient to pay for the diamond ring or the silver cup, the former invariably "paste," and the latter (as familiarly described in professional circles) a "plated pot" instead of a silver cup.

Another instance has come to knowledge of a brother who inadvertently gave his name as a subscriber without fairly knowing the object to which his guinea was to be applied, who says he would freely give another guinea to have his name expunged from the list.

I enclose you a circular which, as W.M. of my lodge, I have received, and which is headed with an embossed red cross. I do not know upon what principle I am selected as a butt for this system of touting, as I am no admirer of the Red Cross, or any of the other so-called "high degrees." I consider the summit of perfection to be found in Symbolic and Capitular Masonry, and when I shall have attained the rank of P.M. and F.Z. my ambition will be satisfied.

I must suppose, therefore, that the "canvass" has been a general one.

I remain,

Yours fraternally,

A "W. M."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

I have received a circular, relating to the above, and I must say that I think it derogates greatly from the dynasty of a Provincial Grand Master, to allow his name to be used in an organized canvas on behalf of a testimonial to a junior clerk, in the office of the Grand Secretary, in recognition of services rendered to the order of the Red Cross and the Rite of Mizraim, bodies having no connection with and unrecognized in Craft Masonry, and also taking every opportunity of introducing the subject in meetings in his own province where his mysteries almost amount to a command.

The mere allusion to such innovations must have a most prejudicial affect on the minds of young Masons, and lead them to believe that these "orders" are part and parcel of the Masonry into which they have recently been initiated.

I protest against such proceedings as both unpolitic and undecorous, and in contravention of the duties of a Provincial Grand Officer, and certainly undignified in one holding the position as representative in his province of the M.W. Grand Master.

They may have some feeling of gratitude for services rendered, but I think it might be made to take some more appropriate form.

I am Sir and Brother,

Yours faithfully

A MIDDLESEX MASTER MASON.

REVIEWS.

Tweddel's Middlesbrough Miscellany.

Under this name, Bro. Tweddel and Sons, have issued a neat brochure, which is to be completed in eighteen penny numbers. The publishers are not over sanguine of success, having, as they say, "repeatedly burnt their fingers by such attempts." The contents include "A Middlesbrough Man's First Pilgrimage to Stratford-on-Avon and its vicinage," originally written by Bro. Tweddel, for "The Freemasons' Magazine."

MASONIC SAYINGS AND DOINGS ABROAD.

The Report on Foreign Correspondence of the Grand Chapter of Canada, says:—

"There are three hundred and twenty-four Lodges and Chapters in France and throughout the French possessions. France has several Lodges under charter at Vienna and Constantinople; quite a number in the Holy Land, Algiers, Egypt, and North and South America. The sun never sets on the territory under jurisdiction of the Grand Orient of France. The Grand Orient charts Lodges and Chapters in any part of the earth, where Grand Lodges or Chapters exist already, with the same *sans froid* that they would were none existing there. This the Grand Orient does *sans peur et sans reproche*. We believe the Grand Orient of France has chartered Lodges and Chapters in New Orleans, against the protest of the Grand Lodge and Chapter of Louisiana, into which expelled Masons have been received, and honoured."

"There are now within the jurisdiction of the State of Pennsylvania sixty-three Chapters, all in working condition, and fulfilling their important functions in peace, harmony and prosperity. The number of members in these Chapters by last report to the Grand Secretary for 1867 was 5,020. There are three Mark Lodges, with a total membership then of 2,807."

The Grand Council of Royal and Select Masters of Michigan have refused to add the "Super Excellent" to the Council Degrees.

A Correspondent of "The Craftsman" says that, the first lodge in Illinois was the "Western Star," chartered 1840, thirty years ago. The Grand Lodge at this date was composed of four members; it now numbers about 650 members. Number of Master Masons 36,000. Springfield Chapter, No. 1, was organized August 18th, 1841. Eleven Chapters comprised the Grand Chapter at its formation in 1850. At present it numbers 140 Chapters with upwards of 8,000 members.

It seems that in Rio Janeiro Masonry has become the standard of respectability. A missionary states that nearly every Brazilian who wishes to be thought respectable becomes a Freemason. We are glad to hear that Masonry is thus tending to the elevation of the Brazilians; and we trust they will show that Masonry not only makes them respectable, but virtuous and useful.—*Mystic Star*.

In Georgia it has been declared that a brother attaching himself to a Church which forbids his connection with Masonry removes without the jurisdiction, and, if in good standing, is entitled to a dimit, with the required endorsement.

The Grand Lodge of Vermont, and the R.W.P.G. Lecturer, Bro. Wilson, and others, have got into a dispute about the identity of "the cypher" and "the mnemonics," used in Vermont as the true Webb Lectures, as taught by him and Barney and Wilson in 1817. One of the disputants declares "that the lectures are corrupted," and another that the report of the committee on the Webb Lectures had inflicted "a deadly wound on Vermont Masonry."

A complaint having been made by the Grand Lodge of Canada against Frontier Lodge, No. 74, that the latter had invaded their Masonic jurisdiction, and it appearing that heretofore the jurisdiction of each was measured by the distance between the respective lodges, it was recommended that hereafter the State line is adopted as the dividing line between the two jurisdictions, and that it be recommended to the Grand Lodge to adopt the same line.

From the "Kapunda Herald," (South Australia) we learn that the foundation stone of the Kapunda Institute, was laid on the 12th October last, with Masonic honors, by the Hon. Capt. John Hart, Companion of the Honorable Order of St. Michael and St. George, Treasurer and Premier of the province, and Right Worshipful Provincial Grand Master of Freemasons under the Scottish Constitution in South Australia. The ceremonies were very ably performed, and the event went off with great éclat.

From "The Evergreen" we learn that the Grand Lodge of Kansas granted a dispensation to brethren to form a lodge in Salt Lake City. The Grand Lodges of Nevada and Colorado each refused so to do.

The Grand Orient of France vacates the seat of any officer who fails to be present at the meetings of his lodge for five consecutive sessions.

Subordinate Lodges in Nebraska failing to comply promptly with the requirements of the Grand Lodge at one session, are deprived of representation at the next.

The Grand Master of Georgia deploras "the existence of discord between the subordinate lodges in his State, the result of political animosities, causing many

of the brethren to forget their obligations to one another, and even that they are Masons."

At the communication of the Grand Lodge of Rhode Island, it was "ordered, that the Grand Lodge of Instruction be and the same is hereby directed to cause the work and lectures of the third degree, as approved by this Grand Lodge, to be suitably engrossed in a book for preservation in the office of the W.G. Secretary." It was also "resolved that the W.G. Secretary shall not allow the book containing the approved work and lectures of this jurisdiction to be taken from his office, except by a member of the Grand Lodge of Instruction, and upon his receipt therefor."

GRAND ORIENT DE FRANCE.

We have received the following letter from the Grand Orient of France:—

O.: de Paris, le 24 Février, 1871.

A. M. le Directeur du "Freemasons' Magazine," à Londres.

Monsieur et Très Cher Frère.—

J'ai reçu aujourd'hui même le numéro du 21 Janvier, 1871, du "Landmark," de New York; et c'est avec le plus profond étonnement que j'y trouve à la page 41 un article extrait du "Freemasons' Magazine," par lequel vous annoncez que la loge de Bayreuth (Bavière) vous a adressé une circulaire protestant contre les récents décrets du Grand Orient, Loge de Paris, notifiant au F.: Guillaume, roi de Prusse, qu'il considère sa conduite comme parjure et sanguinaire.

Le "Landmark" fait suivre cette note d'un article qui contient de appréciations peu fraternelles pour le Grand Orient de France.

Sans vouloir discuter en ce moment ces appréciations, je me bornerai à vous déclarer formellement que le *Grand Orient de France* ne s'est jamais occupé de la question dont il est parlé dans la circulaire de la loge du Bayreuth; et que, par conséquent, il n'a rendu aucun décret s'y référant. J'ose compter sur votre bonne confraternité pour donner place à ce démenti dans les colonnes de votre estimable journal.

Recevez, Monsieur et Très Cher Frère, l'assurance de mes sentiments fraternels.

Le Chef du Secretariat,
THEVENOT.

[The Remarks referred to were supplied by an old and valued correspondent. Some doubts were expressed at the time whether it emanated from the Grand Orient of France, or from some of the irregular bodies which exist in France, and also in our own country, under the name of Freemasonry. We have nothing to do with the remarks of the "Landmark" and can assume no responsibility with respect to them. But we willingly give place to the official denial of the Grand Secretary of the Grand Orient of France, Bro. Thevenot.—[Ed. F.M. and M.M.]

THE MASONIC MIRROR.

. All communications to be addressed to the EDITOR, at No, 19, Salisbury-street, Strand, London, W.C.

ALTERATION IN THE DAY OF PUBLICATION OF THE MAGAZINE.—The Magazine will in future, be published on Saturday Mornings, instead of on Friday Afternoons; this alteration has been made in order to enable us to meet the wishes of a large section of our readers, so as to allow of the insertion each week of Masonic reports reaching the Editor on Thursday mornings.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th. May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

We are informed that the installation of Colonel Lyne as R.W. Prov. G.M., for Monmouthshire, will take place in the large Room at the Town Hall, Newport, on Easter Thursday, April 13th, and that Theodore Mansel Talbot, Esq., R.W. Prov. G.M., for the Eastern Division of South Wales, will be respectfully invited to perform the ceremony.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

St. Luke's Lodge of Instruction, No. 144, has been removed from the Pier Hotel, Chelsea, to the "Gladstone," 202 and 204 Brompton Road, S.W. The meetings are held every Friday evening at 8 o'clock.

It is intended to hold a Masonic Ball on a grand scale, the King's Head Hotel, Newport, on Thursday, the 20th of April next; and a committee of management has been formed. We hope to be able to give a full programme in our next issue.

A masonic ball is to be held in Lincoln during the visit of the Prince of Wales to that town and neighbourhood, in the Grand National Steeple Chases week. The proceeds of the ball, which is expected to be honoured by the presence of the Prince of Wales, are to be applied to charitable Masonic purposes.

We have been informed that five brethren selected by the Grand Mark Master, and five brethren selected by the Royal Arch Mariners Degree have had a meeting and settled the conditions for the Amalgamations of the latter degree under the Supreme Jurisdiction of the Grand Lodge of Mark Masters.

FREEMASONRY AND THE WAR.—In another column will be found the remarks of Earl Carnarvon, acting M.W.G.M., upon this subject at the last Quarterly Communication of Grand Lodge. Out of consideration to parties interested we had not intended to publish them, but as they have seen fit to give it themselves we do not consider it necessary to longer withhold the matter from the Craft.

The following appeal was issued by the Secretary of the Institution previous to the Festival:—

"Office, 6, Freemasons' Hall, London, W.C.,
14th February, 1871.

"W. Sir & Brother,

"Permit me to call your attention to the above occasion, and to solicit your valued and influential support.

"The circumstances in which the Home Charities of this country are placed this year, must compare unfavourably with former years, owing to the enormous drain upon the resources of the benevolent in aid of the misery and distress abroad.

"The Masonic Institutions, it is feared, will be peculiarly affected, as the area from which they can obtain assistance is naturally restricted to the fraternity, the members of which are always first and foremost in contributing to external objects of charity.

"As regards this Institution, the anxiety thus occasioned is materially aggravated from the fact that, should the amount received this year be inadequate for the annual maintenance of the Establishment, there are no funds of any kind on which to rely in a time of special need.

"Should you be unable to be present, will you permit me to entreat your assistance in the shape of a donation to our funds which will be most gratefully acknowledged by

"W. Sir and Brother,

Yours obediently and fraternally,

FREDERICK BINCKES,

Secretary of the Institution,
and Hon. Sec. Board of Stewards

ROYAL MASONIC INSTITUTION FOR BOYS.—SEVENTY THIRD ANNUAL FESTIVAL.

The seventy-third Anniversary Festival of the Royal Masonic Institution for Boys was celebrated on Wednesday last at the Freemasons' Hall, Great Queen Street, Bro. Sir William Watkins Wynn, Bart, M.P., and Provincial Grand Master for North Wales and Salop, in the chair.

The following is the list of the Board of Stewards:—

PRESIDENT.—W. Bro. James Mason, P.G.S.B., P.M. No. 144.

VICE-PRESIDENTS.—V.W. Bro. Rev. C. J. Martyn, P.G. Ch., W.M. 1224; Rev. Lytleton Henry Powys Maurice, P.G. Chap. Surrey, 416; Capt. Cope, P.G.S.B., P. Prov. G.W. Cheshire; H.R. Luckes, D.P.G.M., Hertfordshire; J. B. Moore, M.D., P. Prov. G.W., West Lancashire; W. H. Radley, P. Prov. G.W., Lincoln; W. Bulkeley Hughes, M.P., P. Prov. G.W., N. Wales; Walter Adiard, Dist. G.W., Punjab, P.M. 782 and 1215; C. C. W. Griffiths, P. Prov. G.W., Worcester, P.M. 280; C. Milson, jun., P. Prov. G.W., Somerset, P.M., 53; R. W. Motion, P. Prov. G.W., Essex, P.M. 453; Thomas Frederick Halsey,

P. Prov. G.W., Herts, P.M. 10; Henry Young, P.G. Steward, W.M. 60; Alexander G. Linn, Past G. Steward, P.M. 197; William Henry Prince, P. Prov. G.D., E. Lancashire; John Hart, P. Prov. G.D. of Surrey, P.M., 410, 22; Frederick Ware, P.G. Reg. South Wales, E.D., P.M. 916; Henry Deane, P. Prov. G. Reg., Leicester and Rutland, 1007; William Wells, M.P., P. Prov. G. Reg., North. and Hunts.; William Henry Crookes, Prov. G. Sec., Durham, P.M. 80; William Pickford, Prov. G. Sec., Monmouth; John Potts, Prov. G. Sup. Works, Oxford; Charles W. Wyndham, P. Prov. G. Sup. Wks. Dorset; Capt. Wordsworth, P. Prov. G. Sup. Works, W. Yorks.; Henry Day, P. Prov. G. Sup. Works, W. Yorks.; Edward T. Inskip, Prov. G. Purst., Wilts, P.M.; Thomas Jowett, Prov. G. Purst., Herefordshire, 120; Richard Eve, P.G. Purst., South Wales, P.M. 723; Frederick A. Philbrick, V.P. of Institution, W.M. 18; W. Roebuck, P. Prov. G.D. Surrey; J. C. Parkinson, Vice President of the Institution; Love Jones Parry, M.P., P.M. 384, P. Prov. G. Dir. of Cers., North Wales and Shrop-Chap. 12, Hon. Treasurer.

shire; W. Bro. Frederick Adolphus Philbrick, V.P., W.M., 18, LONDON.—Bros. Walter H. Wilkins, J.W. 1; Erasmus Wilson F.E.S., 2; Thomas Kayler, W.M. 3; George Kelly King, J.W. 4; W. N. F. Parsons, 5; Charles Frederick Millett, 6; W. G. Margette, P.M. 7; Edward Lewis, J.W. 8; Thomas Moring, P.M. 9; T. F. Halsey, P.M. 10; George Palmer, W.M. 11; G. R. Ware, P.M. 12; George Hillyer, S.W. 14; Henry Browne, Jun., I.G. 18; Thomas W. White, J.W. 21; John Hart, 22; J. H. Pearse, 25; Thomas Threfall, 26; James Horwood, W.M. 28; Edmund Johnston, S.D. 29; Francis Pendered, 33; Thomas Brankstone, S.W. 46; John Atherton, P.M. 55; Henry Young, P.G. Std., W.M. 60; Samuel Harman, I.G. 73; J. I. Hooper Wilkins, 79; H. John Reynolds, W.M. 91; R. T. Hill, W.M. 96; Nathaniel R. Humphrys, W.M. 96; William Leask, 99; Rev. Jas. Sydney Darvell, P.M. 108; George Powell, P.M. 142; James Mason, (P.G.S.B.) P.M. 144; Joseph Last, S.W. 145; William Jarvis, W.M. 162; Ralph Firbank, J.W. 167; Henry Webster, S.D. 172; Charles Lacey, P.M. 174; John Edwin Walford, W.M. 177; A. Letteliier, S.W. 179; Henry Drew Wood, I.G. 181; George Kenning, W.M. 192; A. G. Linn, P.G. Std., P.M. 197; Francis Smith, P.M. 201; John Gibson, 259; James R. Dow, P.M. 263; William Buck, I.G. 657; A. H. Longhurst, W.M. 780; Robert A. Brookes, S.W. 822; William West Smith, P.M. 890; John Frost Creswick, W.M. 957; Basil Ringrose, W.M. 1185; William Roebuck; Joseph Starkey. Chapters, Comps. Frederick A. Philbrick, 12; Thomas J. Sabine, M.E.Z. 73. Order of Mark M.M., J. C. Parkinson V.P., P.M. 7. South Eastern Masonic Association, Bro' Nicholas Wingfield. Order of Red Cross, &c., Bro. J. W. Barrett, P.M. 169.

PROVINCIAL.—Berks and Bucks, Bro. George Chancellor, S.W. 1101; Cheshire, Bro. Captain Cope, P.G.S.B., P. Prov. G.W.; Derby, E. B. Knobel, 353; William Booth, 500; J. C. Merry, 731; Joseph Hirst, J.D. 1324; Dorset, Bro. Chas. W. Wyndham, P. Prov. G.W.; Durham, Bro. Wm. Henry Crookes, Prov. G. Sec. 80; Essex, Bro. Motion, R.W.P. Prov. G.W., P.M. 453; Hampshire, Bros. E. S. W. Robbeck, P.M. 195; Frederick F. Hare, 1303, 359, 394; Richard Eve, P.G.P., S.W. P.M. 723; Herefordshire, Bros. H. R. Luckes, D.P.G.M., Thomas Jowett, Prov. G. Purst. 120; Kent, Bros. Thomas; Smith, W.M. 829; Alfred Avery, 1314; Leicestershire and Rutland, Bro. Henry Deane, 1007; East Lancashire, Bros. Thomas Ashworth; Robert Butterworth, J.W. 298; Thomas Oakden, J.D. 298; Wm. Henry Prince, P. Prov. C.D. 298; William Walker, W.M. 363; West Lancashire, Bros. Dr. J

Moore, P. Prov. G.W.; Major Thomas Wilson, P.M. 114 H. W. Schneider, P.M. 995; Lincolnshire, Bro. W. H. Radley P. Prov. C.W.; Middlesex, Bros. John Henry Button, 1309 Wm. Henry Greene, J.W. 1310; Monmouth, Bro. William Pickford, Prov. G. Sec.; Northamptonshire and Hunts, Bro. William Wells, M.P.; Oxford, Bros. John Potts, Prov. G.S. Wks.; George Rainey; Somerset, Bro. C. Milson, jun., P. Prov. G.W., P.M. 53; Suffolk, Bros. Rev. C. J. Martyn, P.G. Ch., W.M. 1222; Capt. J. W. C. Whitbread, W.M. 81; Thomas Cook, 959; Surrey, Bro. Rev. Lyttleton Henry Powis Maurice, Prov. G. Chap. 416; Sussex, Bro. James Dorman, W.M. 40 Wiltshire, Bro. Edwd. Thos. Inskip, Prov. G. Purst.; Worcestershire, Bro. C. C. W. Griffiths, P. Prov. G.W., P.M. 280; West Yorkshire, Bros. Capt. Wordsworth, P. Prov. G. S. Wks.; Henry Day, Prov. G. Purst., P.M. 208; Robert J. Critchley, W.M. 208; Edward Sewell, 302; Abraham Horshall, 304; Charles L. Mason, W.M. 304; N. and E. Yorkshire, Bro. Captain Francis Jackson; North Wales and Salop, Bros. W. Bulkeley, Hughes, M.P., P. Prov. G.W.; Love Jones Parry, M.P., P.M. 384; W. Bro. Thomas L. Hampton, W.M. 1113; South Wales, East Division, Bro. Frederick Ware, P.M. 960; Punjab, Bro. W. Adlard; Channel Islands, Bro. W. T. Kinneraley.

The following brethren were also present: Ranes, Rev. W. Stewart, Chancellor, Benj. Head, P.G.D.; H. Browne, Algernon Perkins, G. Cox, N. Wingfield, R. W. Little, Pendlebury, Duncan, P. Robinson, W.M. 201; G. T. Payne, 27; J. B. James, Pattern, P.G.S.B., Sec. Girls' School; J. H. Free, Honey, Dalton, Whittaker, Ruenthal, Bales, W. P. Flood, Hon. Sec. to the Institution; P. Matthews, Hon. Surgeon Dentist of the Institution; John Earll, Chas. Wall, P. Plucknett, Farmer, C. Swinbourne, Glover, F. S. Cox, J. Lowthin, W. Parker, J. Young, J. Jupe, C. E. Hollingsworth, S. W. North, C. Montrie, J. H. W. Fletcher, C. Potter, Dudley Rolls, R. H. Williams, Littlecott, G. A. Smith, E. B. Gowland, Kew, Lamb, Robinson, P.M. 259; Thos. D. Bolton, 259; Goldsboro, P. Prov. G.S.; N. Wales, J. Witt, Bull, Curtis, Nettleingham, John Hervey, G. Sec.; W. Tarnfield, Sec. Royal Mas. Ben. Inst.; Wm. Smith, C.E., P.M. 83, P.G.S.; Boyd, R. G. Glover, W. Snell, Rev. C. Woodward, Chaplain to the Institution; C. J. Watson, Wm. Winn, Furrian, Head Master of the Institution; H. Webb, P.M. 890; H. G. Buss, G. Fontana, Longhurst, 780, E. Thompson, J. Massey.

The following brethren acted as Ladies Stewards viz.: Bros. Jas. Mason P.G.S.B.; F. Adlard, J. H. Batten, S. Harman E. Johnson, G. Kenning, G. K. King, C. Lacey, G. Powell W. Roebuck, F. J. Sabine, Thos. Smith, W. W. Smith, J. Starkey, F. Ware, T. W. White, J. J. H. Wilkins. About 140 Ladies were present.

The toasts of "Her Majesty the Queen, Patron of the Institution," "The Right Hon. the Earl de Grey and Ripon, K.G., M.W. Grand Master, President of the Institution," and "H.R.H. the Prince of Wales, K.G.," and "The Right Hon. the Earl of Zetland, Past Grand Masters," were given by the chairman.

The President, in giving the "Health of Bro. the Prince of Wales, alluded to the services he had last year rendered the craft in taking the chair at the Festival of the Boys' School, which had been the means of adding £11,000 to the funds of the institution; and to show the further interest he took in their order, he had consented to take the chair at the Festival of the Girls' School, which would take place in a short time, showing how deeply impressed his Royal Highness was with the great principles of Freemasonry.

Bro. Capt. Montague, D. Prov. G.M., Dorset, proposed "The

Right Hon. Earl Carnarvon, R.W.D.G. Master, the Provincial Grand Officers, and the present and Past Grand Officers," which was responded to by Bro. the Rev. C. J. Martyn, Grand Chaplain.

Bro. Algernon Perkins, P.G.W., proposed "The Health of the Chairman, R.W. Bro. Sir Watkin Williams Wynn, Bart., M.P., Prov. G.M. North Wales and Shropshire," who made an appropriate response.

The award of Prizes to the Pupils in the School was then announced, as follows:—Institution Silver Medal, for Good Conduct, to George Samuel Recknell; Canonbury Gold Medal (given by Bro. Cox, and awarded by a vote of the Scholars) to Percy Banks; Cambridge Local Examination, to G. W. Martin.

The President, in giving the toast of the evening, "Prosperity to the Royal Masonic Institution for Boys," alluded to the great success with which it had been attended in sending forth pupils who had been successful competitors for the highest honours at the Oxford and Cambridge University examinations, but he regretted to say that there was still a debt of £8,000 on the Institution, and he hoped there would be an exertion to get that debt wiped off by an appeal to those who had known the friends and parents of the children in their prosperity, and he hoped and trusted that they would not suffer for the misfortune of their parents. He had seen the schools, and was well satisfied with all he had witnessed; he advised all to go and visit them, and then he was sure they would not allow the debt to remain long unliquidated.

Bro. Algernon Perkins, as the Treasurer of the Institution, responded to the toast.

The Secretary then read the lists of subscriptions, which amounted to a total of £4,700, of which £2,500 was contributed by the London Lodges, and £2,200 from Provincial Lodges. Amongst the lists, one of the most notable was that of the W.M. of the Canonbury Lodge, Bro. Birch, which, including his own contribution of ten guineas, amounted to £86 2s.

Bro. R. J. Spiers, P.G.S.B. and D. Prov. G.M., Oxford, proposed "The Vice-Presidents, Trustees, Committees, and Auditors," coupling with the toast the name of Bro. Hervey, G. Sec., who responded.

The Rev. C. J. Martyn proposed, "The Royal Masonic Benevolent Institution for Girls, and the Royal Masonic Benevolent Institution."

Bro. Farnfield responded, and regretted the absence of Bro. E. S. Patten, through illness. On his behalf he called the attention of the brethren to the Festival of the Girls' School, on the 8th of May, at which Bro. H.R.H. the Prince of Wales will take the chair.

The Chairman proposed "The Board of Stewards."

The Stewards having assembled on the dais and in front of it, Bro. J. Mason, President of the Board, returned thanks.

"The Ladies" concluded the list of toasts.

The musical arrangements were under the able direction of Bro. Donald King. The following is the programme, which was but slightly varied:—

IN THE BANQUETING HALL:—

Grace: "Benedictus."

National Anthem: "God Save the Queen."

Glee: "See the Chariot at Haud"—Madame T. Wells, and Bros. Young, King, and Winn.

Song: "Little Bird, so Sweetly Singing"—Mdlle. Liebhart.

Five-Part Song: "Take thy Banner"—Full Choir.

Welsh Song: "Clychau Aberdyfi"—Madame Thaddeus Wells, accompanied on the Harp by Mr. Ellis Roberts.

Song: "The Temeraire"—Bro. W. Winn.

Grand March (pianoforte): the Misses King.

Quartette: "Over the Dark Blue Waters" (from Oberon)—Mdlle. Liebhart, Madame Wells, Bros. Donald King, and Winn.

Song: "Why are we Wandering here I Pray"—Mdlle. Liebhart.

Part Song: "Men of Harlech"—Full Choir.

Part Song: "I Love my Love in the Morning"—Full Choir.
IN THE DRAWING ROOM:—

Duet (pianoforte) "Overture to Masaniello"—the Misses King.

New Song: "Sing, Sweet Bird"—Mdlle. Liebhart.

Four-Part Song: "O, Hush Thee, my Baby"—Full Choir.

Serenade: "I Arise from Dreams of Thee"—Bro. Donald King.

Canzone: "Ben e Ridiculo"—Madame Thaddeus Wells.

Four-Part Song: "Sir Knight, oh, Whither Away"—Full Choir.

Song: "I Love but Thee"—Bro. Thomas Young.

Scotch Song: "Within a Mile of Edinboro' Town"—Mdlle. Liebhart.

Duo-Pianoforte: "Qui Vive"—the Misses King.

New Song: "The Yeoman's Wedding"—Bro. W. Winn.

Glee: "Sleep, Gentle Lady"

The Welsh songs, given in compliment to the chairman, were rapturously applauded.

The performance of the two daughters of Bro. Donald King on the pianoforte was deserving of special mention.

The dinner was generally pronounced the best ever provided in the Freemasons' Hall, although the supply of wine was (perhaps judiciously) limited.

The arrangements were effectually carried out by the Stewards. One matter, however, we are compelled to mention, viz., that brethren leaving other lodge, and who had not attended the Festival, were permitted to enter the hall, which at one time was quite invaded by them; some whose condition, as to dress and other matters not necessary to mention, rendered their presence anything but agreeable.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LODGE OF PROSPERITY, No. 65.—The regular meeting of this Lodge took place on Thursday the 2nd inst., at the Guildhall Tavern, Gresham-street. There were present the W.M., Bros. G. F. Cook, W.M.; D. Forbes, S.W.; E. C. Mather, J.W. and Treas. J. Bellerby, P.M. Hon. Sec.; J. Stevens S.D.; T. Davy J.D.; J. Carruthers, I.G.; and Past Masters J. Mather and E. Arnold. Bros. J. Bryer, No. 388, E. Smith, 1076, H. Coard, 654, Coombs 554, and H. M. P.M. were present as Visitors. The Lodge having been opened, and the minutes confirmed the ballot was taken for the admission of Mr. John Barnes, who being present was initiated. Bros. Kember and Anderson were raised, and Bro. Browne was passed. The election for the W.M. for the ensuing year took place, the choice of the brethren proving unanimously in favour of Bro. Forbes, S.W. Bro. E. C. Mather was elected Treas. and Bro. Speight, Tyler. The sum of ten guineas was voted from the funds of the Lodge for the purpose of presenting the retiring W.M., Bro. Cook, with a Past Master's jewel in recognition of the very able and efficient manner he had conducted the duties of the chair during his year of office; the sum was considerably augmented by the private subscription of several brethren. A distressed Bro. was relieved with the sum of 21s. The Lodge was then closed, and the brethren retired to the banquet. The usual loyal and masonic toasts

were given. Bro. J. L. Mather, I.P.M., in proposing the toast of the W.M., stated he had visited many Lodges but he had rarely seen the duties of the chair so perfectly performed; also the able manner he had presided over them, had given satisfaction to every brother in the Lodge. The W.M. briefly responded. Bro. J. L. Mather, returned thanks for the Past Masters and stated that owing to the efficiency of the W.M., his duties were very light. The toasts of the Secretary, Warden, and Officers followed, and Tyler's concluded a very agreeable evening.

THE BURGONE LODGE (No. 90).—The installation meeting of this Lodge was held on Monday evening last, the 27th ult., at Anderton's Hotel, Fleet Street. The W.M. Elect, Bro. Henry Smith, was installed into office according to ancient form by Bro. John Thomas, P.M. 507. The principal event of the evening was the presentation to the Lodge by the newly-installed Master of a full-length, life-size portrait of the late lamented Bro. Stephen Barton Wilson, who originally consecrated the Lodge, and whose name now is and ever must be revered by all who ever expect to receive the benefit of the counsels and experience of that most excellent Mason.

TEMPLE LODGE (No. 101).—The regular meeting of this lodge was held at the Ship and Turtle Tavern, Lendenhall Street, on Tuesday, March 7. Present:—Bros. Grimby, W.M.; Youle, S.W.; Reynolds, J.W.; Tanner, P.M., Hon. Sec.; Bond, P.M., Treas.; Hastelow, P.M., Dir. of Cera.; Farthing, Jun., S.D.; W. G. Clarke, P.M. 554, J.D.; Flack, I.G.; Vesper, P.M. 554, &c.; Tyler; F. J. Cox, I.P.M.; Reard, P.M.; J. H. Wynne, P.M.; Farthing, Sen., P.M.; W. W. Wynne, P.M. Bro. W. J. Senior, No. 861, was present as a visitor. Bro. J. Nicholas was raised to the degree of M.M. The report of the ball committee was read stating a surplus for the benefit of the Masonic charities.

LODGE OF FAITH, No. 141.—The above Lodge met on Tuesday the 28th at Anderton's Hotel Fleet Street. Bro. Jas. Hill, I.P.M., occupied the chair (in the absence of the W.M.), and was supported by Bro. C. C. Taylor S.W.; J. A. Green, J. W.; Themans, M.D., as J.D.; Kentch, I.G.; and Past Master's Carter, Treas.; Anslow, Sec.; A. E. Harris, Peavor, E. Gottheil and a numerous attendance of Brethren. The lodge was opened and the minutes confirmed. Bros. David and Hutton was passed to the second degree; and Bros Bartlett and Keeler were raised to the third degree. Ballots were taken for the admission of Messrs. Gluck and Parker, who were duly initiated into the order by Bro. Hill in a very able and efficient manner, every officer being perfect in the working. The lodge was then closed, and the brethren retired to the banquet. On the removal of the cloth the usual loyal and masonic toasts were given. Bro. J. R. Stebbing, P.G.D., of England in responding to the toast, returned thanks to the Grand Officers; and stated it was a great pleasure that although the M.W. the Grand Master was absent he was engaged in a mission that would be beneficial to the interests of two great nations. He was pleased to see the acting W.M. was so proficient in his duties, and that he had performed the duties of the chair in so able a manner, and when the W.M. had vacated the chair, how ably those duties had been performed by Bro. Gottheil, even at a moment's notice. He then addressed a few appropriate remarks to the newly-initiated brethren on the duties they had engaged themselves to undertake. Bros. Parker and Gluck responded to the toast of the newly-initiated brethren. Bro. H. M. Levy, responded to the toast of the visitors (who were Bros. J. R. Stebbing, P.G.D.; L. Davis No 73; G. Jennings 4; Dr. Seymour (*Henri Quatre, Paris*) 5, Cohen 8; Sirgood, 87; M. Subani, 188; and Seekins 947.

BRITISH OAK LODGE (No. 831).—The brethren of this lodge met at the Bank of Friendship Tavern, Mile-end, on Monday, 27th ult. The chair was occupied by Bro. Barnett, W.M., supported by Bros. Spoerer, S.W.; Hackwell, J.W.; Hemmings, S.D.; Ford, J.D.; Hallet, I.G.; Fixtere, Petterson, Heckrell, and many other brethren. The ballot was taken for Bros. Brough and John Salter, and was passed unanimously. Bro. H. Petterson was passed and Bro. W. Renham Dixon were raised, and W. William Edward Tiptaf was initiated. At the close of the business, the brethren retired to a banquet.

ST. JOHN'S LODGE (No. 90).—The regular meeting of this lodge was held at Radley's Hotel, Monday, 6th inst. Present: Bros. Hatcomb, W.M.; Eglese, P.M.; Gutierrey, S.W.; Taylor, P.M.; Rumford, J.W.; McDouglas, P.M.; Thorne, J.D.; Griffin, P.M.; Hunton, I.G.; F. P. Griffin, P.M.; Madley, P.M.; Scheyar and Farrer. The visitors present were Bros. Spurr,

J.W. 733; and Dickins, 917. Mr. Herbert Bousfield, was ballotted, the ballot proving in his favour, he was duly initiated..

MONTFORD LODGE (1017).—The regular meeting of this lodge was held at the Freemasons' Hall on Wednesday, the 17th inst. Present, Bros. S. A. Kisch, W.M.; Funkenstein, S.W.; N. Branham, J.W.; E. Palbert, P.M. Sec.; J. Blum, S.D.; L. Jacob, Treas.; J. L. Rosektha, J.D.; S. Pollitzer, P.M.; S. Blum, D.C.; J. Lazarus, P.M.; Rev. M. B. Levy, P.M.; Meyer A. Loewenstark; Fox; Knight; Barnes; Turner; Granebaum; Petit; R. Blum; Milner; Rautenberg; Van Voten; and B. Rappoport, P.M., 388, Melbourne. Messrs. Geo. Lewis, Norman, Alfred Rorffe, and E. Wilson were initiated; Bros. Hesse, and Pyke passed; and Bros. Kingenstein, Wheeler, and Fox, raised. After which the brethren adjourned to the banquet.

THE URBAN LODGE (No. 1196).—A meeting of the members of this Lodge took place at the Old Jerusalem Tavern, St. John's Gate, on Tuesday, under the presidency of Bro. Charles Braid, the W.M., who was supported by his officers as follows:—Bros William Sawyer, I.P.M.; J. R. Ware, S.W.; J. C. Wilson, J.W.; J. Callingham, S.D.; G. Wharton Simpson, J.D.; R. H. Pearson, I.G.; and Kuster, Organist. There were also present Bros. Henry Marston, P.M.; J. E. Carpenter, P.M.; W. F. Creswick, Hersee; Wickens, Cowland, Foskett, and other members of the Lodge; and as visitors Bros. H. W. Williams, P. Prov. G.R., 237; H. C. Moutrie, P.M., Enoch, 11; and H. L. Bebb, J.W., United Strength, 228. The Lodge having been opened, Bro. Buckingham, a candidate for raising, gave the necessary proofs of proficiency in the first degree, and Mr. Henry Macaulay Hersee, Mr. Sigismund Lehmeyer, Mr. Frank Musgrave, and Mr. C. F. Pearson, were severally initiated into the mysteries of the Order. The W.M. proved himself to be most efficient as the humble representative of K.S., and his correct working called forth general encomiums. After the transaction of matters of business the lodge was closed, and the brethren partook of refreshment, and spent a most convivial and harmonious evening, the services of the professional members of the Lodge being freely volunteered.

ASAPH LODGE (No. 1319).—This lodge held its regular monthly meeting at Freemasons' Hall, W.C., on the 5th inst. Present:—Bros. E. S. Jones, W.M.; C. Coste, S.W.; J. M. Chamberlin, J.W.; James Weaver, S.D.; E. Frewin, J.D.; C. Coote, Jun., Treas.; S. Jeyhill, I.G.; W. A. Tinney, D.C.; F. A. Adams, P.G.P.; H. J. Tinney, Western, Snelling, W. H. Stevens, Egerton, Mabey, Boatwright, Edward Terry, Harper, Easton, Edgar, Worton, W. Baker, J. Baker, S. Snyders. Visitors:—Bros. John Reed, P.M. 720; Edward Swanborough, 188. The business consisted in initiating Mr. John Tiplady, Carrodus, Professor of Music, and Mr. John Strachan, Dramatic Author, Passing, Bro. J. Baker, and raising Bros. W. J. Tinney, H. J. Snelling and J. Egerton. Messrs. W. J. Castell, L. Lilleberg, and W. Graves, Professors of Music, were proposed for initiation. The business being finished, the lodge was closed in due form.

INSTRUCTION.

STRONG MAN LODGE OF INSTRUCTION (No. 45).—This Lodge one of the oldest in London, has been removed to Bro. Wickens, the Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Bro. James Terry, P.M., of the United Strength Lodge, No. 223, which also meets at the same tavern, has been appointed Secretary and Preceptor.

CONFIDENCE LODGE OF INSTRUCTION (No. 193) met on the 22nd ult., at Bro. Forster's, Railway Tavern, London Street, E.C.; Bro. Robbins, W.M., M. Davis, S.W., Eltham, J.W. Ashby, S.D., Taverner, I.G. The first and second degrees were worked by the W.M., in a very efficient manner. The first, second, and third sections of the first lectures were worked by Bros. Gottheil and Ashby, assisted by the brethren. There were present Bros. Sharp, Tark, Salmoner, Atkins, Caterell, Mand, T. Mortlock, P.M., 186, and E. Gottheil, Preceptor.

PROVINCIAL.

DEVONSHIRE.

TOTNES.—Pleiades Lodge. (No. 710).—There was a good muster of members at the monthly meeting held at the Masonic rooms on Thursday March 2nd, under the presidency of Bro. Cummings W.M., who opened the Lodge at quarter to seven.

There was present, Bros. Dr. Hopkins as I.P.M.; Niner S.W.; Stafford, J.W.; J. Heath, P.M.; R. Watson P.M. and Treas.; T. E. Owen P.M.; De Schmid S.D.; Presswell Sec.; Taylor Organist; Colden I.G.; H. Bartlett, T. C. Kellock, Goodridge, Perrow, and as visitors Bros. Shapland P.M. 610; C. L. Owen, 903; and Rev. R. Bowden P.M. 398. The minutes having been read and confirmed, a ballot was taken for Capt. J. Westhead, which proved unanimous in his favour. Bro. Dr. Hopkins then took the chair, and duly initiated the Candidate, deputing to the J.W. the explanation of the working tools. The lodge was opened in the 2nd degree by the W.M., when Bro. Goodridge passed a satisfactory examination, was entrusted and dismissed for preparation. The Lodge having been opened, in the third degree, the Candidate was re-introduced and raised as a M.M. by Bro. John Heath P.M.; the S.W. again explaining the working tools. The chair was taken by Bro. Cummings W.M., who resumed the Lodge in the second and afterwards in the first degree, and on a favorable ballot for Mr. Drennan initiated him as an E. A. P. The charge to the newly initiated brethren was given by Bro. Dr. Hopkins P.M. Owing to the amount of business, the Lectures on the tracing board were deferred. Bro. R. Watson resigned the office of Treas. which he had held for some years, chiefly on account of interference with regularity of attendance by business engagements. On the proposition of Bro. J. Heath P.M. seconded by Bro. Dr. Hopkins, P.M., a cordial vote of thanks for his long and faithful services was accorded to him, and the Secretary was directed to place in his hands a copy of the resolution. Two gentlemen were proposed for initiation, and the Lodge was finally closed at a quarter to ten.

ESSEX.

GRAYS.—St. John's Lodge (No. 1343).—A new Lodge bearing this name was consecrated on Tuesday, 5th inst. and the following officers were appointed to preside over the proceedings:—Bros. Henry Sandford, W.M.; the Rev. John J. H. Bridge, S.W.; Richard Nicholls, J.W.; John G. Bouch, Treasurer, Bell, Secretary; D. Robertson, J.D. Bro. James Terry, P.M., 228, 1273, acted as Installing Master, and Bro. George Bibby presided at the organ. There was also present many visiting brethren from Kent, Surrey, Middlesex, Hertfordshire, &c.; also several of the Grand Officers of the Province, including Bros. Andrew Meggy, Deputy Provincial Grand Master; John Wright Carr, Provincial Grand Secretary; Joseph Buxton, P.G. Treasurer, 276; Rev. F. B. Shepherd, P.S.G.W., 276; — White, P.M., 77; James Kindred, P.M., 354; Felix White, P.M., 503; Thomas Nettleham, P.G.W., Kent; William Stewart, P.M., 141; H. Crabtree, I.G., 1275; R. Toy, W.M., 1051; J. Nicholl, S.D., 1050; S. G. Cripps, P.M. 704; W. Pissey, 160, P.M., P.P.G.W.; John Belcham, 160, P.P.G.P.; A. Lucking, 160, S.D.; D. B. Grout, W.M., 160; C. Struttford, P.M., 77; G. W. Relph, P.M., 188; H. Mallet, 87; W. Dalrymple, No. 1 (Scotland); W. Hopekirk, P.M., 179; F. Batt, 77; T. G. Langford, 77; W. Frost, 1000; J. Rough, I.G., 1000; Josh. Barker, 503; R. Bainton, 781; James Cox, S.W., 1000; Samuel Day, 503; W. Russell, 77; R. French, 77; W. R. Green, 77; W. E. Hollings, W.M., 77; Henry Neat, 87, D.C.; H. Rowley, P.M., 1000; John Glass, P.M., 452, P.G.S.E.; Joseph Tanner, P.G.S.D., P.M., 101; W. Smith Cox, P.G.S., P.M., 1000; R. Sermon, 77; Charles Dawson, J.W., 211; Fred. Wood, P.M., 1000, P. Prov. G.S.W.; B. Strong, 77, P.P.G.C. South Australia; W. S. Pavitt, P.M., 160, 276, P.G.G.W.; Arthur Carry, 1000; F. Frampton, P.M., 87; J. Noke, P.M., 87; J. Farnfield, P.M., 256, 909; George J. Shephard, 49; Alfred Keep, 144; John Bassett, 212; James Cantor, W.M., 1000; Richard Motion, P.M., 453. W. Smeed, P.M., 946; W. Pratt, P.M., 144; Edward Dalis, 77, P.G. Sec., Kent; Enghart John Bartlett, and others. About six, p.m., most of the brethren sat down to banquet at the King's Arms Hotel, where the application for 70 tickets at the last moment must have severely taxed the energies of the host, who had been led to expect about half that number. The usual Masonic toasts were proposed and responded to; and the harmony and enjoyments of the evening increased by a recitation from Bro. Terry, and the singing of songs by Bros. Hopekirk, Batt, Keep, Bond, Noke, Stewart, Smeed, and Dalrymple.

LEICESTERSHIRE AND RUTLAND.

—St. John's Lodge (No. 279).—A regular monthly his Lodge was held at the Freemasons' Hall, on

Wednesday, the 1st inst., when, in addition to the W.M. (Bro. Stretton), who presided, there were present Bro. Kelly, R.W. P.G.M., Weare, Treasurer; and S. A. Clark; Crow, S.W.; Dr. Pearce, J.W.; Widdowson, Sec.; Palmer, S.D.; J. Wright Smith, J.D.; and a number of other members. The visitors consisted of Bros. Buzzard, W.M., Toller, P.M.; Rev. Dr. Haycroft, J.W., who officiated as Chaplain; and several other brethren of No. 523. A ballot was taken for Mr. Walton Wilkinson and Mr. John Ellwood, who were duly elected, but their initiation postponed, owing to the amount of business before the Lodge. A ballot was also taken for the W. Bro. James Hughan, P.M., No. 131, Treas. and P.G. Sec. for Cornwall, who had been nominated as an honorary member at the previous Lodge, in recognition of valuable donations of books to the library of the Masonic Hall, and of the great interest he had evinced in promoting the candidature for election into the Boys' School of Alfred Nutt, one of the five orphan children of the late Bro. John Nutt, of this Lodge, when Bro. Hughan was unanimously elected. Bro. Cleaver having passed a satisfactory examination in the first degree was passed a Fellow Craft, after which, at the request of the W.M., Bro. Deane, P. Prov. G. Reg., delivered the lecture on the tracing-board. The Lodge having been closed in the second degree, the bye-laws, as revised by the Committee appointed for that purpose, were read and discussed, and eventually were unanimously approved and ordered to be printed. Bro. Deane, S.W. of the Howe and Charnwood Lodge, Loughborough, who this year represents the Province as Steward for the Boys' School, brought before the Lodge the urgent claims of that admirable institution. On the proposition of the M.W. Prov. G.M., seconded by the W.M., the sum of five guineas, in addition to a former donation of ten guineas, was voted from the Lodge Funds, and several of the brethren put their name down as subscribers on Bro. Deane's List. Additional interest is of course felt in the Institution the fact that one of the five orphan children of the late Bro. John Nutt, for seventeen years a member of this Lodge, is a candidate for admission into the school, being the first case of any applicant from this Province, for the benefit of any of the charities of the Order, whilst it has been a liberal supporter of them. The Lodge being closed, the brethren adjourned to refreshment.

MARKET HARBOUROUGH.—St. Peter's Lodge (No. 1830).—The brethren of this Lodge met at the Assembly Room, Three Swans Hotel, on Friday, the 3rd inst., the W.M., Bro. Kelly, R.W. P.G.M., in the chair. There were also present Bros. Rev. J. F. Halford, J.W.; R. Waite, P.M. Treas.; W. H. Morris, P.M. Sec.; Rev. A. A. O'Neill, P.M. and P. Prov. G. Chaplain, West Lancashire, Chaplain; F. Kemp, S.D.; J. H. Douglas, J.D.; Freestone, Steward; Lewin, as I.G.; Fuller, Grant, Lynton, Newton, Shovelbottom, Harrison, Whitehead, Martin, Platford, and others. The visitors were Bros. Crow, S.W., 523 and P.G. Org.; and Deane, S.W., 1007 and P.P.G. Reg. Apologies were received for the unavoidable absence of Bros. Sir H. Sir J. Halford, Bart., S.W., and T. Macanlay, M.R.C.S., I.G. The Lodge having been opened up to the second degree, Bro. F. Grant, M.D., was examined as a Fellow Craft, after which he was duly raised to the third degree. Bros. the Rev. F. M. Beaumont and Healey, after examination, were passed to the second degree, two other candidates being absent. Bro. Crow, P.G.O., conducted the musical services, Bro. Deane, P. Prov. G. Reg., representing the Province as Steward for the Boys' School, brought the claims of the charity under the notice of the Lodge, when an annual subscription was voted from the Lodge funds, and it was advised that the funds should be increased by the brethren, so as to make the W.M. for the time being a life governor. After some further business the Lodge closed for refreshment.

MONMOUTHSHIRE.

NEWPORT.—Silurian Lodge (No. 471).—The usual monthly meeting of the members took place at the Masonic Hall, Great Dock Street, Newport, on Friday last. The W.M. Bro. Henry J. Gratte presiding, and there was a good attendance. The minutes of the last meeting having been read and confirmed, the ballot took place, when Bros. William West, of Newport, P.M., 471, was unanimous admitted as a Subscribing Member. Mr. Charles David Oliver, the younger, of Newport, Accountant, aged 21, was also admitted, and will be initiated at the next meeting. The W.M. then brought up the report of the Committee appointed to revise, alter, and amend the Bye-

Laws, and the same was agreed to, and the Secretary was directed to forward the same to the Prov. G.M. for approval. The lodge was opened in the third degree, when Bro. Hall was raised to the sublime degree of a M.M. The lodge was then closed down to the first degree, when two candidates were proposed for initiation, and the brethren agreed that an address of condolence to Bro. Edwards Wells, P.M., on the death of his wife. The lodge was closed in harmony at 10 p.m.

ABERDARE.—*St. John's Lodge* (No. 697).—The brethren of this lodge celebrated the annual festival of their lodge on Wednesday, being St. David's day, when Bro. Evan Jones, M.D., was duly installed in the chair by Bro. Frederick Ware, P.M., Bute Lodge, Cardiff; and Provincial Grand Registrar, in the presence of the V.W. Deputy Prov. G.M.; Bro. E. J. Morris, the Prov. G. Senior Warden, Bro. Dr. Hall, and numerous other brethren of the lodge and province. The ceremony of installation having been efficiently performed by Bro. Ware, the newly-elected W.M. proceeded to invest as his officers for the ensuing year:—Bros. W. J. Thomas, P.M.; Rhys Howel, S.W.; J. Robertson, J.W.; T. B. Powell, Treas.; H. P. Linton, Sec.; W. Davies, S.D.; William Hodges, J.D.; Evan Thomas, I.G. Labour being ended, the brethren sat down to an excellent banquet, provided by Bro. Arthur Jones, at the Black Lion Hotel. The W.M. presided, supported by Bros. E. J. Morris, Dep. Prov. G.M.; H. Hall, M.D., S.G.W., and forty other brethren. The installing master, Bro. Ware, appealed to those present on behalf of the Masonic charities, for which he is Provincial Steward, and the appeal was liberally responded to by a subscription amongst the brethren of five guineas each to the Masonic Boys' and Girls' Schools respectively.

SUFFOLK.

IPSWICH.—*British Union Lodge* (No. 114).—The ordinary meeting of this lodge was held in the Masonic Hall on the 2nd inst. Present Bros. P. Cornell W.M.; A. J. Barber I.P.M. P.G.O.; C. F. Long S.W.; Dr. Beaumont R.N. J.W.; Dr. Muir Staff Surgeon Landguard, Fort. S.D.; W. Body P.M. S.D.; S. Wright J.D. W. Spalding Sec.; C. Schulen P.M.; J. Harris, P.M.; G. A. Turner P.M. Visiting Brethren Capt. Hales, and Capt. Herring, 27th Inniskillings, of the Angel Lodge Colchester, and Capt. Herring, 47th Regt., of St. John's Lodge, 181, &c. The Lodge having been opened with due form Bro. Fox, Royal Engineers, was passed to the second degree, and Bros. Capt. Cotton, 27th Inniskillings, and W. Warren, 60th Rifles, were raised to the sublime degree of a M.M. The brethren afterwards retired for refreshment when the harmony of the evening was greatly added to by the admirable singing of Bros Muir, Cleather, Turner and others. It was announced that at the next meeting Bro. Warren, who had assisted his brother Capt. Warren in his researches in Palestine, would deliver a lecture on "Buried Jerusalem."

WEST LANCASHIRE.

LANCASTER.—*Lodge of Fortitude*, (No. 281). The regular meeting of this lodge was held on Wednesday evening last, at the Masonic Rooms, Athenæum. There were present the W.M., Bro. J. Daniel Moore, P.M., P. Prov. G. Supt. of Wks., who was supported by the following officers and members: Bros. John Hatch, I.P.M.; W. Hall, S.W.; Fleming, J.W.; James Hatch, P.M. and Treas.; E. Simpson, P.M. and Sec.; R. Taylor as S.D.; J. Harrison, I.G.; J. Watson and Beeley Tylers; Harry Sumner, Steward, G. Kelland, P.M.; Hall, P.M. 1051. Visitors: Bros. Jesse Banning, W.M. 343; B. Mills, C. Hartley, Bulfield, Acton. J. Stanley, W. Heald, W. Hayes. The lodge was opened punctually at the hour appointed, the minutes of the preceding meeting read and confirmed, and other business transacted. Bro. R. R. Hathornthwaite was unanimously elected a re-joining member of the lodge. A candidate for initiation having been proposed at the last meeting, the ballot was taken, but proved unfavourable; a second candidate was withdrawn. The W.M. made some remarks on the object of the ballot, and the uses to which it had been applied, referring especially to a letter received, and to remarks that had been made to the effect that for the present no candidate should be admitted into the lodge; commenting somewhat severely on the thoroughly un-masonic nature of such a proceeding as that of brethren black-balling a good and worthy man, and thereby doing injustice to his good name, in order to vent their spleen and give annoyance to other individuals. The Secretary gave notice of a proposition to be considered at the next meeting, and the lodge was closed in due form.

INDIA.

DISTRICT GRAND CHAPTER OF BENGAL.

At a Special Convocation of the District Grand Chapter, held at the Freemasons' Hall, Calcutta, on Thursday, the 19th January, 1871, there were present, M.E. Comps. H. D. Sandeman, G. Supt.; H. H. Locke, D.G.J., as Dist. G.H.; J. Mackintosh, D.G. Scribe N., as Dist. G.J.; W. G. Murray, Dist. G. Scribe N.; W. G. Amos, as Dist. G. Scribe N.; G. K. Dove, as Dist. G. Prin. 80jr.; G. Alexander, Dist. G. Janitor.

The District Grand Chapter was opened in due form at 4.30 p.m.

The District Grand Scribe E. read the summons convening the District Grand Chapter.

The Grand Superintendent addressed the District Grand Chapter as follows:—

M. E. Companions,—We are met this afternoon for the consideration of a report from the Committee of the District Grand Chapter which met in November to consider generally the subject of ways and means, in order to enable us to meet the demands of the District Grand Lodge for our share of expenses connected with the support of the Freemasons' Hall, and the office of the Grand Secretary. As the report itself which will be read to you is exhaustive, I will make no remark upon it, further than to say generally that it has my full concurrence.

On the report being submitted to me, I lost no time in having it circulated to the various Chapters in Calcutta, and in the Province, for expression of opinion. The Calcutta Chapters being represented in this Convocation will, I presume, speak for themselves. We have but three Chapters working in the Province, and it is satisfactory to know that these three have communicated their full approval of the recommendations of the Committee.

Thus; the First Principal of the "Punjab" Chapter at Lahore, intimates that the 'report has been unanimously approved by the Companions of his Chapter in all its points'; Chapter "Dalhousie" at Simla replies to the effect that the Companions unanimously support the recommendations of the Committee, considering the various rates proposed to be levied to be just, reasonable, and worthy of support, and expressing a hope that the measures contemplated may become law at the next Convocation of District Grand Chapter; and "Royal Burmah" Chapter telegraphs from Rangoon, that it "agrees to recommendations of Grand Chapter Committee, and will support same warmly."

Among private communications on the subject, M.E. Comp. Powell, Past Dist. G.J., "commends the report," and remarks that "small annual assessment will be especially useful in causing private Chapters to keep their returns clear of the names of Companions who have silently seceded from Membership."

I now ask you to give your judgment upon the report of the Committee which will be read to you by G. Scribe E.

The Report from the Committee of Dist. Grand Chapter was then read.

The report from the Committee of District Grand Chapter was then read:—

At a special meeting of the Committee of the District Grand Chapter, held at Calcutta, on Friday, the 25th November, 1870, present M. E. Comp. H. H. Locke, District Grand Principal J., in the chair; M. E. Comp. J. Mackintosh, Z., Chapter Hope, 109; M. E. Comp. A. B. Mitchell, H., Chapter "Holy Zion," 392.

The Chairman stated that the Committee had been convened by order of the Grand Superintendent, in accordance with the proposition made by him at the Convocation of the District Grand Chapter on the 12th inst.

Read the following extract from the Report of the Committee of the past year, submitted at the Convocation above referred to:—The Committee desire to bring to the notice of the Chapter that it is impossible with an annual income of Rs. 264 to pay the per centage charges even at the rate of 10 per cent., amounting as they do to Rs. 300; and they beg to suggest that application be made to District Grand Lodge to abolish these charges, as far as regards the District Grand Chapter; and that it will also be pleased to cancel the sum now due, as the Chapter is totally unable to pay it from its own resources."

Read paragraph 7 of Report of Proceedings of the District Grand Chapter at the same Convocation as follows:—

"7.—The Grand Superintendent did not concur in the propriety of asking District Grand Lodge to make a further remission of their dues, until steps had been taken to ascertain whether it was not feasible to increase the revenue of the District Grand Chapters. He would move, therefore, that the Finance Committee be asked to meet at an early date to consider this point, and that the representation recommended by them be made to District Grand Lodge only in the event of such increase being found to be impracticable. This view being supported by the District Grand Principals, H. and J., was concurred in by the District Grand Chapter and the Report, under the condition imposed was adopted."

Read paragraph 7, section "of Provincial Grand Chapters" from the General Regulations for the Order as follows:—"Every Provincial Grand Chapter shall have power to raise such funds from its members and subordinate Chapters as may be requisite for defraying its necessary current expenses."

Resolved: That the following report be submitted to the M.E. the Grand Superintendent, as embodying the recommendations of this Committee upon the subject upon which he has requested them to deliberate:—

REPORT.

The Committee are of opinion that the revenue of the District Grand Chapter may be fairly augmented by the following means: 1st.—By a small Capitation Assessment. 2ndly.—By a revision of the present rate for dispensation fees. 3rdly.—By the payment of patent fees by Grand Officers on their appointment to office in the District Grand Chapter.

With reference to these three sources of revenue the committee offer the subjoined explanations:—

Capitation Assessment.—All Craft Lodges in the Mofussil pay to the District Grand Lodge a contribution of Rs. 2 for every subscribing member whose name appears in their annual returns. The Committee are of opinion that the Royal Arch Chapters in the Province would readily contribute to the support of their District Grand Chapter by a similar payment. They would suggest that one rupee should be the amount of this assessment, and that it should not be leviable on account of any member for the year in which he has been exalted, or in which he has joined the Chapter.

Dispensation Fees.—The Committee believe that under this head a considerable increase of revenue may most justly be obtained. Looking to the advantages secured by dispensations in this degree, as compared with those granted in Craft Masonry, it will at once be apparent that the present rate is utterly disproportionate to the extent of the privileges conferred. A dispensation to pass or raise a brother at a less interval from the date of his previous degree, can at the most only accelerate the aspirant's progress by three weeks; a similar dispensation in the Order of the Royal Arch may shorten a candidate's probation by eleven months. As regards time therefore (which is perhaps the essence of the value of a dispensation), the Royal Arch relaxation has nearly sixteen times the force of the corresponding concession in Craft Masonry. Time however is not the only gauge for its value: comparison should be made between the number of opportunities which exist for obtaining the craft degrees, and those which offer themselves to the candidate for admission to this Order. There are nearly forty craft lodges within the same geographical limits which contain the five Royal Arch Chapters at present working under the Grand Superintendent of Bengal, so that the chances which a brother, leaving one part of India for another, has of finding a lodge at the place whither he is going, in which he may complete his craft degrees, are nearly eight times as great as those of his being able to obtain admission to the Order of the Royal Arch. In view therefore of all that is obtained by the privilege of exaltation at an interval of one month from the taking of the M.M. degree instead of twelve months, the committee believe that no one would object to the payment of four rupees; and the accordingly recommend that this be the sum charged in future for all such dispensations. The other instances in which dispensations are obtainable are:—1st. For a companion to be Z. of more than one chapter at the same time. 2nd. For the installation of a Companion as Z. or as H. without having passed the lower chairs. 3rd. For the exaltation of serving companions. 4th. For an *ad interim* warrant authorizing the opening and working of a new Chapter, pending the receipt of a charter of Constitution from England. The first of these cases is one of very rare occurrence; but the committee think whenever such a concession is granted the fee should be

10 rupees. The second case is one in which so great a gain is obtained by the companion in whose favour the dispensation is granted, that the Committee are of opinion that a proportionately high fee would always be willingly given. A companion being H. without previous service as J., has not only his progress towards the chair of Z., accelerated by at least a year, but he is likewise saved all risk and uncertainty of at least one election; it is not every J. who becomes H. at the end of his year; he may have to leave the station at which the Chapter is situated, or a more successful competitor may obtain the promotion—but to one who obtains the rank of H. at once, no such risk occurs. The same of course applies with even greater force in the case of a Companion who is made Z. from J. (passing over the intermediate chair of H.), and doubly so with one who attains the summit of a Royal Arch Mason's progress, the office of Principal Z., without service in either of the lower claims.

Considering therefore the very great privileges conferred, the committee recommend the following scale of dispensation fees:—For the installation of a Companion as H., without previous service as J., 10 rupees; For the installation of a Companion as Z., without his having served as H., but being a Past J., 16 rupees; For installation as Z., without previous service in either of the lower chairs, 25 rupees. For the exaltation of serving Companions, the Committee recommend that no increase upon the present fee of Rs. 2-8 be made.

For an *ad interim* warrant for the opening and working of a new Chapter, a fee of Rs. 50 is recommended—being the same as is charged by a similar dispensation in Craft Masonry.

Grand Officers' Patent Fees.—In the Craft District Grand Lodge, in the Provincial Grand Lodge of Mark Masters, and in the Provincial Grand Conclave, K.T., patents of appointment are issued, and certain fees are payable thereon. The Committee are of opinion that this is a most legitimate way of obtaining contributions towards the necessary expenses of such governing bodies. In the District Grand Chapter, however, at present, no patents of office are issued, and as a consequence no fees are levied. The Committee feel assured that a handsome and appropriate form of patent, bearing the Seal of the District Grand Chapter and the signature of the Grand Superintendent, would be very acceptable to the recipients of the honours of Grand Office as affording them at all times the means of producing documentary proof of their rank in R.A. Masonry, and their right to their Grand Collars; and the Committee cannot think that any objection would be made to the following scale of fees on appointment;—District Grand Principal H., 32 rupees; District Grand Principal J., 25 rupees; District Grand Scribe, E. 20 rupees; District Grand Scribe N., 10 rupees; District Grand Principal Sojourner, 16 rupees; District Grand First Assistant Sojourner, 12 rupees; District Grand Second Assistant Sojourner, 12 rupees; District Grand Treasurer, 10 rupees; District Grand Registrar, 8 rupees; District Grand Sword-Bearer, 8 rupees; District Grand Standard-Bearer, 8 rupees; District Grand Director of Ceremonies 5 rupees.

The committee would point out that after the first introduction of the practice of levying such fees, companions would scarcely ever be called upon to pay the fees of larger amount at once; because as a companion would rise gradually from the lower offices to the higher, he would (agreeably to the practice in the other Grand Bodies above referred to) only be expected to pay the difference between the fee for his former patent, and that for the office to which he might be promoted; so that the total amount of the fee payable by any of the higher officers would in reality be spread over three or four years. With reference to the officers who have been already appointed for the year 1871, the payment of the proposed fees cannot of course be insisted upon (supposing the scheme to be adopted); but the committee think that these officers might be furnished with a patent of office upon payment of half the fee pertaining thereto according to the above scale. The committee would also suggest that certificates of appointment might be furnished to any Past Grand Officer of the Dist. Gr. Chap. upon payment of one-fourth of the fee. Both as regards the Past Officers and those now appointed for 1870-71, these payments would be optional; or but of course no patent could be supplied without such payment.

The committee believe that the increase to the funds of this District Grand Chapter, which has become so necessary, may be confidently expected to follow the adoption of the means above detailed; and that these modes of augmentation will not be found to press at all heavily either upon the members of the District Grand Chapters, or upon the private

Chapters under its rule; and they cannot but feel assured that the members of the Order will respond heartily to any call having for its object the maintenance of the dignity and efficiency of its governing body in the province, and the placing it at least upon a par with the Grand Bodies of the other Masonic degrees in Bengal.

The Committee have one further recommendation to submit with reference to the date upon which the official year for this degree should close, and returns and dues be submitted by Chapters. At present this is the 31st December, and inasmuch as the District Grand Chapter meets in November, the accounts are in reality nearly a year behind the date upon which they come before District Grand Chapter; or in other words there are assets of nearly a year's dues. The Committee thinks it would greatly assist District Grand Chapter in understanding its financial position, if the year were to close on the 30th September; and they would suggest the adoption of this after the close of the year ending 31st December next. No confusion need ensue from the year 1871, consisting simply of 9 months; the usual fees payable on exaltations and joinings would of course not be affected by the change, and if the capitation assessment should be adopted. Chapters could easily be instructed to debit themselves with three fourths (or 12 annas per member) for the abridged period.

M.E. Comp. Ford, on behalf of Chapter Hope, No. 109, said that he was deputed by the Principals of that Chapter generally to support the proceedings of the Committee, which he would have great pleasure in doing.

It was proposed by E. Comp. W. G. Amos, and seconded by M.E. Comp. Col. B. Ford, "That the report of the special committee held on the 25th November, 1870, be adopted.—Carried unanimously.

It was proposed by the Grand Superintendent and seconded by M.E. Comp. W. G. Murray, "That the following additions be made to the bye-laws of this District Grand Chapter, to wit: After bye-law No. 3 read—The Grand Officers shall pay the under-mentioned fees on appointment to any of the following offices:—Grand Principal H., 32 rupees; Grand Principal J., 25 rupees; Grand Scribe, E., 20 rupees; Grand Scribe, N., 20 rupees; Grand Principal Sojourner, 16 rupees; Grand Assistant Sojourner, 12 rupees; Grand Treasurer, 10 rupees; Grand Registrar, 8 rupees; Grand Sword Bearer, 8 rupees; Grand Standard Bearer, 8 rupees; Grand Director of Ceremonies, 5 rupees; Grand Organist, 5 rupees."

For and after present bye-law No. 10, read: 10. Every Royal Arch Chapter in the District shall contribute to the support of the District Grand Chapter by the payment of one rupee per annum for every subscribing member whose name appears in its annual returns. This fee is not payable on account of any member for the year in which he was exalted, or in which he joins the chapter. 11. Every chapter shall also pay to the funds of District Grand Chapter the following fees:—For every exaltation, 8 rupees; for every joining, 4 rupees. 12. Dispensations, when granted by the Grand Superintendent, shall be subject to the following charges:—From an *ad interim* Warrant for opening and working a new Chapter, 50 rupees; For Installation as Z. without previous service as H. or J., 25 rupees; for Installation as Z. without previous service as H., 16 rupees; for Installation as H. without previous service as J., 10 rupees; for Exaltation at an interval of one month from taking the M.M. degree, instead of twelve months, 4 rupees; for Exaltation of a serving companion, 2 rupees 8 annas. These alterations were carried unanimously.

It was proposed by M.E. Comp. H. H. Locke, and seconded by M.E. Comp. J. Mackintosh, that the following clause be inserted in the bye laws of District Grand Chapter after present clause 12:—"The official year for this degree shall be held to close on the 30th day of September in each year." Also, in order to avoid confusion in the present year, which will consist of 9 months only, that chapters be instructed to debit themselves in their next annual returns with three-fourths only of the capitation assessment, or 12 annas per member. Carried unanimously.

It was proposed by the Grand Superintendent, and seconded by M.E. Comp. H. H. Locke, "That a copy of the amended Bye-laws of this District Grand Chapter be forwarded for the approval and confirmation of the Grand First Principal of the Grand Chapter of England and Wales, through the usual channel." Carried unanimously.

It was proposed by the Grand Superintendent, and seconded by M.E. Comp. W. G. Murray, "That the Forms of Patent to be adopted by the District Grand Chapter assimilate as closely as possible to those now in use in the District Grand Lodge, and that they be signed by the two Grand Scribes, and countersigned by the Grand Superintendent." Also that the following Seal designed by M.E. Comp. H. H. Locke, be used on all such Patents of Appointment, and generally wherever necessary or advisable:—"Within a circle bearing the words "District Grand Chapter, Bengal," a Grand Superintendent's jewel, the small inner circle bearing the inscription, "Primus in India," the spandrels between the two circles being filled with palm leaves. The whole borne upon a square of the tricolor of the District Grand Chapter Jewel ribbon (two inches wide), the stripes being vertical, the purple being to the left and the blue to the right. The circular disk being gold."—Carried unanimously.

It was proposed by the Grand Superintendent, and seconded by M.E. Comp. J. Mackintosh, "That the thanks of District Grand Chapter be given to M.E. Comp. H. H. Locke for the trouble he had taken in designing the very beautiful Seal which has been adopted by the District Grand Chapter.—Carried unanimously.

There being no other business before the District Grand Chapter, it was closed in due form at ten minutes past five.

PUBLIC AMUSEMENTS.

The Italian Opera Buffa Company at the Lyceum announce the last week but one of the season. "Il Matrimonio Segreto," and "Il Barbiere Di Siviglia," have been produced during the week. Petrella's Opera, "Le Precauzioni," Rossini's "Cenerentola," and Mozart's "Così Fan Tutti" are in rehearsal.

At Drury Lane Miss Victoria Vokes ably sustains the part of Amy Robsart, originally taken by her in an emergency.

At the Theatre Royal Haymarket "The Palace of Truth" still attracts good audiences. A Morning Performance takes place this day and two following Saturdays.

At the Adelphi the last six nights of "Deadman's Point," are announced.

At the Olymic Mr. and Mrs. W. H. Liston announce the continuance of Nell and a New Fairy Play of "Perfect Love."

At the Queen's Theatre the Production of Joan of Arc is unavoidably postponed in consequence of the indisposition of Mrs. Rousby. Due notice will be given of its first representation.

At the Prince of Wales's "Ours" by the late T. W. Robertson has been played during the week. It is announced that Mrs. Bancroft has recovered from her severe indisposition, and will resume her professional duties this evening.

At the Holborn, Mr. Sefton Parry has revived with some success "The Streets of London," the part of Badger being taken by Mr. G. Vining.

There is no change in the programme at the Royal Court Theatre, Sloane Square, which continues to be well patronized.

At the St. James's Theatre, Mr. John Wood, encouraged by the success of "Two Roses" at the Vaudeville, has produced "Two Thorns" by the same author. The Observer says:—"Played to a brilliant house, packed from floor to ceiling, received with rapturous applause, cheered from end to end. The house could not have been more excited if 'Two Thorns' was a second 'School for Scandal,' and Mr. Albery another 'Sheridan.'"

At the Princess's, Mr. Phelps has appeared in his great character of Sir Pertinax Mac Sycephont, in the "Man of the world."

At the Royalty a new comedy, in three acts, by Bernard, H. Dixon, "Behind a Mask," which was successfully produced on Wednesday.

At the Gaiety, Mr. J. L. Toole appears every night in two pieces. In the Morning Performance this day (Saturday) Mr. Santley appears.

At the Vaudeville the bill presents the following extraordinary run:—"Elizabeth," 98th night; "Chiselling," 168th night; and "Two Roses," 240th night. The applause of the audience each evening gives every promise of a still longer run.

At the Standard Mr. John Douglas has produced what is called a Domestic Drama, entitled "Germans and French; or Incidents in the War." In it are representations of the retreat of the French from Chalons, through Rheims, Eprenay, Beaumont, the Attack on the Bread Waggon, the Sortie from Paris.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING MARCH 18TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, March 13th.

LODGES.—St. George and Corner Stone, Freemasons' Hall; St. Alban's, Albion Tavern, Aldersgate Street; Royal Naval, Freemasons' Hall; St. Paul's, City Terminus Hotel, Cannon Street; St. Andrew's London Tavern, Bishopsgate Street; Peckham, Maismore Arms, Park Road, Peckham.—CHAPTER.—Mount Zion, Radley's Hotel, Blackfriars'.

Tuesday, March 14th.

LODGES.—Old Union, Radley's Hotel, Fleet Street; Burlington, Albion Tavern, Aldersgate Street; Union, London Tavern, Bishopsgate Street; St. James's Union, Freemasons' Hall; Percy, Ship and Turtle, Leadenhall Street; St. Michael's, Albion Tavern, Aldersgate Street; United Strength, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Nine Muses, Clarendon Hotel, Bond Street; Wellington, White Swan, Deptford; Cosmopolitan, City Terminus Hotel, Cannon Street; Doric, Anderton's Hotel, Fleet Street.—CHAPTER.—Jerusalem, Freemasons' Hall.

Wednesday, March 15th

LODGES.—Grand Stewards', Freemasons' Hall; United Mariners', George Hotel, Aldermanbury; St. George's, Trafalgar Hotel, Greenwich; Sincerity, Guildhall Tavern, Gresham Street; Oak, Freemasons' Hall; Nelson, Masonic Hall, William Street, Woolwich; Maybury, Freemasons' Hall; New Wandsworth, Spread Eagle Hotel, Wandsworth.—CHAPTERS.—Westminster and Keystone, Freemasons' Hall; Stability, Anderton's Hotel, Fleet Street.

Thursday, March 16th.

LODGES.—Globe, Freemasons' Hall; Temperance, White Swan, High Street, Deptford; Manchester, Anderton's Hotel, Fleet Street; Universal, Freemasons' Hall; Westbourne, Lord's Hotel, St. John's Wood; South Norwood, South Norwood, Hall; Burdett Coutts, Approach Tavern, Victoria Park; Great Northern, Great Northern Hotel, Kings Cross.

Friday, March 17th.

LODGES.—Friendship, Willis's Rooms, King Street, St. James's; Middlesex, Albion Tavern, Aldersgate Street; Jordan, Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton.—CHAPTER.—Caveac, Radley's Hotel, Blackfriars.

Saturday, March 18th.

LODGES.—Panmure, City Terminus Hotel, Cannon Street; Lewis, Nightingale Tavern, Wood Green; Sphinx, Stirling; Castle, Church Street, Camberwell.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, March 13th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South, wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, March 14th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-

lane; Sidney Lodge, Cambridge Hotel, Upper Norwood; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, March 15th.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, March 16th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, March 17th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea, Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, The Grapes, Duke-st., Manchester, square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domestic, Fisher's Restaurant, Victoria Station.

Saturday, March 18th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domestic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

WE shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

A MILITARY MASON.—The Military Lodges under the Constitution of the Grand Lodge of Ireland, are in the following: Regiments:—5th Dragoon Guards (No. 570); 12th Royal Lancers (179); 4th Foot, 1st Batt, (91); 20th Foot, 2nd Batt, (263); 26th Foot (26); 29th Foot (322); 38th Foot (441); 39th Foot (128); 49th Foot (354); 50th Foot (58); 88th Foot (176).

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LONDON, SATURDAY, MARCH 18, 1871.

EFFECTS OF POPULAR CREDULITY.

A legend, almost as old as the public knowledge of Freemasonry in this country, if not to be traced to the first quarter of the last century, attributes to the gridiron and red hot poker a broad action in the philosophic process of constituting a Freemason. The wide diffusion of this belief has very probably kept back many a poltroon and a sneak from candidature, when he might fancy that such an application might be provoked by some of his peccadillos. Cooks and waiters in taverns, till lately the chosen places for holding lodges, instead of Freemasons' Halls, have not been disinclined to maintain the popular faith, and as a coffee-room or bar-parlour under such a dispensation becomes a preparation room, the wit of the scullery has not been unfrequently manifested for the enlightenment of a candidate, by an announcement from the waiters to the cook "to make ready the great gridiron, as the lodge is going to make Freemasons to-night." Photographs may even be obtained in the shops, in which these mysteries of Freemasonry are completely available to the general public, as most other revelations are. It is to be observed that this legend does not prevail in France, and some of the contributions to our Notes and Queries may enlighten our readers how far it extends in America. The poker and gridiron would be a very congenial contribution to French Freemasonry.

The public have been welcome to their belief and their jokes, though it has been sometimes a

practical joke for boys and witless young men, who have been gulled into being made Masons of, but we hear, with concern, of a case where a boy of tender years has been so injured as to have died in consequence of two men burning him with a red-hot poker, on pretence of making a Freemason of him. It is some satisfaction to find they have been found guilty, and sentenced by the Lord Chief Baron to nine months imprisonment and hard labour. Had not the case occurred in Ireland, and in the County Clare, the probability is the sentence would have been severer. The superstition was perhaps the more firmly implanted in the population by the slanders against Freemasons, propagated by Cardinal Cullen and other chiefs of the Roman Catholic Church.

THE ORIGIN OF THE GRAND LODGE
OF MARK MASTER MASONS OF
ENGLAND, &c.

The following remarks on this subject are given as introductory to the official Reports, just issued of the proceedings of the Moveable Grand Lodge, held at Leicester, 27th of October, 1870, and the Half-yearly communication of Grand Lodge, 6th December, 1871:—

There is probably no degree in Freemasonry that can lay claim to greater antiquity than those of Mark Man or Mark Mason, and Mark Master Mason.

A Committee of the Grand Royal Arch Chapter of Scotland, appointed to examine into the position of the degree, reported in 1865:—"In this country from time immemorial, and long before the institution of the Grand Lodge of Scotland (1736,) and what is now known as the Mark Masters Degree, was wrought by the Operative Lodges of St. John's Masonry."

In A.D. 1598, William Schaw, Master of Works to King James VI., orders the marks of all Masons to be inserted in their work.

In the seventeenth century, Mother Kilwinning Lodge made members choose their marks, and charged them four shillings each for the same.

On January 7th, A.D. 1778, the Banff Operative Lodge resolved—"That in time coming, all

members that shall hereafter raise to the degree of Mark Mason, shall pay one Mark Scot, but not to obtain the degree of Mark Mason, before they are passed Fellow Crafts; and those that shall take the Degree of Mark Master Mason, shall pay one shilling and sixpence sterling unto the Treasurer for behoof of the lodge. None to attain to the Degree of Mark Master Mason until they are raised Master." This shows clearly the relative positions of the Degrees of Mark Mason or Mark Man, and Mark Master, Mason to each other, and to the operative Craft. Every operative Mason, or Fellow Craft, being obliged to be made a Mark Man or Mark Mason, before he could "Mark" his work. While the degree of Mark Master Mason was confined to those, who, as Masters of Lodges or Master Masons, had been chosen to rule over the Fellow Crafts.

In the United States, in A.D. 1768, the Mark Degree was conferred in a Mark Lodge.

At the present day in nearly all Masonic jurisdictions, with the exception of England, the Mark Degree has been taken under the control of the Grand Chapters of the Royal Arch, though of far greater antiquity than that organization.

Previous to the Union of the two Grand Craft Lodges in England, effected in 1813, under the title of "The United Grand Lodge of England," the Mark Degree was regularly worked in many lodges, meeting under one or other of the two constitutions, as well as under the authority of the Grand Lodge, meeting from time immemorial at York. At the said Union, in 1813, the Mark degree was excluded from the system then adopted, one of the articles of the declaration agreed to at such Union being—"Pure and Ancient Masonry, consists of three degrees and no more, including the Holy Royal Arch."

The Mark Degree, however, continued to be extensively worked, especially in the Northern and Midland districts of England, the lodges being held under immemorial constitution, derived from the Old Athol York Grand Lodge.

One or other of the Supreme bodies exercising Masonic Jurisdiction in Scotland, Ireland, and America, has always regarded the Mark Degree as an essential and integral portion of Ancient Freemasonry, while in Scotland it is conferred under the authority of both Grand Lodge and Grand Chapter.

In England, as has been shown, the knowledge

and working of the degree has never been lost, but it has been practised from the earliest time in distinct and independent Mark Lodges, which have never acknowledged the jurisdiction of either the Craft Grand Lodges of 1717 or 1813, or of the Grand Royal Arch Chapter of 1813.

In the Colonies much difficulty has been encountered from the establishment of lodges under different jurisdictions, some recognizing the Mark Degree, and some altogether ignoring it. To remedy this state of confusion, an attempt was made, in the year 1855, to obtain its recognition as a separate degree by "The United Grand Lodge of England;" and a Committee, consisting of members of that Grand Lodge and of members of the Supreme Grand Royal Arch Chapter of England, was appointed to investigate and report upon the subject of the Mark Degree.

Some members of this Committee were already Mark Masters; those who had not taken the degree had it conferred upon them in the Albany Lodge (time immemorial), Isle of Wight, and in other old Lodges, and some in the Bon Accord Mark Lodge, then recently established in London, under a charter received from the Bon Accord Royal Arch Chapter of Aberdeen.

The Report of the Committee approved by the M.W. Grand Master pronouncing the Mark Degree as in their opinion "not positively essential, but a graceful appendage to the degree of Fellow-Craft," was presented to "The United Grand Lodge of England" at the Quarterly Communication in March, 1856, and was unanimously adopted.

Owing however partly to the conscientious objections of some of the leading members of Grand Lodge, including the M.W.G.M., who maintained that Grand Lodge was pledged by the Articles of Union only to acknowledge the three Craft Degrees as then worked by the lodge of reconciliation including the Royal Arch, and partly to the disapproval of many Mark Master Masons of the position, it was proposed to assign to the Mark degree, at the next ensuing Quarterly Communication of "The United Grand Lodge of England," on special motion, duly proposed and seconded, that portion of the minutes of the previous Quarterly Communication referring to the Mark Degree was non-confirmed, and the *status in quo ante*, was resumed.

"The United Grand Lodge of England" having

thus formally declared its inability, in accordance with its Ccnstitutions, to adopt the Degree into its system, a declaration which has since been repeated on various occasions, several earnest Masons, anxious for its propagation, in place of having recourses to the old English Mark Lodges, applied for and received charters from the Supreme Grand Chapter of Scotland, under the authority of which they opened lodges and conferred the degree of Mark Master in London, and other parts of England.

Other Mark Master Masons, who had taken the degree in various old (time immemorial) English Lodges, together with the members of the Bon Accord Lodge, gladly welcoming the increasing appreciation of the Mark Degree, but not approving this attempt to introduce a foreign supreme masonic authority into England, resolved to constitute a Grand Lodge, with jurisdiction over the Mark Degree in this country and its dependencies, in the establishment of which they at once received the adhesion of the following (time immemorial) lodges:—The Northumberland and Berwick, Newcastle-upon-Tyne; Royal Cumberland, Bath; Kent; London.

The Mark Degree was thus placed under an independent central authority, in accordance with the precedent already set with respect to the Royal Arch degree, by the Grand Chapters of England and Scotland; as well as by the four London Lodges in the establishment of a Grand Lodge in London, in A.D. 1717, "The Grand Lodge of All England" then meeting at York.

The Right Honorable Lord Leigh, Provincial Grand Master of Warwickshire [Craft], a thoroughly constitutional Mason, and a personal friend of the M.W. Grand Master of England, was unanimously elected Grand Master of the new organization, and lent most valuable assistance in framing its laws and maturing its system of government.

The first meeting of the New Grand Lodge was held in June 1856, when a desire for a general union of all the Mark Masters of England under one head was most warmly expressed. To give effect to this desire, a meeting was convened on May 30, 1857, of representatives from all existing Mark Lodges in England, wherever they could be found; and at this meeting, which was largely attended, a Committee was appointed to concert measures for organizing a union of all

regular Mark Master Masons. This Committee reported in favor of a general union of all Mark Lodges upon equal terms in a Grand Mark Lodge.

Meanwhile, several of the Lodges holding Charters from the Supreme Grand Chapter of Scotland became desirous of uniting under one Supreme Body in this country, considering it "derogatory to the national character to apply to a sister country for warrants of Constitution," and a Circular was issued in September, 1858, by the Masters of these, advocating a union with the Grand Mark Lodge. Additions were thus continually made to the Lodges ranging themselves under the banner of the Grand Lodge, and Lord Leigh continued to be elected Grand Master till June, 1860, when he was succeeded by the Earl of Carnarvon.

Of old (time immemorial) Lodges now acknowledging the supremacy of this Grand Lodge there are:—the Northumberland and Berwick, Newcastle-upon-Tyne; Royal Cumberland, Bath; Kent, London; Prince Edward, Halifax, Yorkshire; Friendship, Devonport; Minerva, Hull; Benevolent, Stockport; Portsmouth, Portsmouth; Roberts, Rochdale; Knights of Malta, Hinckley.

Of the lodges originally holding Charters from Scotland there are:—

The Bon Accord, London; Thistle, London; Cheltenham and Keystone, Cheltenham; West Lancashire, Liverpool; Southwark, London; St. Mark's, London; Langley, Cardiff.

The Grand Lodge of Mark Master Masons is now on terms of friendly reciprocity as regards the Mark Degree with the Grand Royal Arch Chapters of Ireland and Canada.

Grand Masters from the date of constitution of Grand Mark Lodges of England and Wales.

Right Hon. Lord Leigh, 1856; Right Hon. the Earl of Carnarvon, 1860; Viscount Holmesdale, M.P., 1863; W. W. B. Beach, Esq., M.P., 1866 Rev. George Raymond Portal, M.A., 1869.

"The eyes of the world are ever open, and our actions are watched. We should be cautious how we conduct ourselves so as not to bring reproach upon our beloved Order. We should keep in remembrance that we have taken upon ourselves vows which should ever remind us of our duty to God and to each other. We should ever remember that although man may not know and see all our acts, yet that All-Seeing Eye, whom the Sun and Moon obey, watches and knows all that we do, and will reward us according to our works. We should, therefore, endeavour to Square our lives so as to be enabled to present to the Grand Overseer such work as will be accepted."

THE FUTURE OF MASONRY.

The future of Masonry, what is it? Who can answer? These are pregnant questions, constantly rising in the minds of thoughtful Masons, and cannot be shuffled off, if we would, and should not, if we could. The past decade in the Masonic history is an eventful one, whether we regard the great progress it has made in the increase of its membership, now numbering hundreds of thousands in this free country, so acceptable to the seekers after liberty, equality, and fraternity, or the equally proportionate increase of the grand and particular bodies exercising jurisdiction and government over its rites and mysteries. With this growth,—a matter of just pride to the sons of light,—it has strengthened itself both in its internal organism, and its external influence in and upon society at large.

During the past decade, great progress has been made, too, in the character of the "house we live in;" fit and becoming temples have been erected in many of the Masonic centres, both east and west, honourable to their builders, and an ornament to the cities wherein they are located. This period is also remarkable for the greatly increased attention that has been given to the study of the ritual, especially by the younger portion of our brethren, till the number of "bright Masons" can no more be counted. With this revival in the work (so called), has come a corresponding increase in the number of periodicals, devoted in whole or part to the dissemination of light. When the Grand Lodge of Iowa was organised, we commenced our library with the "Freemasons' Monthly Magazine," the only one then published on the western continent. At this writing, we have lying upon our table no less than one for each year of our existence as a Grand Lodge; viz: twenty-seven, and "the cry is, still they come."

Now, with all this increase in numbers, and growth in material prosperity, the question comes, bidden, or unbidden,—like that of "Watchman, what of the night?"—Is it well with thee, my brother, is it well with the Order? Who shall answer? The past may have sufficed for the past; but for the future, mark our words, an enlightened and observant public will require of us to be up and doing, and with our might, what our hands find to do.

We may, nay, *must*, continue to meet in our Lodges,—the Mason's sacred retreat,—and culti-

vate the social element in our natures. We must keep up our grand bodies, those seats of legislation and higher judication, made necessary by the imperfections of human wisdom. We must pay our *dues*, raise funds, and spend money as before; this cannot be avoided, yet "only this, and nothing more," will not do. The time has come, verily, now is, when a Mason must be something more than a parrot. He must become learned more or less, in the jurisprudence of the order, in which, alas, ninety-seven hundredths are profoundly ignorant, even of the laws of their own jurisdiction. He must be read in the history of an institution, which its ignorant and foolish devotees have too often claimed in public and private discourse, as coeval with Noah, and even Adam. He must have some acquaintance with its symbology, its mysteries, and their origin and allusions, or be scoffed at as an intruder or pretender.

But when he has, to some extent, mastered these,—nay, while he is labouring to do it, for it cannot be done without labour,—he and the order must do something more to satisfy the just demands of an awakened brotherhood and an intelligent and hopeful public.

Several years ago a hue and cry ran through the rank and file, and found expression in the addresses of Grand Masters and Grand Orators, that the mission of Masonry was to found "Masonic colleges." This effort aborted in the conferring of honorary degrees, which had already become "dog cheap," till the only real titled persons to be found are the untitled ones.

In this jurisdiction, in common with our brethren elsewhere, many crazed after this *ignis fatuus*. If we were but boastful of great deeds, we might justly lay claim to having saved our brethren much money and greater mortification, in that "we killed Cock Robin" in Iowa. The measure has lately found new advocates in our midst; it cannot receive our approval. We have a noble university, endowed by the general government, which, if it can be governed by men whose instincts are a degree removed from the cesspool of politics, and liberally supported by the State, as it deserves to be, will, in the hands of its capable and devoted faculty, several of whom are Masons, meet all the demands of the fraternity. Some have moved in the direction of founding lodge libraries; this is well. Would that there were

more of them. Get books, if you will only get the knowledge they contain by reading and reflecting upon their contents.

Our government not only provides for the education of those who are to be the defenders of the nation's honour and integrity, but wisely,—most wisely,—provides for the comfort of those who have grown old in her service, or suffered in the defence of her territory or flag, by pensions well deserved.

In France, the aged and infirm who have perilled all for her glory are provided with a home, where they may renew their youth in peace, without a care for to-morrow. In England, the "Home for the aged and decayed Masons" is both the pride and crowning glory of the craft.

Shall we, as Masons, in this favoured land, be less mindful than they across the water, of those who have borne the burden and heat of the day? Rather let us see to it, that in our youth we honour hoary old age by making provision while we may, that when sorrows come, as come they will, to many, they shall fall lightly upon those from whose lips we have drank in wisdom, that we might walk in wisdom's ways.—*Evergreen*.

MASONIC JOTTINGS, No. 61.

BY A PAST PROVINCIAL GRAND MASTER.

QUANTITY.—NUMBER.

In our English Freemasonry, the quantity of Natural Religion is to the quantity of Christianity (the portion of Natural Religion which is the essence of the four Positive Religions abstracted) as in our English Lodges, the number of Jews, Mahommedans, Parsees, and avowed Natural Theists, is to the number of Christians.

MASONRY.

Masonry is a fire which dies not, even when nothing feeds it. There may be no Lodge, but Masonry ever lives in the human mind.

THE SEASONS.

The Seasons, as they change, are but the varied God, Glorious Architect of Heaven and Earth. With Him all seasons please.

ONE OF THE FOUR OLD LONDON LODGES.

If a Brother will look into Preston's Illustrations, he will find that one of the four old London

Lodges has been incorporated with the Somerset House and Inverness Lodge, (No. 4).

CONSTITUTIONS OF THE FOUR OLD LONDON LODGES.

It appears from the "Book of Constitutions," 1738, that the Constitutions of the four old London Lodges were looked upon as time immemorial Constitutions. Consider the note "Preston's Illustrations," page 161, Dr. Oliver's Edition.

CHURCH OF ENGLANDISM AT THE REVIVAL.

At the Revival, Church of Englandism was the prevailing Christianity in our Lodge; it was indeed a tolerant Christianity—tolerant of certain Christianities, but by no means tolerant of all other Christianities.

CHRISTIANITY AND FREEMASONRY.

A Correspondent, writing upon this important matter, should read the works of the two most deservedly esteemed American Masonic authors—our Brother Rob. Morris and our late Brother Salem Town.

ALL DENOMINATIONS OF CHRISTIANS.

All denominations of Christians would now be admissible into the English Lodge, by virtue of the Charges of 1723, supposing the Charges of 1738 had never appeared.

CHRISTIAN MASONS.

Brother, there are no doctrines peculiar to Christian Masons. In general their doctrines are those of the particular sect to which they profess themselves to belong.

THE RELIGION OF ENGLISH FREEMASONRY.

A Brother writing respecting the Religion of English Freemasonry states that the Charges of 1738 brought extended Toleration, but did not bring change. * * * He proceeds to say that the Religion of English Freemasonry, as a Particular Freemasonry, must still be sought for in the Charges of 1723.

We need rather to cultivate the spirit of harmony in our Lodge Companions, to be not hasty in fault-finding, and patient with the erring; to increase the interest in our meetings by an increase of the spirit of the institution; by greater love towards each other, and greater reverence to the Eternal, without whose blessings all our efforts will be vain and fruitless; to the end that the Companions shall look forward to the convocation of their Chapters, as a traveller in the desert looks to his arrival at some secluded spot where he may rest from his toil and gather new energy for the journey before him; to educate ourselves in the sublime principles of our art, and make our progress manifest in our daily walk and conversation, being assured that for every step of progress thus made, there will be need for one step less in the way of legislation."

MASONRY AND ITS OBLIGATIONS.

LECTURE DELIVERED BY W. BRO. ARDASHEER GOOSTAJEE,
W. M. LODGE "HARMONY," (No. 438) BENGAL.

Those who study the history of Freemasonry, my brethren, with attention, will find that there are scarcely any of those arts and sciences which have conferred the most essential benefits upon the world, but have been nourished and protected from the earliest ages by the followers of the Craft. True indeed is the remark, that "Masonry and civilization, like twin sisters, have always gone hand in hand together," and that everything that could embellish and improve human life have followed with unerring steps in their halcyon train. Such being the effect of Freemasonry upon society in all ages, can it be wondered that our noble Craft should have bitter enemies and incredulous despisers, who being darkness themselves, presume that our employments and pursuits are trifling, absurd mysteries, or profane mummeries; whereas there is no subject existing within the grasp of the human intellect, be it the most subtle or various, be it high as the heavens above or deep as the earth beneath, no secret of creation into which the science of Freemasonry does not enter, in the pursuit of wisdom, knowledge, and virtue. Some there are who ridicule our secrets, supposing either they are prejudicial to society or wrong in themselves, or a childish attempt to conceal that which, if revealed, would be either ridiculous or profane; whereas the truth is, those secrets are bonds of our mutual fidelity, by which we oblige ourselves to trace wisdom and follow virtue; they are locks upon our treasures to baffle the curious and to restrain unworthy persons from prying into deep and hallowed mysteries; they are also emblematic symbols of doctrines and moral beauties; they have uses which none but the initiated can thoroughly appreciate; and we only want the candid and charitable to judge of them by the general aspect and character of Freemasonry so far as we are permitted to unfold its excellence to the eye of the world. Many wonder why we are decorated with an apron of snowy whiteness and various jewels, looking upon them as mere external adornments, not knowing their deep symbolical meaning, bringing ever prominent before the mind of the Mason the duty he owes to himself, to masonry, and to the world; just as the sun is an emblem of all the great attributes of the Divinity, and, together with the moon, raises our thoughts to the fountain head of truth; and though in the language of the Sacred Law they have neither speech nor language, their voices are heard among them, their sound is gone into all lands, and their words unto the ends of the earth, thereby affording us excellent lessons to instruct men in the wisdom and goodness of the Creator, as if they had an hundred tongues.

These things indicate that the true object of Masonry is to unite us to the performance of virtuous deeds, the accomplishment of which testifies to the world that, as sons of Light, we have dispelled the dark cloud that otherwise would have obscured us, and that being no longer lost in the mist of hatred, malice, drunkenness, and other hideous sins which degrade the mind, and destroy the body, and render the hereafter a dreadful source of anticipation, we prefer the labour of charity, benevolence, brotherly love, and the exercise of every other virtue. Thus it is we wear our white apron as a fit emblem of the G.A.O.T.U., from whom no evil work can proceed, and our jewels and ornaments are intended to try our affections by justice and our actions by truth, in like manner as the square tries the workmanship of the mechanic.

But not to take up too much time, brethren, I will very briefly allude to one or two of the leading obligations of our order. The first Masonic duty, of which I am sorry to say many of our order are sadly remiss, and

which is much handled by the world, is Temperance; yet on this obligation, as we well know, Masonry lays an unusual stress; not only does she herein recommend the moderate and sanctified use of all things and blessings of light, but commands us to restrain our passions. Let any of our brethren, therefore, who may unhappily have been guilty of wilful and continued acts of intemperance and excess, reflect seriously how they are breaking their Masonic obligation. Another portion of our obligation is to have respect for and protect each other's character, and those of our families when unjustly assailed; these the noble principles of our Order require us to hold most dear and as sacred as our own. Around the reputation of her children Masonry casts a consecrated robe; which she forbids her followers to touch, much less tear off with unnecessary rudeness, and when compelled by honour and justice to do so, she bids us with a tear of pity, not a smile of malice, to be merciful, and no one who is not dead to the nobleness of the human character, or sensible to the finest feeling of his nature, can hear or see without indignation a Masonic obligation so wantonly violated as is often witnessed. For the sake, therefore, of all that is of good report let us not forget our obligation.

In conclusion, brethren, if our charity is to be crowned with success, if our truth is to lead to universal happiness, if our brotherly love is to know no diminution or decay, if our temperance is to diffuse without alloy its wholesome influence amongst the Craft, if our obedience is to continue of that elevated character which leads man to admire the greatness of a greater mind, if our fortitude and prudence are to lead us as the mountain landmark leads the pilot to a safe and fitting harbour, if our justice is to render us better citizens of the State and better befitted us for the social intercourse of man; how indispensably does it become us both collectively and individually to be vigilant and active in the performance of our duty; to remain pure, firm, and unshaken in our fidelity, and thereby endeavour to add another rivet to that chain of fraternal affection which will never allow us to be neglectful of our Masonic obligation. Happy will it be for the Mason when so acting he is called from labour in the lodge below to rest in the lodge above, there to shine like the stars in the firmament for ever and ever.

MASONIC NOTES AND QUERIES.

GERMAN MASONRY.

A correspondent will find the communication respecting which he enquires "Freemasons' Magazine," vol. 22, page 129; but on reading the last four lines he will probably consider the language such as to make it inexpedient to reproduce them even for the purpose of recording their condemnation by every instructed member of our Order.

This was, I believe, the language that I had in view when, as I am reminded, I wrote (Freemasons' Magazine, vol. 23, page 50):—"In future discussion it will be well for all to bear in mind that words are thought to betoken the class to which the individuals employing them belong."—CHARLES PURTON COOPER.

MASONIC LITERARY CONTROVERSY.

From the columns of Masonic literary controversy in which, whatever may be the cause, with what is seemly there is mingled what is unseemly, instructed brothers turn with irrepressible disgust.

—A PAST PROVINCIAL GRAND MASTER.

TWO OLD MASONIC PRAYERS.

The two following Masonic Prayers, together with some elucidatory words, are taken from Bro. Hughan's curious and well-known communication to our periodical:—

"No. 1. The oldest prayer said to be used by Christian Masons at the initiation of a brother in the reign of Edward IV. ('Scott's Companion,' 1754, page 309, and in many other works), is this: The mighty God and Father of Heaven, with the wisdom of his Glorious Son, through the goodness of the Holy Ghost, three persons in one Godhead, be with us at our beginning, give us grace to govern us in our living here, that we may come to His bliss that shall never have an end."

"No. 2 is from the same work: Most Holy and glorious Lord God, thou Architect of Heaven and Earth, who art the giver of all gifts and graces, and hath promised that when two or three are gathered together in Thy name, Thou wilt be in the midst of them. In Thy name we assemble and meet together, most humbly beseeching Thee to bless us in all our undertakings, to give us Thy Holy Spirit to enlighten our minds with wisdom and understanding, that we may know and serve Thee aright, that all our doings may tend to Thy glory and the salvation of our souls. And we beseech Thee, O Lord God, to bless this our present undertaking, and to grant that this our brother may be a true and faithful Brother amongst us; endow him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour, Amen."

This last prayer is said to be in vogue now in Ireland, and to be given *verbatim* in the last edition of the Constitutions of that country, under the heading of "A Prayer which is most general at the initiation of a Candidate."—CHARLES PURTON COOPER.

NATIONAL ART VERSUS NATIONAL MORALS.

Should an English school of art establish itself it is to be hoped for the sake of the true and lasting welfare of the nation that it will be void of that air of lasciviousness in which previous schools of art have, to their loss, far too often indulged. A high standard of morality is of far more importance and lasting benefit to a nation than any system of ornamental art, consequently the latter should be made subordinate to the former, nevertheless, there is nothing in this to hinder the highest development of art, although it would keep it, as it ought to be, *pure*. A log-cabin, where peace, plenty, honour and purity dwell, is a thousand times better than the most palatial Corinthian mansion, where dishonour and immorality stalk about all ablaze with gold and gems.

Whenever art appeals to man's animal passions, instead of to his higher nature, both are thereby degraded, while what ought to be a real thing of beauty and a joy for ever becomes the cause of man's destruction. In proof of which we have only to review the histories of some of the great nations which have already preceded us, whose downfall and its causes ought to serve as beacons to us.—W.P.B.

CORRESPONDENCE.

The Editors is not responsible for the opinions expressed by Correspondents

ST. JOHN'S LODGE AND ITS PROCEEDINGS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and brother.—Permit me to ask, through the medium of your columns, what St. John's Lodge is drifting to when we find such sentiments as the following expressed within its walls,—viz—(see page 178). "He (Bro. Baird) also observed that by so doing the Grand Lodge had thereby broken the laws of the land, and that, therefore, he considered that this lodge had sufficient reason for throwing overboard its allegiance to Grand Lodge"? It appears to me that the foregoing smacks rather strongly of masonic treason; however it is quite possible, remembering the exhibition made of himself by the speaker at Grand Lodge on 6th February, that there may be very little in it, or that on some occasions he does not know the meaning of what he says, *e.g.*, after the imaginary story which he related to Grand Lodge in reference to some arrangement affirmed to have been entered into between himself and Bro. Coghill, and the way in which Bro. Coghill stood up and contradicted the whole statement, amid the roars of laughter from the whole members of Grand Lodge assembled, the R.W.M. of No. 3 bis should keep very quiet. He went to Grand Lodge striving to set up a lot of absurd pretensions, and finding himself baffled, he, in order to cover his defeat, strives to throw dust in the eyes of his lodge by talking about not getting justice in Grand Lodge, and that therefore in order to get things all their own way they ought to start on their own hook, by setting up a Grand Lodge of their own, and I suppose, of course, putting him on the "throne" as their first Grand Master! Bro. Coghill no doubt may thank his stars he was not a member of No. 3 bis, or he would have caught it for daring to call in question any remark made in support of the pretensions of No. 3 bis, no matter whether said remark was right or wrong! The ideas promulgated by St. John's on this matter seem to me so absurd that I am afraid your readers can only look upon them as a mere farce. In fact so much so that some of their own members even have repudiated them. It will be time enough for St. John's to think of throwing over its allegiance, when *Grand Lodge* has broken "the landmarks of the Order."

I am yours fraternally,

A MEMBER OF GRAND LODGE.

FREEMASONRY AND THE WAR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother:—The nonchalance and perhaps I might say the impertinence with which your (so-called) contemporary treats in his leader the very just reproof of the Acting G.M., The Right Hon. the Earl of Carnarvon, in Grand Lodge, is most astounding, so also is the assertion that he "has no inspiration from head quarters;" now that is a deliberate falsehood, as it is well known that a clerk in the Grand Secretary's office is the Editor of the publica-

tion, presumptuously called by him, but by no other Mason, "The Organ of the Craft" which is in fact a mere trade circular! I imagine that the defiant tone adopted by the writer of the article alluded to will be appreciated as it deserves by the R.W.D.G.M., the other Grand Officers, and the Board of G.P.

I am dear Sir and Brother,

Yours truly

A MEMBER OF GRAND LODGE.

INSUBORDINATION IN THE HIGH DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—My attention has been drawn to a correspondence in your paper touching Bro. Yarker and his relations with the Supreme Council, 33°, from which it would appear that he has been acting on the well-known axiom, "If you have no case abuse the plaintiff's attorney." Bro. Yarker seems to have followed this advice to the letter, since he throws a good deal of dirt at the S.C., no doubt hoping some will stick. It appears that Bro. Yarker has violated his obligation to that Supreme Body by seeking to give degrees belonging to the Antient and Accepted Rite, in opposition to the Council, and as a consequence he has been very properly expelled from the Order.

Bro. Yarker objects to the expulsion on the ground that the Supreme Council, 33°, is a self-elected body, and lays down the dictum that it is usually considered good Masonic law that the governed should have some voice in the election of high functionaries. Perhaps Bro. Yarker will tell us what part Craft Masons have in the election of their Provincial Grand Masters; what power they possess in the election of Grand Officers and Provincial Grand Officers; and what voice the general body of Craft Masons, have, except by delegation in Grand Lodge, in the election of the W.M. Grand Master? Bro. Yarker must say what he knows is not true when he urges "that the S.C. has no accrediting diploma, but the self-created function of receiving fees." The Council derives its charter from the Supreme Grand Council, Northern Jurisdiction, United States, which charter can be seen by any member of the higher degrees, at the offices of the S.C., No. 33 Golden Square, London.

It is rather late in the day to talk of the so-called Supreme Council, and to say that as a Commander of the old "Ne-Plus-Ultra," he has as much right to suspend the so-called Supreme Council as they to expel him.

Every one knows that the Rose Croix, which itself was called the Ne Plus Ultra degree, was given with the Kadosh in the old Knight Templar Encampments, but I deny that the latter was ever given in the Rose Croix Chapters, or under "a Rose Croix" Charter, apart from the Templar degree. When the Supreme Council was established in England, it assumed very properly the exclusive control of those degrees which belonged to its own Rite, and Grand Conclave, which is the governing body of the Templars, never disputed its right to do so, nor professed to have power to confer them. Freemasonry would soon be in a state of anarchy if every Mason, or every lodge thought fit to give, or profess to give, whatever degrees it liked, and to be accountable to no one.

I am sorry to see that the force of evil example, even in Freemasonry, is soon felt, and that some of the members of the Rochdale Chapter of Rose & ⚔ have held a meeting for the purpose of conferring the 30th and 32nd degrees, which they have no more right to give than the M.A. or D.D. of Oxford and Cambridge. The craft in general must have a very good idea of what these so-called degrees are worth, when I

inform my brethren that I have learnt, on very good authority, that the sum charged to such candidates as may be gulled, will not exceed 1s. 6d. The Supreme Council was never in a stronger position than at present; some of our most distinguished Masons in England belong to the A. and A. Rite, including the names of noblemen and savans famous throughout Europe. That distinguished body is in accord, I believe, with every Supreme Council in the world; and the attacks of men who have broken their obligations, and violated their sacred word of honour, will do nothing but bring down upon the heads of the offenders against all Masonic law the contempt of all true Freemasons.

I am, Dear Sir and Brother,

Faternally yours,

A MASON WHO BELIEVES IN HIS O.B.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir,—There is another governing body sprung up in the person of John Yarker, who is well known to the readers of another paper as the libeller of the dead R.M. Crucifix, M.D. This person pretends to give, for money, a number of degrees, which he says have been given from time immemorial, though he knows there does not exist a single proof of this assertion. It is a pity this person does not stick to his yarns, "*ne sutor ultra crepidam*," instead of meddling with what he does not understand.

ONE WHO PREFERS THE SPURIOUSNESS OF THE R. C. OF AMERICA TO THE SELF-ASSERTED BODY OF J. Y.

MASONIC SAYINGS AND DOINGS ABROAD.

GRAND CONSISTORY OF IOWA.—This Grand Body held a special session at Lyons, Iowa, on the 10th and succeeding days of January. Its legislation was important and unanimous, and will have an important and beneficial effect upon the Rite and its subordinate bodies in the State.

TEMPLAR UNIFORMS IN CONCLAVES.—The Grand Commander of New York has issued an edict enforcing the use of the uniforms of the Order in all Councils of the Red Cross and Conclaves of Templars.

The Grand Lodge of North Carolina celebrated its centennial anniversary on the date of its charter, January 14.

The Masonic Grand Lodge of Michigan has recently procured for its officers the richest set of jewels ever made in the United States. They are of solid eighteen carat gold, with the insignia raised on red enamel, of rare and beautiful workmanship. The jewels were made in an eastern city, and cost 1,300 dollars. They are thirteen in number, and each is put up in a handsome velvet-lined Turkey morocco case.

The Grand Lodge of Missouri, at its recent session, presented Past Grand Master, Bro. John D. Vincil, representative from Grand Lodge of Iowa, with a beautiful and costly gold watch, as a reward of meritorious services as Grand Master.

Grand Lodge of Missouri re-affirms its adherence to the "work" adopted at the Baltimore Convention of 1843. This Grand Lodge, slow but sure, has just recognised the Grand Lodge of Nova Scotia.

The Grand Lodge of Nebraska has an Orphans' School Fund, to which twelve of the brethren donated their mileage and per-diem—114½ dollars.

The Grand Lodge of Nebraska has adopted a "Board of Custodians of the Work."

At a Masonic reception in Cedar Rapids, Bro. J. Calder, who has been a Mason over fifty years, was present.

The Masons of Webster City dedicated their new hall, Tuesday, the 27th December.

WHY CANNOT WOMAN BE MADE A MASON?—At the late anniversary celebration of the Masons of Austin, Nevada, the orator of the day thus ridiculously discoursed upon this vexed question:—"Woman sometimes complains that she is not permitted to enter our lodges and work with the craft in their labours, and learn all there is to be learned in the institution. We will explain the reason. We learn that, before the Almighty had finished His work, He was in some doubt about creating Eve. The creation of every living and creeping thing had been accomplished, and the Almighty had made Adam (who was the first Mason), and erected for him the finest lodge in the world, and called it Paradise, No. 1. He then caused all the beasts of the field and the fowls of the air to pass before Adam, for him to name them, which was a piece of work he had to do alone, so that no confusion might thereafter arise from Eve, whom He knew would make trouble if she were allowed to participate in it, if he created her beforehand. Adam being very much fatigued with the labours of his first task fell asleep, and when he awoke he found Eve in the lodge with him. Adam, being Senior Warden, placed Eve as the pillar of beauty in the south, and they received their instructions from the Grand Master in the east, which, when finished, she immediately called the craft from labour to refreshment. Instead of attending to

the duties of her office as she ought, she left her station, violated her obligation, and let in an expelled Mason, who had no business there, and went around with him, leaving Adam to look after the jewels. This fellow had been expelled from the Grand Lodge, with several others, some time before. But, hearing the footsteps of the Grand Master, he suddenly took his leave, telling Eve to go to making aprons, as she and Adam were not in proper regalia. She went and told Adam, and when the Grand Master returned to the lodge, He found His gavel had been stolen. He called for the Senior and Junior Wardens, who had neglected to guard the door, and found them absent. After searching some time, he came to where they were hid, and demanded of Adam what he was doing there, instead of occupying his official station. Adam replied he was waiting for Eve to call the craft from refreshment to labour again, and that the craft was not properly clothed, which they were making provision for. Turning to Eve, he asked her what she had to offer in excuse for her unofficial and unmasonic conduct. She replied, that a fellow passing himself off as a Grand Lecturer, had been giving her instructions, and she thought it was no harm to learn them. The Grand Master then asked her what had become of his gavel; she said she didn't know, unless the fellow had taken it away. Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty, and had let in one whom He had expelled, the Grand Master had closed the lodge, and turning them out, set a faithful tyler to guard the door with a flaming sword. Adam, repenting of his folly, went to work like a man and a good Mason, in order to get reinstated again. Not so with Eve; she got angry about it, and commenced raising Cain. Adam, on account of his reformation, was permitted to establish lodges and work in the lower degrees; and, while Eve was allowed to join him in the works of charity outside, she was never again to be admitted to assist in the regular work of the craft. Hence, the reason why woman cannot become an inside Mason."—*Evergreen*.

[We think the Grand Orator might have found a better subject for his discourse before the Grand Lodge than thus bringing ridicule upon the Craft and the Holy Scriptures].—*Ed. E.M. & M.M.*

Grand Master Gibson, of New York, refuses to remove the landmarks, in order that "an eminently worthy citizen," or "a soldier who lost a limb in the service of his country," may be admitted. Masonry does not, says he, turn aside its laws to reward merit and worth in civil life, or bravery and valour on the battle-field.

The Seventy-fourth Annual Convocation of the Gr. Chapter of R. A. Masons, of the State of New York, convened at Albany, on Tuesday, February 7th inst.

161 Subordinate Chapters were represented.

The Grand Chapter was opened in Ample Form, prayer being offered by the G. Chaplain.

The Address of the Grand High Priest contained the following appropriate remarks:—

The agreement to live in love and unity is the summing up of the Masonic ideal, and carries with it, not only the thought of peaceful and harmonious relations among ourselves, and the pleasant emulation of sincere fraternal unity, but suggests the effort and the sacrifice which we assume, each for himself, when, at the altars of Masonry, we receive the mystic benison of the craft. To do and to suffer is the common lot of humanity; but to bear the suffering of a brother, and so to labour that the result of our work may redound, rather to the interest and prosperity of the Fraternity, than to those of the individual workman, is the precept and example of Masonry. Wherever this dogma is understood and practised, peace and harmony will prevail, and the craftsmen, instead of wasting their zeal and energy in vain bickerings, and enervating strife, will be strong in their union and, in a corresponding degree, the work will prosper in their hands, and redound to the greater glory of the Father."

Warrants were granted to all the Chapters previously under Dispensation. The Grand Chapter adopted the Code of Procedure in regard to Masonic trials, which prevailed in the Grand Lodge of the State.

Several Representatives of sister Grand Chapters having presented their credentials, were cordially received and welcomed (the Grand Honours in each case being given).

The sum of 7,000 dols. was appropriated to the Hall and Asylum Fund.

Respecting the visit of our M.W. Grand Master to the United States, as a member of the High Commission to settle the Alabama Claims and other matters, Pomeroy's Democrat says:—

EARL DE GREY AND RIPON.—The nobleman whose name heads this article, the President of Her Britannic Majesty's Privy Council, will shortly visit this country as chief of the High Commission, appointed to settle matters in dispute between the two countries. Earl de Grey is Grand Master Mason of the English Craft, and has ever been an enthusiastic worker in both Subordinate and Grand Lodge. We published a sketch of his life some months since in these columns, which no doubt will be fresh in the memory of our regular readers, and which clearly proved him to be a live Mason. We feel certain his arrival here will be welcomed by the American Brotherhood.

REVIEWS.

Scattered Leaves, Picked up and Bundled by a Rusty Mason.

A collection of Masonic Songs and Poems, published by Bro. Vincent Bird, P.M. and Treas., St Aubyn Lodge, (No. 954), Devonport. The object of their publication will be explained by the following extract from the proceedings of the Lodge, held Feb. 14th:

The Worshipful Bro. Vincent Bird, P.M. and T., rose and said: Worshipful Master, I have something to say which I venture to think is for the good of Masonry in general, and this lodge in particular.

In the year 1865 certain brethren took upon themselves (whether rightly or wrongly I will not now stop to inquire), to establish a Masonic Bed at the Royal Albert Hospital, Devonport, with what advantages, restrictions, or conditions, I am unacquainted, and therefore can give you no information.

But I can state this fact, that if it were daylight, and that window open, and also one in a certain ward in that noble building opposite to me, I should from this spot be able to see a bed, over the head of which are the words "Masonic Bed," surmounted by our sacred emblems, and under similar circumstances a patient lying on the bed might look into this lodge.

But I regret to say that bed is tenantless for want of funds. There can be no question but that the conception and birth of that idea was a good one. However, I cannot find that its author has shown much solicitude for the maintenance, or even existence of this scheme, as I do not find that in any one year a third of the sum required has been subscribed by all the lodges in the province.

The present state of affairs ought not exist; either let the inscription and the emblems be removed, and with it the outward and visible sign of unfulfilled engagements, or an effort made to raise funds sufficient to enable us to say we Masons of this locality, shall I say Lodge St. Aubyn, 954, will raise the necessary amount, and, if need be to compass that object we will practice a degree of Masonry unknown and unrecognised by any Book of Constitution, Grand Lodge, Conclave, or Council, a degree that will in no way trench on the landmarks of any order—I mean the degree of Self Denial.

Instead of the removal of the inscription and Emblems, I should like to add thereto the following: St. Aubyn, 954. I fancy I hear some one objecting to this, as being too much to attempt. I cannot agree with him. I think it can be accomplished. In this way:—Here I have some bundles of "Scattered Leaves" more than I need. I am unwilling to sell them, or give them away, but I am very anxious to trade, to barter, to exchange; you take my bundle, give me a silver coin; I don't care how large it be, provided it be silver, the whole of which will be paid over to the Masonic Bed as your subscription. I do not say that my bundle will be intrinsically as valuable as your coin, but to some it may convey reproof, to some instruction, to others amusement, but to all the satisfaction or having contributed to the furtherance of one of our greatest Masonic Virtues—Relief.

And if I should be encouraged to pick up a fresh bundle at the commencement of each succeeding quarter, and you could be induced to barter, with a view of each time making a better bargain, we should be mutually working out our principles in helping forward the great work of lessening the woes and sufferings of our common Brotherhood.

Balloon-Letter from Paris.

Messrs. Letts, Son and Co., Limited, have published a very interesting memento of the Siege of Paris, being a facsimile of a letter sent per Balloon-Post by a gentleman in Paris to a friend in London. The facsimile is perfect in the minutest detail, being stamped with genuine Postage Stamps of the French Republic, with perfect imitations of the obliteration and other Stamps. Apart from the interest attached to it as a memento, the letter itself is no mean literary production. It graphically describes Paris and the Parisians in a state of siege, the writer being a volunteer in the Artillery of the National Guard.

THE MASONIC MIRROR.

••• All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

ALTERATION IN THE DAY OF PUBLICATION OF THE MAGAZINE.—The Magazine will in future, be published on Saturday Mornings, instead of on Friday Afternoons; this alteration has been made in order to enable us to meet the wishes of a large section of our readers, so as to allow of the insertion each week of Masonic reports reaching the Editor on Thursday mornings.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th. May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

We are informed that the installation of Colonel Lyne as R.W. Prov. G.M., for Monmouthshire, will take place in the large Room at the Town Hall, Newport, on Easter Thursday, April 13th, and that Theodore Mansel Talbot, Esq., R.W. Prov. G.M., for the Eastern Division of South Wales, will be respectfully invited to perform the ceremony.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

St. Luke's Lodge of Instruction, No. 144, has been removed from the Pier Hotel, Chelsea, to the "Gladstone," 202 and 204 Brompton Road, S.W. The meetings are held every Friday evening at 8 o'clock.

Almoners of London, and other Lodges, are desired to be cautious with respect to Charles Couch and George Gibbs, persons why can be had of Vincent Bird, Almoner for Plymouth, Stonehouse, and Devonport.

The fifteenth sections will be worked in the Sydney Lodge of Instruction, 829, held at the Cambridge Hotel, Upper Norwood, (near the Crystal Palace), on Friday, 28th inst. The chair will be taken by Bro. Anslow, P.M., at half past 6 o'clock.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

EGYPTIAN LODGE (No. 27).—The regular meeting of this old-established Lodge was held on Thursday, the 2nd inst., at Anderton's Hotel, Fleet Street, Bro. T. Sheppard, W.M., in the chair, supported by P.M.'s Poole, I.P.M., Payne, D. H. Jacobs, D. G. Berri, J. Coutts, A.G.P., Libbia, &c. The Lodge was opened, and the minutes were read and confirmed. Bro. W. H. Scott was raised, and Bros. R. N. Freeman and W. A. Gorman were passed. Messrs. J. Chick and G. F. Payne were duly initiated. The work was perfectly rendered throughout by the W.M., assisted by the officers. The Lodge was then closed, and the brethren sat down to an excellent banquet. The usual loyal and Masonic toasts were given, and complimentary speeches followed. Bro. Buss, P.M., in responding to the toast of the Secretary, stated that he, in representing the Egyptian Lodge at the last festival of the Royal Benevolent Institution for Aged Freemasons, as a Steward, had given in a list of nearly £200. The Tyler's toast concluded a very agreeable evening. The visitors were Bros. Mullingar, W.M., 145; Vinall, 167; Fitzpatrick, 704; James Kew, W.M., 179; and Barrett, 87.

BRITANNIC LODGE (No. 33).—The regular meeting of this Lodge was held on Friday, the 10th inst., at Freemasons' Hall. The chair was occupied by Bro. Augustus G. Church, W.M., supported by his officers, as follows:—James Glissher, S.W.; Magnus Ohren, J.W.; Finch, S.D.; Eachus, J.D.; Pendred, as I.G.; Bridges, Hawkins, Smith, Glegg, Pierce, P.M.; and Shields, I.P.M. The following brethren were also present:—Bros. Urlwin, Wilcox, Humphrey, Lewis, Angell, Wallis; D. Hodge, A. E. Hodge, Pawley, Fletcher, Bloore, Davis, Lingling, Banister, Turner, Boddy, Finlay, Ricks, Spenser, I. Church, Horsley, Clouston, Young, Hetley, Bayley, Robertson, Snow James, Parker, Stent, Sparks, Paget, Burke, Webb, and Strawbridge. The visitors were Bros. Warrington, P.G.S., 197; Wilson, P.M., 63; Bulmer, P.M., 174; Harrison, P.M., 857; Leslie, 1; Blake, 23; and Copeman, 55. The Lodge having been opened, the minutes of the previous meeting were read by Bro. James Glegg, P.M., acting as Secretary and Treasurer, in the absence of Bro. T. A. Chubb, Secretary, through illness, and of Bro. L. Crombie, Treasurer, who was prevented by professional duties from being present. The minutes were confirmed and the Treasurer's report was read, shewing the amount invested in consols, and in the hands of the Treasurer; and also the amount of the Lodge Charity Fund, which are both in a prosperous condition. Bros. W. Hodge, and I. W. Wilcox, were examined as to their proficiency, and passed to the degree of Fellow Craft. Bros. Humphreys, Bloore, and Q. J. Wallis, were raised to the sublime degree of M.M. A notice of motion by Bro. Grissell could not be considered, in consequence of the absence of that brother. A grant of £5 was voted to the widow of a member of the Rose of Denmark Lodge, on the motion of Bro. Pierce, seconded by Bro. Shields. The Lodge was then closed, when the brethren adjourned to the banquet, which was followed by the usual loyal and Masonic toasts. Some excellent glees, madrigals, and four-part songs, and other excellent music were given, under the direction of Bro. Lawler, assisted by Bro. Carline and several other brethren.

VITRUVIAN LODGE, (No. 87).—The installation meeting of this old lodge was held on Wednesday, 8th inst., at the White Hart, College Street, Lambeth, and was numerously attended. Bro. Vorley, the W.M., very kindly did the work of the lodge previous to the installation, after which Bro. Noke, P.M., installed Bro. Banham, S.W., and W.M. elect, into the chair of K.S. The ceremony and addresses were delivered in a very impressive manner by Bro. Noke. The first duty of Bro. Banham, the W.M. was to present to the I.P.M. Bro. Vorley, a Past Master's jewel, which had been unanimously voted by the lodge. Bro. Vorley thanked the W.M. and brethren for their kindness, and said that he should always look back with pride and pleasure to this year of office. An excellent banquet followed. The visitors were Bro. Littlewood, P.M. of the Royal Alfred Lodge, 780; and Bro. Rose, P.M., 73.

LODGE OF STABILITY, (No. 217).—This lodge met at Anderson's Hotel, Fleet Street, on Tuesday, 7th inst., Bro. T. H. Hart, W.M., in the chair. The minutes of the previous meeting were read and confirmed. Ballot took place for Mr. F. Purser and Mr. John Nixon for initiation, and for Bros. Joseph M. Hodder, of Nelson Lodge, No. 700; and Henry Morfeet, W.M. Lodge Temperance in the East, No. 898, as joining members. The result of the ballot was in each case declared to be unanimous in favour of the candidate. In accordance with notice given Bro. E. Hughes, P.M., moved: "That the sum of £5 be given from the lodge funds to the Royal Masonic Benevolent Institution for Aged and Distressed Freemasons and their Widows," and mentioned that the amount had been already placed on Bro. Sillifant's (Steward) list, and guaranteed by the Audit Committee. Bro. Hart, W.M., cordially seconded the motion, and hoped the brethren would unanimously endorse the action of the committee in supporting Bro. Sillifant. The motion was carried unanimously, and Bro. Sillifant, P.M., in thanking the brethren for the support he had received, announced that he had carried in upwards of £53, a very handsome amount, seeing that the average has been about £37. Bro. James, I.P.M., gave notice of motion: "That a perfect set of tools, &c., be purchased for the use of the lodge." There being no further business the lodge was closed in due form and with solemn prayer. Visitors: Bros. Chaise, 898; and Rouston, Cadogan, 162.

POLISH NATIONAL LODGE (No. 534).—The brethren of this lodge met on Thursday, 9th inst., at Freemasons' Hall. Present:—Bros. Mercik (acting for W.M.); Drozy, S.W.; Williams, J.W.; Videky, S.D.; Cherrill, J.D.; Boyd, Treas.; and Paas, Sec. Bro. Moore was present as a visitor. Bros. Weatherhogg and Csomor were raised, and Bro. Rath was passed to the second degree. Bro. Dioso was elected W.M. for the ensuing year: Bros. Boyd, Treas.; and Beckett, Tyler, were re-elected. One guinea was voted to the Masonic life-boat fund.

LODGE OF ST. JAMES (No. 765).—The usual monthly meeting of this lodge was held on Tuesday 7th inst., at the Leather Market Tavern, New Weston Street, Bermondsey. The W.M., Bro. G. Hyde, presided. The business was confined to the passing to the Fellow Craft degree of Bros. Jolley, Brimmer, Ireland and Bishop. The bye-laws of the lodge were then read, according to annual custom, and the brethren proceeded to elect a W.M. for the ensuing year. The choice of the brethren fell upon Bro. R. P. Hooton, S.W. Bro. W. Jones was elected Treasurer. The lodge was then closed after an audit meeting had been appointed, and the brethren adjourned to refreshment.

MERCHANT NAVY LODGE, (No. 781).—The brethren of this lodge met at the Silver Tavern, Burdett Road, Limehouse, Wednesday, 8th inst. Present:—Bros. Helps, Jun., P.M.; Bradbury, S.W.; Armstrong, J.W.; Reeves, S.D.; Gloucester, J.D., *pro tem*; Wright, Treas.; Rugg, I.G., *pro tem*; Pridland, Sec.; P.M's. Daniells, and Wright. Members present:—Bros. Hayward, Russell, Gavin, Hallett, Holt, Daniells, Scherrbon, Wright, Stockwell. Bros. Barlow, Brown, Newan, Wilson, Stratford, Christie, and Jey, were present as visitors. Messrs. William Leetot, and William Brewer, were initiated. Bros. Shadrake and Richmond were passed to the degree of Fellow Craft.

THE LILY OF RICHMOND LODGE (No. 820). The regular Meeting of this Lodge was held at the Masonic Hall, Greyhound Hotel, on Wednesday the 7th inst. Present Bros. Rest Fenner, W.M.; Kennedy, S.W.; Millar; J.W. Koch, S.D.; Sweet, I.G.; Giles, P.M. and Treas.; Cockburn, P.M. and Sec.; Townsed P.M.; Carless, P.M.; Cooper P.M.; and Jones P.M.; Members present:—Bros. Palmer, Myers, Reynolds, Cook, Dawson, Hamblin, Noyce, Reed, Whipham, White, Munro, Bro. Col. Francis Burdett, P.; G.M.; Middlesex was present as a visitor. Bro. Reed was passed to the degree of Fellow Craft, and Bro. Palmer (the worthy host of the Greyhound) was raised to the sublime degree of Master Mason, both ceremonies being ably performed by the W.M.; Bro. Fenner, the W.M.; proposed and Bro. Noyce seconded a candidate for Initiation at the next Lodge meeting in April. There being no further business the Lodge was closed at a quarter to seven, and the Brethren adjourned to the Banqueting Room, where ample justice was done to the good things provided by Bro. Palmer. The usual loyal and Masonic toasts were given and responded to, and the Brethren separated about ten o'clock.

PROVINCIAL.

MIDDLESEX.

ENFIELD.—Enfield Lodge (No. 1237).—The above Lodge met on Monday, the 6th inst., at the Court House, Enfield. The W.M., Bro. Purday, occupied the chair, and was ably supported. by Bros. C. Tye, S.W.; R. Matthison, J.W. and P.M.; J. J. Wilson, I.P.M.; Cornwall Smith, &c. The Lodge was opened and the minutes were confirmed. Bros. Ingerson and Gray were passed, and Messrs Brown and Hall were initiated. A very elegant P.M.'s jewel was presented by private subscription to the retiring W.M., Bro. J. J. Wilson, who was the founder of the Lodge, and had been for two successive years W.M. The Lodge was then closed, and the brethren separated, there being no banquet. The visitors were Bros. T. Bartlett, W.M., 813; W. H. Main, P.M. and Hon. Sec., 813; Roberts, P.M., 754; and Mallar, J.D., 754.

MONMOUTHSHIRE.

NEWPORT.—Silurian Lodge (No. 471).—A lodge of emergency was held at the Masonic Hall, Great Dock Street, on Wednesday last. P.M., Bro. C. H. Oliver, presiding in the absence, through illness of the W.M. The business was to pass Bro. David Griffiths, Master of the Ship "Siam," now in the Newport Docks, who was initiated in the Hesketh Lodge, Fleetwood, 950, on the 17th July, 1870, and the above emergency is caused by reason of being about to proceed to Sea at once, to be passed before he sailed. The lodge was opened in due form, and the minutes having been read, Bro. Griffiths was examined in open lodge, and the progress he had made as an Entered Apprentice Freemason, and his answers proving satisfactory that brother retired, and the lodge was opened in the 2nd degree, when Bro. Griffiths was passed as a Fellow Craft Freemason. Bro. Bartholemew Thomas, of Bristol, favoured the brethren with a splendid lecture on the second tracing board, which was listened to with great attention, and the lodge was closed in harmony at 8.45 p.m.

SOMERSETSHIRE.

WINCANTON.—Lodge of Science (No. 437).—A meeting of this lodge was held at the National School, Wincanton, on Friday evening the 10th instant. Present: Bro. C. R. Shepherd, W.M. Dr. Suze, I.P.M.; W. H. Hannen, S.W.; Sherring as J.W.; Atwell, P.M. Sec.; Oborn, as S.D.; Matthews, as J.D.; Watling, I.G.; Feltham, Org.; Young Tyler, and Hoston, Trapwell, and Dowding. The Lodge was opened in due form. Mr. James Stay, a candidate for Initiation, was balloted for and unanimously elected and regularly Initiated into Freemasonry, according to the ancient forms and ceremonies. The lodge having been closed, the brethren retired to the Trooper Hotel for refreshment, when a very handsome P.G. Deacon's Jewel was presented on behalf of the brethren to Dr. Luce, I.P.M., as a mark of esteem for his amiable disposition and true Masonic worth. A few hours were spent in a very humorous manner.

SOUTH WALES (EASTERN DIVISION.)

SWANSEA.—Talbot Lodge (No 1323).—This Lodge held its regular meeting on Friday the 3rd inst. at the Masonic Rooms, Wind Street. There were present Bros. E. J. Morris, Dep. Prov. G.M.; W.M. Charles Bath, Prov. S.G.W., S.W.; G. B. Brock, P. Prov. J.G.W., J.W.; Rev T. Heartley, M.A. Prov. G. Chap., Chaplain; S. B. Power, Treas.; W. Cox, P. Prov. G. Treas. Sec.; J. Jones Newton, Prov. G.D.C., J.D.; J. G. Hall, Prov. S.G.W., Dir. Cer.; Geo. Allan, P. Prov. Sec. Org.; J. V. Spencer W. Mills, J. J. Jenkins, Thornton Addreus, J. Williams, Frederick Ware, P.M. 960. Prov. G. Reg.; E. Daniel, P.M. 893. Prov. J.G.D. &c. Bros. Jenkins, Mills, Andrews and Williams, having submitted to the usual examination were passed to the F.O. degree by the W.M. The Code of By-Laws prepared for the Government of this Lodge was read, discussed, and adopted. Bro. Frederick Ware, Prov. G. Reg., the Representative Steward of the Province for the Boys' School ably advocated the claim of this Institution, giving some interesting details respecting its working, financial position, &c. The Brethren liberally responded to the appeal. The Girls' School (represented by Bro. P. H. Rowland, P. Prov. J.G.W.) was not overlooked, the amount from the Lodge towards the funds of both charities being £53. On the

motion of Bro. Charles Bath, S.W., seconded by the W.M., a donation of £2 2s. was voted to the French Peasantry Relief Fund. The W.M. announced the presentation to the Lodge by Bro. J. Jones Jenkins of a valuable Chamber Organ, a gift which is greatly appreciated by the brethren. The Lodge being closed, the brethren dined together in the adjoining refreshment Room, as usual.

STAFFORDSHIRE.

LONGTON.—*Etruscan Lodge* (No. 546).—At the regular meeting of this Lodge, held at the Masonic Hall, Longton, on Thursday, 9th inst., the W.M. (Bro. F. S. Wright) presented to W. Bro. Samuel Hill, P.M., P.G.D.C., a gold P.M.'s jewel and a purse of £40, as a mark of the esteem in which he is held by the brethren of this Lodge. Bro. Hill has been a member of this Lodge since 1847, was W.M. in 1852, and has occupied the post of Director of Ceremonies, Almoner, and Treasurer for a number of years, all of which offices he discharged with the utmost zeal and fidelity, and has only just resigned those appointments in consequence of leaving the neighbourhood. The jewel bore the following inscription:—"Etruscan Lodge, No. 546. Presented to W. Bro. S. Hill, P.M., P.G.D.C., together with a purse of £40, as a mark of esteem in which he is held by the brethren of his Lodge, Longton March 9th, 1871." Bro. Hill briefly but feelingly acknowledged the very gratifying testimonial which had been presented to him, and said how much he regretted leaving the brethren, but at the same time, although he was leaving the neighbourhood, he should continue a subscribing member to the Etruscan Lodge.

SUSSEX.

BRIGHTON. *Royal York Lodge* (No. 315).—The Regular meeting of this Lodge was held at the Royal Pavilion on Tuesday, the 1st inst.—Present Bros. James Curtis, W.M.; J. W. Stride S.W.; J. M. Cunningham, J. W.; J. Eborall, Sec.; J. Pearson, S.D.; C. Saddeman, J.D.; C. Slatter, D.C.; W. T. Nell, I.G.; W. Bennett, Steward; W. Marchant, P.M.; W. Challin, P.M.; W. B. Wood, P.M.; C. Wren, P.M.; H. Saunders, P.M.; W. Curtis, P.M.; J. Robinson, P.M.; J. Miller, T. Packham, W. Devin, S. T. Foot, J. W. Staples, H. Payne, J. F. Eyles, E. S. Clifton, H. Parsons, W. Barnes, W. B. Buckman, T. Chandler, C. W. Hudson, E. Goodchild, R. Stear, J. H. Kenyon, F. J. Tilletone, J. Newman, E. Pritchard, J. Carden and H. J. Chart. The following were present as visitors.—G. T. Evershed, W.M. 56; T. O. Price, P.M. 56; G. Smith, P.M. 732; H. Luckett, Prov. G. Steward; V. Freeman, Prov. S.G.W.; G. Hunt, 851; E. Baldwin, P.M. 40; G. Day, S.D. 722; T. J. Sabin, P.M. 73; Crawford J. Pocock, W.M. 271; W. Wilkinson, P.M. 271; E. Carpenter W.M. 722; C. J. Corder P.M. 271; J. Griffith, P.M. 811; J. M. Reed, P.M. 722; W. Wilkinson Royal, S.D. 271; C. Saws, 173; H. Davy, 722; T. Lainsou, Sec. 722; J. C. Craven, M. Stokes, 38; E. W. F. Hophurst, H. Wooler E. Boots, H. Martin, G. R. Irwin, 86, and several others. The Installation of Bro. J. W. Stride was performed by Bro. James Curtis, assisted by Bros. J. Robinson, P.M.; W. Challen, P.M. Bro. James Curtis, P.M.; was then Invested by the W.M. with an Elegant Past Master's Jewel. The Brethren retired at 5.30 to a sumptuous banquet, provided by Bro. Albert Cowley, of the West Pier and Port Valley, Brighton. The W.M. Bro. J. W. Stride, presided and the usual loyal and masonic toasts were given in an able and pleasing manner.

YORKSHIRE (WEST.)

ECCLESHELL.—*Eccleshill Lodge* (No. 1034).—The celebration of St. John the Evangelist, and the installation of the W.M., of the above lodge took place in the Freemasons' Hall, Eccleshill, on Friday the 10th inst. There was a large number of the brethren present, including Bro. William Hodgson, W.M., and all the Past Masters of the lodge, with but one exception, which was caused by a serious illness. Among the visitors were the W.M.'s of the following lodges:—Airedale, 287; Hope, 302; Harmony 600; Pentalphe, 974; Shakespeare, 1018; Bros. Thos. Hill, Prov. J.G.W.; Manoath Rhodes, P. Prov. G.W. and other brethren. The lodge was opened in the first degree, and Bro. Joseph Wilcock, E.A., and James Arnold, E.A., having shown that they had made satisfactory progress, the brethren voted that they should be passed. The lodge was then opened in the second degree, and they were duly and separately passed to the degree

of Fellow Craft, by the W.M., assisted by Prov. P.M. Hutchinson, and Bro. Sugden, P.M. Bro. W. Hodgson, announced that the installation would now commence, and called upon the secretary to read the minutes of the last lodge relating to the election of a W.M., after which Bro. Sugden, P.M. was called upon to present Bro. Thomas Shulleton, W.M. elect, to Bro. P.M. Cratt, Prov. G.S. of W., the Installing Master, to receive at his hands the ceremony of Installation. The ancient charges having been read, and the oath of allegiance administered, and their formalities observed, the lodge was raised to the third degree, and the officers delivered in their collars and badges, and all below the rank of P.M. retired. A Board of Installed Masters was formed under the presidency of Bro. Christopher Pratt, P.M., Prov. G.S. of W., and the installation proceeded with the usual formalities according to ancient custom. On the brethren being re-admitted, the Installing Master announced that in their absence, Bro. Thomas Shackleton had been installed in the chair of K.S., as W.M., of the Eccleshill Lodge, and was saluted and proclaimed in the usual manner. The W.M. proceeded at once to appoint and invest his officers, and to each he gave a suitable and significant admonition on the duties and responsibilities pertaining to his office. The lodge was closed in harmony, after alms had been collected for poor and distressed Masons. At the dinner, which followed, the usual loyal and masonic toasts were given, and congratulatory speeches made; and Bro. M. Rhodes, P.M. in proposing the Masonic Charities, advocated their claim for support very urgently, and recommended that regular annual subscriptions should be given, rather than let them depend on the precarious result of the Festival, and donations. Bro. Thomas Hill, P.M., Prov. J.G.W. responded, and acknowledged in handsome terms the support which the brethren of the Eccleshill Lodge had given to the charities. Bro. William Beauland, P.M., C.S., ably supported the opinion expressed. After the speeches, and toasts, the brethren separated, having spent a very pleasant and agreeable evening.

SCOTLAND.

GLASGOW.

GLASGOW.—*St John's Lodge* No. 3, *bis*.—A special meeting of this lodge was held on Tuesday 28th February, Bro. Baird, R.W.M. on the throne, supported right and left by Bros. Robert Neilson, Dep. M.; and James Mc Millan, Sub. M.; Bro. Kyle, S.W., Bro. Fletcher, J.W.; and about 56 brethren present. The lodge being opened the Secretary read circular calling the meeting, and also lodge minute of date 7th February, in both of which it was intimated that this meeting was called for the purpose of considering the language used by Bro. Buchan to Bro. Baird at the meeting of the Grand Lodge of Scotland on 6th February. After these were read Bro. Buchan tabled the following protest. "Under the circumstances and as a member of the Grand Lodge of Scotland, I protest against your whole proceedings in this matter, as an unwarrantable interference with my privileges as a member of Grand Lodge, as also an unwarrantable encroachment upon the prerogative of Grand Lodge," (signed) W. P. Buchan." The business then went on, the R.W.M. Bro. Baird asking the brethren present to state their opinions on the matter. It was stated that at the meeting of Grand Lodge on 6th February Bro. Buchan had applied the words "false statements," or "tissue of falsehoods," to certain statements made by Bro. Baird at said meeting of Grand Lodge. Bro. Robert Gray, past Treas. having observed that as it seemed the present business arose out of the Memorial presented to Grand Lodge on the 7th November last, he should like to know when said Memorial was laid before St. John's Lodge and approved of by it? The R.W.M. said it was got up in a hurry by him and the office-bearers, and that they had no time under the circumstances to lay it before the lodge. Bro. Gray replied that in that case, by your own confession you presented a new memorial to Grand Lodge, superseding the original one, pretending to be from St. John's Lodge, while at the time St. John's Lodge knew nothing about it. However, observed Bro. Gray, I desire to hear the memorial read over now for the information of myself and others of the brethren assembled. This being done, Bro. Gray observed that he considered Bro. Buchan

was perfectly entitled to speak as he had done in Grand Lodge, for he Bro. Gray, found fault with many things in it; for example, he was astonished that they were so foolish as to go before Grand Lodge with such a thing as their pretended Malcolm Charter, a document which any brother of St. John's might easily perceive by perusing a copy of their own bye-laws, that the Grand Lodge of Scotland had already refused to acknowledge. While also the report approved of by Grand Lodge entirely contradicted the statement he had heard made, that St. John's Lodge carried the working tools at Mossbank. Bro. Park and other brethren re-asserted the statement that St. John's Lodge did carry the tools at Mossbank. Bro. David Walker observed that they were departing from the proper business of the meeting. Bro. McMillan, Sub. M., observed that in his opinion Buchan had been disturbing their meetings for some time back, and that therefore Buchan ought by some means to be prevented from attending their meetings, if some means could be adopted to that effect. For that purpose he proposed that the R.W.M. should send Buchan a letter ordering him not to attend any more meetings of St. John's Lodge as long as he was Master. This motion, on being put to the meeting, was not seconded. Bro. Park, P.M., proposed that Bro. Buchan should be suspended for five years, and went on to say that on several occasions Bro. Buchan had disturbed the harmony of their Lodge. For example, above four years ago an occurrence took place between the then R.W.M. and him in open lodge, for which he (Bro. Buchan) was called to account in a very severe manner; yet by his writings and remarks he still persisted in lowering the dignity and status of their ancient and honourable lodge. Bro. Park's motion was seconded by Bro. McDonald. Bro. Robert Gray begged to correct Bro. Park in reference to the upset as to what took place between Bro. Buchan and their R.W.M. at the time referred to, as the conclusion of the meeting was quite the opposite of what Bro. Park had stated, for at the meeting referred to only Bro. McMillan and another brother spoke against Bro. Buchan, all the rest of the office-bearers, with that exception, holding that it was the R.W.M. who had made a slip in the matter; while Bro. Buchan, who was then Senior Warden, was quite justified in what he had done. Bro. D. Carrick asked if Bro. Buchan had got a proper legal summons. The Secretary, in view of the summons issued by him to Bro. Buchan on the 11th February, replied in the affirmative, the opinion of Bro. J. B. Walker, P.M., as to its illegality, as expressed by him at the Lodge meeting on the 21st of February being ignored. Bro. Smillie, Secretary, made several remarks, stating that if Bro. Buchan had expressed any sentiments of contrition for what he had said in Grand Lodge he would have been ready, even now, to propose an easy termination to their proceedings; but instead of this Bro. Buchan had even gone the length of protesting against all they were doing, &c. Bro. David Walker then rose to propose a motion, but the R.W.M. checked him, stating that he was too late, as Bro. Park's motion was carried; this being, however, strenuously objected to by the meeting, Bro. Walker was allowed to proceed, and he proposed that Bro. Buchan should be suspended for two years, which was seconded. In his remarks Bro. Walker stated that he had formerly supported Bro. Buchan for the chair, but seeing the manner in which he had attacked the interests of this lodge, his opinion of him had now changed. Bro. Charles B. Grassby then rose, and stated that he considered they were going too fast in this matter, as they were quite overlooking what was properly due by this Lodge to the brother whose case was now before them. He (Bro. Grassby) had been a member of this Lodge for the last six years, and during all that time Bro. Buchan had been taking a warm and active interest in its affairs. About four years ago the whole work of the Lodge devolved upon Bro. Buchan, and he had done it in a manner that had never been surpassed. Before either Bros. Walker or McMillan had done the work of the lodge, Bro. Buchan had already begun it, and although Bro. McMillan was doing it now, he ought to remember that he was only following up what Bro. Buchan began; while Bro. Buchan was just as able, if necessary, to do the work now as he was then. And if he would only stop "touching them up" in the way he occasionally did, he was quite sure he had many friends in the lodge who would rally round him still. Taking these and other things into consideration he therefore considered that it would be quite sufficient to ask Bro. Buchan to apologise for

what he had said, and if he would do so that ought to satisfy the Lodge. Bro. Neilson, Dep. M., said: Bro. Buchan will be a great fool if he apologises. Bro. Grassby's motion was not seconded. Bro. Gray then asked if Bro. Buchan's remarks in Grand Lodge had been objected to by the M.W.G.M., or by the Grand Lodge, but received no response. "Then," replied Bro. Gray, "Since neither the Grand Master in the chair, nor Grand Lodge found fault with what Bro. Buchan has said, I cannot see upon what grounds St. John's Lodge can take upon itself to proceed in this matter in the arbitrary way in which it is now doing. If this Lodge objects to what took place in Grand Lodge I consider it ought to lodge a complaint there on the subject, and I propose that as a motion." This was not seconded, Bro. D. McNeilson strongly objecting against allowing Grand Lodge to interfere in the matter. Upon the motions of Bro. Park and Walker being about to be put to the meeting, Bro. Park seemed desirous to withdraw his in favour of Bro. Walker's but the R.W.M., Bro. Baird, objected, observing that "five years was little enough." Two brothers then voted for Bro. Walker's motion and twenty-seven for Bro. Park's, the remaining brethren not voting. Bro. Park's motion was declared carried. Bro. Baird, who had acted both as pursuer and judge in the case, then intimated to Bro. Buchan that he was now suspended for five years as a member of this lodge. Bro. Buchan thanked him for the information, but intimated his intention to appeal. The R.W.M. then desired the Secretary to read over the minutes of proceedings before closing. Bros. Gray, Buchan, and others retired, after which the brethren were called to refreshment.

ROYAL ARCH.

METROPOLITAN.

YARBOROUGH CHAPTER, (No. 534).—At a convocation of this chapter, was held at the Green Dragon, Stepey, on Thursday, 9th inst. There were present: Comps. George Leach, Z.; Rev. D. Shaboe, P.Z. as H.; Finch, J.; J. H. Wynne, P.Z., Treas.; Toye, N.; Chadwick, P.S.; Verry and Austin, Assist. S.; Middleton, P.Z.; and C. T. Speight, Janitor, and other Ex. Comps. Ex. Comp. C. W. Smith, M.D., was installed into the chair of M.E.Z., by M. Ex. Comp. T. Vesper, P.Z., the founder of this highly influential chapter, (who had installed the other two Principals and exalted four candidates at the meeting in February). After the conclusion of business and closing the chapter, the Comps. and their visitor, Ex. Comp. Watts, 311, partook of an excellent banquet. The intervals between the usual loyal and masonic toasts were enlivened by numerous songs, and the Companions separated, well pleased with the proceedings and each other.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*Chapter of Fortitude* (No. 279).—An emergency convocation of this chapter was held at the Freemasons' Hall, on Thursday, the 9th inst., for the purpose of balloting for candidates, proposed at the regular convocation, last month, and exalting five members of the Lodge of Fortitude, 502, Rugby, as a preparatory step towards the formation of a chapter in that town. Accordingly on the chapter being opened, a ballot was taken for the following candidates, viz:—Bros. the Right Hon. Earl Ferrars, W.M. 779, and P.G.J.W.; Sir Henry St. John Halford, Bart., S.W., 1830, and P.G.S.D.; W. W. Bird, W.M.; Joseph Haswell, P.M.; Henry Bennett, P.M.; George Veasey, P.M.; Henry Treaddell, S.W. 502; and Richard Augustus Barber, 528; all of whom were unanimously elected, and the five brethren from Rugby were duly exalted. The historical and symbolical lectures were delivered by Comp. Toller, J., and the mystical by the Prov. G. Sept., Comp. Kelly. The Chapter was then closed in solemn prayer, and the companions separated. The following officers were present: Comps. W. Kelly, P.Z., and Prov. G. Sept.; Leonard A. Clarke, M.E.Z.; W. Weare, P.Z. as H.; Geo. Toller, J.; Clement Stretton, E.; Rev. Charles J. E. Smith, (Rugby School), N.; Partridge, P.S.; Sculthorpe, A.S.; Joseph Harris, A.S.; Bembridge, Janitor; and others.

ISLE OF MAN.

DOUGLAS.—Athole Chapter, (No. 1,004).—The quarterly meeting of the Royal Arch Chapter attached to the Athole Lodge, was held on Wednesday evening. The chapter was duly opened by the three Principals, Comps. G. M. Lofthouse, Z.; H. P. Mayle, H.; and R. Tutau, J. After the minutes were read and confirmed, a brother belonging to the Craft Lodge was balloted for and duly exalted. Comp. J. J. Harwood, P.M. 1242, was balloted for as a joining member, and was unanimously elected. During the exaltation, Comp. Harris, Scribe E., performed the duties of Principal Sojourner in a very creditable manner, and the Principals and other officers did their duties admirably. After the exaltation, the election of officers for the ensuing year was proceeded with. The result was the following appointments: Comps. Mayle, Z.; Tuton, H.; Webb, J.; J. A. Brown, Scribe E.; G. H. Wood, Scribe N.; J. J. Harwood, Principal Sojourner; Handley, Treas.; and G. M. Lofthouse, Org. The bye-laws of the chapter, having received the approval of the Supreme Grand Council, were passed; and at the conclusion of the business the companions adjourned to banquet, a very pleasant evening being spent. During the evening there were presented to the chapter, by Comp. Lofthouse, on behalf of Comp. Tibbitts, P.M. 1242, a set of Royal Arch candles, beautifully ornamented with a pattern similar to the chequered scarf worn in Royal Arch Masonry.

MARK MASONRY.

BON ACCORD LODGE OF MARK MASTERS.—This Lodge met on Wednesday, 1st inst., at the Freemasons' Tavern. Two candidates for the privilege of Mark Masonry were admitted into the Order, the ceremony being performed by Bro. F. Binckes, Grand Secretary, P.M., and Secretary to the lodge, in whose favour the W.M. vacated the chair. In the course of the evening three brethren, Bro. Martin, Past Grand Chaplain of England; Bro. Spiers, D. Prov. G.M., Oxford; and Bro. Hughan, Prov. G. Sec. of Cornwall, paid a visit to the Bon Accord Lodge.

NORTHUMBERLAND LODGE, (No. 118).—An emergency meeting of this lodge was held on Monday Evening the 27th ult. Bro. Morton Edwards W. M.; A. D. Lowenstark, P. G. I. G.; P. M. Treas.; Meyer A. Loewenstark P. G. Steward, P. M. Sec., F. W. Koch S.D.; A. Harris M.D., J.D.; The following members were present, Bros. G. Cales Fourdrinier, P.G. Steward, P.M., P.Z.; and H. M. Green. The Visiting brethren were Bros. Capt Nickelson, Joppa Lodge; W. S. Chas. Lacey, Thistle; M. Emanuel, J. O.; and Joel Emanuel J. D. Samson and Lion; Bros. Jas. Brett P. G. P., P. M. and P. Z.; and E. H. Theillay, (No. 145), were each advanced to the degree of Mark Master, the ceremony being ably performed by Bro. A. Loewenstark as W. M. After the conclusion of the business of the evening, the brethren adjourned to an excellent Banquet under the presidency of the W. M. and a very agreeable evening was spent.

KNIGHTS TEMPLAR.

SUFFOLK.

IPSWICH. — Plantagenet Encampment.—A Priory of the Order of Knights of St. John of Jerusalem, Palestine, Rhodes, and Malta was held at the Masonic Hall, Ipswich, under the banner of the Plantagenet Encampment, on Monday, the 13th inst., when there were present Sir Knights Rev. R. N. Sanderson, D.P.G.C. of Suffolk, P.E.P.; W. Westgate, E.P.; C. T. Townsend, P.E.P., Acting Chancellor; Emma Holmes, Capt. Gen.; W. Cuchow, Lieut. Gen.; Dr. Beaumont, R.N., Acting Prelate; J. Townsend, Robertson, &c. The priory having been opened in ancient form, the E.C. resigned the baton to Sir Knight Sanderson, who proceeded to install Sir Knight Capt. Astley Fellows Terry, 15th Rifles, of the Plantagenet Encampment, and Sir Knight Henry Skeay Muir, M.D., of the Nova Scotia Encampment, Halifax, N.S., as Knight of Malta, the fratres first receiving the accolade as Knights of St. Paul, or Mediterranean Pass. The Sir Knights afterwards retired for refreshment.

INDIA.

PROVINCIAL GRAND CONCLAVE.

The annual meeting was held at the Masonic Hall, Maragon, on the 28th November 1870. Present: The Very Em. Provincial Grand Commander, Sir Kt. Gustavus Septimus Judge, on the Throne; The Em. Deputy Provincial Grand Commander, Sir Kt. E. Tyrrell Leith; Em. Sir Kts. Colonel L. W. Penn, P. G. Seneschal; J. Percy Leith, P. G. Prior; G. L. F. Connell, as P. G. Sub-Prior; Sir Kts. Rev. D. Boatflower, as P. G. Prelate; Captain J. Dixon, 1st P. G. Captain; Em. Sir Kts. J. Baird, as 2nd do.; H. Morland, as P. G. Chancellor; Sir Kts. J. Thomas, as P. G. Vice-Chancellor; T. Crawford, P. G. Dir. of Ceremonies; Em. Sir Kt. Captain B. H. Mathew, P. G. Supt. of Works; Sir Kts. C. Hyne, P.G. Mareschal; W. H. Wakeman, 3rd P. G. Standard Bearer; P. Callaghan, 4th P. G. Standard Bearer; G. L. D'Emden, 1st P.G. Captain of Lines; A. Mackenzie, 2nd P.G. Captain of Lines; P. Belleli, 1st P.G. Herald; J. Byrne, 2nd P.G. Herald; A. J. Kinloch, P.G. Sword Bearer; Fraters T. Martin, P.G. Equerry; J. W. Seager, P.G. Asst. Equerry; and other Past Provincial Grand Officers and Sir Knights.

The Knights having arranged themselves under the P.G. Director of Ceremonies and formed the Arch of Steel, the Provincial Grand Commander and Provincial Grand Officer entered in procession properly marshalled by the Provincial Grand Director of Ceremonies.

The Provincial Grand Conclave was then opened in due form, with solemn prayer. The Provincial Grand Registrar called the Muster Roll. The Summons convening the meeting was read by the Provincial Grand Vice-Chancellor. The Minutes of the last Provincial Grand Conclave of the 19th January, 1870, were read and duly confirmed.

The Very Eminent P.G. Commander then appointed the Officers of the P.G. Conclave for the ensuing year.

Sir Kt. M. Balfour was unanimously elected Treasurer of the P.G. Conclave.

A letter from Em. Sir Kt. the Honourable J. Gibbs, resigning the Office of Deputy Prov. Grand Commander, was read. On the motion of the V.E.P.G. Commander, seconded by the Em. Deputy P.G. Commander, it was resolved,—“That the P.G. Conclave place on record its regret at the resignation by Em. Sir Kt. the Honourable J. Gibbs of the Office of Deputy P.G. Commander, and that a vote of thanks be accorded to him for the great assistance he rendered our Order during the eight years he held that office.”

The V.E.P.G. Commander informed the P.G. Conclave that he had granted a temporary warrant for the formation of a new Encampment, to be called “The Mount Lebanon Encampment” and that he had had the pleasure of opening and consecrating it, and of installing its first Eminent Commander, Em. Sir Knight James Percy Leith.

Em. Sir Knight H. Morland proposed, and Em. Sir Knight E. T. Leith seconded, that in lieu of regulation 15 the following be substituted:—“That a banquet be provided, and that every member of the P.G. Conclave be called upon to subscribe to the banquet, whether present or not.”

The V.E.P.G. Commander proposed, and the Em. Deputy P.G. Commander seconded, “That the collars and jewels of office for the P.G. Conclave be procured from England.”

The following Sir Knights were appointed ordinary members of the Provincial Grand Committee, viz.: Em. Sir Knights B. H. Mathew, Colonel L. W. Penn, J. Percy Leith, and H. Morland.

Sir Knight E. Freeborn proposed, and Em. Sir Knight B. H. Mathew, seconded “That a letter of condolence be written to the widow of the late Em. Sir Knight W. Wellis, Past Em. Commander of Ascalon Encampment, Poona, and Past Prov. G. Sub-Prior of this P.G. Conclave.”

Letters of excuse from Em. Sir Knight the Honourable Major E. Bourke, Past Deputy P.G. Commander of Bombay, and Sir Knight G. Bease, Past P.G. Chancellor, were read.

The V.E.P.G. Commander regretted that, owing to the lateness of the hour he was unable to open the Provincial Grand Priory, but that he appointed to the corresponding offices in the P.G. Priory all those whom he had just appointed to office in the P.G. Conclave.

The Provincial Grand Almoner collected the alms, amounting to Rs. 24-4-0, and was directed to pay the amount into the Fund for the relief of the sick and wounded in the present war between Germany and France.

There being no further business before the P.G. Conclave, it was closed according to ancient custom with solemn prayer.

CALCUTTA—SANDEMAN PRIORY.

The chapter of the Priory of Knights Hospitallers of St. John of Jerusalem, Palestine, Rhodes, and Malta (attached to the "Sepulchre" Encampment, K.T.) was held at Calcutta, on Saturday, the 21st day of August, 1870. Present:—The Em. Sir Knight Locke, Em. Prior; the Em. Sir Knight Powell, Past Prior (Offg. as Prelate); the Em. Sir Knight Taylor, Hon. Mem. (P. Prior, Royal Kent Priory) Offg. as Lt. Gen.; Sir Knight Murray, Capt. Gen.; Sir Knight Collins, Offg. First Lieut.; Sir Knight Allender, Offg. Marshall; Frater Daniel, Guard—Visitor:—Sir Knight Westfield, of the Royal Kent Priory, (Offg. as 2nd Lieut.)

The Priory was opened in solemn form at 9-30 p.m.

The Eminent Prior addressed the chapter upon the subject of the first entry in the table of business which had been furnished to every member of the Priory with the summons for this meeting, namely:—

"To receive into the order the Very Eminent Sir Knight Hugh David Sandeman, Provincial Grand Commander of K.T. in Bengal, and virtute officii, Head of the Order of Malta in Bengal."

The Eminent Prior explained that, although the Very Eminent Provincial Grand Commander of Knights Templars in Bengal was, virtute officii, Head of the Order of Malta in his Province, yet inasmuch as he had not taken the degree of Knight Hospitallers, he had not hitherto assumed the powers and authority appertaining to the office of Provincial Grand Prior.

But a short time since the Malta degree was unknown in Bengal; at the present moment it was being worked by every one of the three Encampments in the Province. It had been represented to the V.E. Provincial Grand Commander of Knights Templars that the Order of Malta in Bengal could not fail to derive very considerable benefit by receiving from him the same care and local supervision as that enjoyed by the Order of the Temple. With that regard for the prosperity of every Masonic degree, which all present knew so strongly animated the V.E. Sir Knight Sandeman, he had acquiesced in the suggestions which had been made to him, and it had been a source of very great gratification to him (the Eminent Prior) to receive the expression of the V.E. Provincial Grand Commander's wish to be admitted to the order at the present meeting of this Priory—a gratification which he well knew was fully shared by all present.

The Eminent Prior added that, looking to the high rank, as a Templar, which the V.E. Sir Knight Sandeman held, he (the Em. Prior) did not think it proper to insist upon Sir Knight Sandeman accompanying the other candidates through every detail of the ritual in the ordinary form. He therefore proposed, with the consent of the chapter, to adopt the following course, in which it would be seen that every essential would be complied with, and at the same time the consideration and respect which was due to the head of the Templars in this province would be rendered.

1. The V.E. Sir Knight Sandeman to be admitted and obligated in solemn form as a Knight Companion of the Order of Hospitallers of St. John of Jerusalem, Palestine, Rhodes, and Malta, and the secrets and mysteries of the degree to be generally communicated to him.

2. All below the rank of Knight-Preceptor (Prior or Past Prior) to retire from the chapter, and a conclave of Knights-Preceptors being formed, the V.E. Sir Knight Sandeman to be obligated as a Prior of the Order.

3. Knight-Companions to be re-admitted; the work of the meeting to be proceeded with, the V.E. Sir Knight Sandeman sitting as a spectator of the details of the ordinary ritual administered in the admission of the remaining candidates.

These proposals having been unanimously assented to, the V.E. Sir Knight Sandeman was conducted into the chapter by the Em. Sir Knight Powell, Past Prior, and solemnly obligated as a Knight of Malta.

All below the rank of Knight-Preceptor having at the command of the Eminent Prior retired from the chapter, the V.E. Sir Knight Sandeman took the obligation as a Prior of the order in the presence of the Em. Sir Knight Locke, Prior of the

"Sepulchre" Priory; the Em. Sir Knight Powell, Past Prior "Sepulchre" Priory; the Em. Sir Knight Allender, of the "Royal Kent" Priory; the Em. Sir Knight Taylor, Past Prior "Royal Kent" Priory; the Knight-Companions were then re-admitted, and the V.E. Sir Knight Sandeman was proclaimed and saluted as a Knight of the Order.

The following Knights Templar, candidates for admission to the Order of Malta, were elected, namely:—

1. Sir Knight Companion Mackintosh, Second Captain of the Sepulchre Encampment.
2. Sir Knight Companion Whitty, 1st Standard Bearer, of the Sepulchre Encampment.
3. The Rev. Sir Knight Robberds, Prelate of the Sepulchre Encampment and Provincial Grand Prelate of Bengal.
4. Sir Knight Companion McGowan, Registrar of the Sepulchre Encampment.
5. Sir Knight Companion Dove, Almoner of the Sepulchre Encampment.
6. Sir Knight Companion Hitchins, member of the Sepulchre Encampment.

All the candidates above mentioned being in attendance, were conducted to the guard room and intrusted with the Mediterranean Pass, after which they were admitted to the Council-chamber and duly installed Knights of Malta.

The following Knights were directed by the Eminent Prior to assume their respective offices in the Priory, and took their seats accordingly, the Rev. Sir Knight Robberds, as Prelate of the Priory; Sir Knight Mackintosh, as Lieutenant-General; Sir Knight Collins, as Treas.; Sir Knight McGowan, as Chancellor; Sir Knight Dove, as Hospitaller.

The Eminent Prior announced that he would for the present defer making appointments to the remaining offices, but would if possible, do so before next meeting.

The Eminent Prior, addressing the assembled Knights, said that the V. E. Sir Knight Sandeman, having now been duly admitted to the Order, was at the present moment actually in their midst the Provincial Grand Prior of Bengal, and whereas in that capacity he was empowered to preside in any Priory within his Province, he (the Eminent Prior) would now surrender to him the Prior's chair, and perform the homage due from him, as Prior of that Priory, to the Head of the Province.

The Very Eminent the Provincial Grand Prior was then conducted to to the Prior's seat vacated by Sir Knight Locke, and the latter performed his homage in due and ancient form.

The Very Eminent the Provincial Grand Prior declared his acceptance of the homage, and his recognition of Sir Knight Locke's rank as Prior of that Priory, and at the same time expressed his very gracious terms his sense of the courtesy with which he had that evening been received into the Order by the Eminent Prior and his chapter, and his appreciation of the care and trouble which had been taken on his behalf.

The Very Eminent Provincial Grand Prior then relinquished the Prior's seat to Sir Knight Locke, and having been conducted to his chair of State as Provincial Grand Prior (which had been erected at the North side of the dais) was saluted by the Priory as Provincial Grand Prior of Bengal.

The following Knight-Preceptors were then severally introduced by the Prior of Sepulchre Priory to the Provincial Grand Prior and introduced their homage; the Em. Sir Kt. Powell, Past Prior of "Sepulchre" Priory; the Em. Sir Kt. Allender, Prior of "Royal Kent" Priory; the Em. Sir Kt. Taylor, Past Prior of the "Royal Kent" Priory; the Provincial Grand Prior in each case declared his acceptance of the homage, and his recognition of the rank held by each Sir Knight.

The Eminent Prior then addressed the Very Eminent the Provincial Grand Prior, and in the name of the Sepulchre Encampment and the Priory thereto attached, begged his acceptance, on behalf of the Provincial Grand Conclave, of the state sword which he then laid before him. In venturing to make this presentation to the Provincial Grand Conclave, the Sepulchre Encampment and its Priory desired to commemorate, and to mark their gratification at the event which had taken place that evening within their Priory, as well to testify their affectionate loyalty towards Very Eminent Sir Knight Hugh Sandeman, the Ruler of this province, whom they held in such sincere esteem and regard.

The Eminent Prior directed the Captain General Sir Kt. Murray to read the inscription upon the scabbard-mounting which was as follows:—

Presented by the Sepulchre Encampment and Priory to the Provincial Grand Conclave of Bengal, on the occasion of the V.E. Sir Kt. Hugh David Sandaman assuming his powers and authority as Provincial Grand Prior of Bengal.—20th August, 1870.

The Provincial Grand Prior, in receiving the sword from the hands of the Eminent Prior, expressed his gratification at the token of regard which the Sepulchre Encampment and its Priory now presented to him for the Provincial Grand Conclave, and said that had any incentive to interest in the order been wanting it would have been completely furnished in the proof of their attachment which this very handsome present afforded. It would give him sincere gratification to lay their gift before the next meeting of the Provincial Grand Conclave, in whose name he now, with very cordial thanks, accepted it.

The Provincial Grand Sword-Bearer not being present, the Eminent Prior directed Sir Knight Whitty, 1st Standard Bearer of the Sepulchre Encampment, Past Provincial Grand Herald, K.T., and Knight Companion of this Priory, to hold himself at the disposal of the Provincial Grand Prior on this occasion.

The Provincial Grand Prior accepted the services of Sir Knight Whitty as Offg. Grand Sword-Bearer, and delivering the Sword into his care, charged him to produce it before the next meeting of the Provincial Grand Conclave.

The Eminent Prior then moved, pursuant to notice:—

"That the Priory of the Order of Malta attached to, and holding of, the Sepulchre Encampment of Knights Templar under the Grand Conclave of England and Wales, shall henceforth bear, and be known by, the style, title, and designation of the Sandeman Priory."

Seconded by Sir Kt. Murray, Captain General of the Priory, and carried unanimously.

The Eminent Prior, in the name of the Priory, solicited the sanction of the Provincial Grand Prior to the assumption of the name proposed, and further prayed the concession of the following grant of arms as the heraldic bearings of the Priory:—Gules, a Passion Cross argent, planted in the midst of the "Sandeman rocks" proper—Crest:—a dexter arm, embowed, in a Prior's sleeve and gauntlet, emerging from the "Sandeman rocks"; and grasping a Prior's sword, all proper—Motto:—"Stat Veritas."

The Provincial Grand Prior, in acceding to both the foregoing requests, begged the Eminent Prior and the assembled Chapter to accept his cordial thanks for the further compliment which they had added to the other tokens of attachment exhibited that evening by proposing to take his name for the title of their priory, and the crest and motto of his family as a portion of their armorial bearings. He had the greatest pleasure in assenting to both propositions; he would assure them that the proceedings of that evening would long be remembered by him, and the prosperity and welfare of the Priory would always command his sincerest and warmest wishes and the promotion of it his best efforts.

There being no further work to be brought before the Chapter, the Priory was closed in due form and with solemn prayer, at 10.30 p.m.

CANADA.

ONTARIO.—The brethren of Lodges in Belleville, with a number of invited guests, dined together at the Defoe House, last evening, the R.W. Bro. A. A. Campbell in the chair. About one hundred were present. The usual loyal and Masonic toasts were given, and a pleasant evening was spent. The spread was an excellent one, reflecting great credit upon the popular host, Mr. Borriale. The following officers of the two Lodges (Moirs Lodge, No. 11, G.R.C., and Belleville Lodge, No. 123, G.R.C.), were installed:—Bros. James Mackie, W.M.; P. D. Conger, P.M.; George J. Potts, S.W.; J. S. Mendell, J.W.; John Kerr, Treasurer; M. M. Thompson, Secretary; D. Urquhart, Tyler; Bros. D. Fitzceathly, W.M.; D. Bein, P.M.; James Smith, S.W.; J. P. Thomas, J.W.; George Ritchie, Treasurer; E. L. Aunger, Sec.; D. Urquhart, Tyler. The Madoc Lodge of F. and A.M. attended divine service in the morning, when an admirable address was delivered by the Rev. Mr. Mockridge. The members of the Lodge then marched in procession to their hall, where the installation took place. In the afternoon a soiree

was held in the hall, which was well attended by the people of the village and others. After a plentiful supply of the good things had been disposed of the W.M., Bro. Dr. Loomis, took the chair and proposed a number of sentiments, which were responded to by Bros. Falkiner, Dickson, Bowel, Revs. M. Robinson, Mockridge and Norrie. Mr. Maybes presided at the melodeon, and a number of songs were well sung.

NEW BRUNSWICK.

SAINT JOHN.—*Leinster Lodge* (No. 19).—The M.W.G.M., W. Wedderburn, installed Leinster Lodge Officers on Friday evening, the 13th Jan. The names of officers are as follows:—Henry J. Thorne, W.M.; Asaph G. Blakalee, I.P.M.; Charles A. Stockton, Sen. W.; Moses L. Gross, Jun. W.; A. A. Stockton, Treas.; J. Edward N. Holder, Sec.; W. A. Tweedale, Sen. D.; Jno. Murdoch, Jun. D.; John Y. McDermott, M. of Cer.; Wm. J. Cornfield, Sen. Steward; Xenophon Perry, Jun. Steward; Josh. McIntyre, I.G.; and Dingee Scribner Tyler.

ST. JOHN'S LODGE, of Bathurst, has returned its warrant to the Grand Lodge of Scotland, and applied for a warrant from the Grand Lodge of New Brunswick. St. Andrew's Lodge, in Frederickton, is now the only remaining Lodge in New Brunswick which has not yet given its allegiance to the properly-constituted authority.

MILLTOWN.—At the annual meeting of Victoria Lodge, No. 26, held on St. John's Day, W. Bro. David Main was presented by the members of the Lodge with a very handsome P.M.'s jewel, bearing the following inscription:—Presented to Worshipful Master, David Main, by the members of Victoria Lodge, No. 26, Dec. 27th, 1870.

PRINCE EDWARD'S ISLAND.

PORT HILL.—*Alexandra Lodge* (No. 983).—The brethren of this Lodge met at their Lodge room, on Tuesday evening the 27th December, being the anniversary of St. John, and installed their officers for the year as follows: John Yeo, W.M.; Thomas Adams, S.W.; John Ellis, J.W.; John Maynard, Treasurer; John Bell, Secretary; Henry Newcome, S.D.; Edward England, J.D.; P. W. Hubbard, I.G.; R. T. Oulton, Tyler; Archibald Mcintosh, and David McLean, Stewards. After which, supper having been announced, the brethren present sat around the festive board, and enjoyed with evident relish the good things provided, while the feast of reason and the flow of soul was a conspicuous element in the evening's entertainment.

MASONRY IN INDIA.

(From the "Masonic Record of Western India.")

At the close of another year it is but natural to cast our glance around and see what progress Masonry has made in the far East. India has no reason to be ashamed of the position which she occupies in the Masonic world. When we consider the mere handful of Europeans residing in this vast peninsula, engrossed in business and having, as a rule, far less leisure than their brethren engaged in trades and professions at home, our retrospect is a very pleasing one. At the (present time we have in India including British Burmah) no less than five District Grand Lodges under England and one under Scotland. The latest returns have not yet reached us from the various districts, but the number of Craft Lodges now working out in this country may be approximately given as follows:—In Bengal, 15 English and 4 Scotch; in Madras, 12 English; in Bombay, 11 English and 12 Scotch; in the Punjab, 8 English; in British Burmah, 8 English; and in Ceylon, 1 English and 1 Scotch; besides those there are 2 the English Craft Lodges in the Eastern Archipelago at Singapore. Next comes the Royal Arch Chapters working under England and Scotland respectively, viz.: In Bengal, 6 English and 1 Scotch; in Madras, 4 English; in Bombay 2 English and 8 Scotch; in British Burmah, 1 English; in Ceylon, 1 English and 1 Scotch; and in Singapore 1 English. If we turn to Mark Masonry we find in Bengal 3 English and 1 Scotch; in Madras, 3 English; in Bombay, 2 English and 8 Scotch; in British Burmah, 3 English; and in Ceylon and Singapore, 1 English respectively. In addition, the degrees of Past Master, Excellent

Master, Royal Ark Mariner and Knight of the Babylonish Pass are conferred both in Bengal and Bombay under the Grand Royal Arch Chapter of Scotland. Bengal possesses 3 Knights Templar Encampments and 3 Priorities of Malta; Madras, 2 Encampments and 1 Priory; Bombay, 5 Encampments and 5 Priorities; British Burmah 1 Encampment and 1 Priory; and Ceylon and Singapore each 1 Encampment. Then turning to the Ancient and Accepted Rite, we see a Rose Croix Chapter respectively in Madras, Bombay, the Punjab, and British Burmah. Lastly, there are in Bombay 4 Conclaves of Knights of the Red Cross of Rome and Constantine, and 1 at Calcutta.

Such is a brief sketch of the present state of Masonry in India as exemplified by the number of Masonic bodies actually working in her midst. It is in our own Presidency, however, that we naturally feel the most lively interest, and here the vigorous Masonic life which meets our eye cannot fail to command attention. It is a proud thing for us Masons in Bombay to be able to say that there is not a single degree worked in and under England that is not represented in our Island city. No other town in the whole of the British Empire can, as far as we know, lay claim to a similar honour. The past year, as far as Bombay is concerned, has indeed seen a rapid progress in our Masonic world. On the accession of our present Provincial Grand Master of Mark Masons, a Provincial Grand Mark Lodge—which for five years Bombay has been forced to do without—has been opened with the warm approbation of all English Mark Masters, and the best results to the interests of Mark Masonry in this Presidency. We have no fear but that the degree will flourish bravely, and be a real institution among us. Already we hear of one, if not two, new Mark Lodges about to be started in this Province under England. English Mark Masonry, as is well known, has long suffered in India owing to the unfortunate differences which have hitherto existed between the Grand Mark Lodge of England and the Grand Chapter of Scotland. It is, we deem, unnecessary here to go into the origin and rights of the dispute. We need only add, we have it on the very best authority, that all difficulties standing in the way of a union between English and Scotch Mark Master Masons are likely speedily to be smoothed over, and we look forward very shortly to an official announcement of the fact from the home powers.

Lastly, within the last few months the Supreme Grand Council of the Ancient and Accepted Rite for England and Wales have paid Bombay the high honour of conferring on three brethren of distinguished position in this presidency the 33rd degree, and of constituting them their representatives in India, with full power to confer the higher so-called "philosophical" degrees. We may, therefore, shortly look forward to the 30th degree being worked amongst us.

Before we close we trust that we may not be thought presumptuous if we express a hope that the interests of the Royal Ark degree under England may meet with the same attention as the other degrees at the hands of our very distinguished District Grand Superintendent, whose efforts for the cause of Masonry in all its branches are so widely known and so cordially acknowledged by all true brethren. Were a judicious stimulus applied, we do not doubt for a moment but that two, or may be three, new Royal Arch Chapters would at once be started in the Mofussil, and a District Grand Chapter would then, we trust, at once be organized. Hitherto, to our shame be it spoken, this has been impossible, owing to the number of private English Royal Arch Chapters in this Presidency being limited to two.

We have thus endeavoured to cast a cursory glance around our Masonic world in the East. Owing to the constant changes which must naturally occur in a country like this, where most Europeans are but dwellers for a few years, the position of Masonry with us must perforce very greatly fluctuate. At present we, living in Bombay, may without arrogance claim to enjoy a higher amount of Masonic prosperity than India has ever known—the highest, possibly, that it can ever fairly expect. But we cannot conceal from ourselves the fact that these halcyon days are not likely to continue for ever. The results we now see are owing to the exertions of hard-working brethren who must, in the ordinary course of events, make way for a younger race. We therefore earnestly express the hope that those who are shortly expected to come to the front, may work in their various spheres with equal assiduity and enthusiasm. Their prospects at present of advancement are far more favourable in this presidency than amidst the keen competition of the Masonic world at home. The prizes are within their grasp: *palmam qui meruit ferat*.

One thing alone is now wanting—a Masonic Temple in a cen-

tral position of Bombay for the mutual benefit of English and Scotch Masonry. We sincerely hope that the exertions now being made towards this object will be crowned with success, and that it may be our good fortune to witness the laying of the foundation stone during the present year.

MASONIC FESTIVITIES.

VISIT OF THE PRINCE OF WALES TO LINCOLN.

Although little more than a year has elapsed since the Prince of Wales paid a brief visit to his college friend, Mr. Chaplin, M.P., it was thought when the Grand National Hunt Committee determined to hold their annual meeting at Burton, near Lincoln, his Royal Highness would again honour the neighbourhood with his presence, and a hope was generally expressed that he would be accompanied by his illustrious consort. Time has proved that the race meeting, coupled with the hospitality of Mr. Chaplin, proved a sufficient attraction to the Prince, but to the great regret of the citizens, the Princess of Wales was unable to leave home at a somewhat inclement season of the year. As the visit of his Royal Highness on this occasion could scarcely be considered a private one, the Corporation were anxious to show their loyalty without being in any way obtrusive. Accordingly a meeting was held, and the Mayor announced that as the Prince would simply visit Lincoln in his private capacity, he desired that no address of welcome should be offered to him, but he consented that the Mayor and a guard of honour of the volunteers should receive him at the Great Northern Station.

Advantage was taken of the Prince's visit by the Freemasons of the city to hold a full-dress Masonic Ball in aid of the funds of the Royal Masonic Institution for Girls. The ball proved a great success, and leaves a handsome surplus. The number of Masons present was very large, and included the Duke of St. Albans, Prov. G.M., Major Smith, D. Prov. G.M., and members from every part of the province. The Prince of Wales arrived at the ball-room shortly before eleven o'clock, and was received in the vestibule by the Duke of St. Albans, Major Smyth, the Mayor (Bro. Pratt), and by the Masonic Stewards, viz.: Bros. W. Watkins, R. Hall, Chas. Harrison, M.D.; J. Norton, F. R. Larken, R. O. Carline, R. Ward, and G. M. Lowe, M.D.; and after a brief introduction entered the ball-room, preceded by the above-named officials in double file, the band playing the National Anthem, and advanced towards the upper end of the room between two rows of Masons, who, in accordance with ancient custom, gave the Masonic royal salute, followed by a deafening cheer. On arriving at the Master's chair his Royal Highness graciously intimated to the Mayor his wish to dance with his daughter, who accordingly, on being introduced, joined the Prince in a quadrille that was immediately formed, His Royal Highness graciously taking for his next partner Miss Hullahd. The dancing then proceeded with great vigour, and for nearly two hours the Royal party continued their exertions to please others as well as themselves. The Prince, who wore the distinguishing badge of a Past Grand Master of England, joined most heartily in every dance. Towards one o'clock the Masons were made aware that the Prince was about to retire—and it was so arranged that this movement was carried out with the same ceremony which characterized the entry. Whilst waiting the arrival of Mr. Chaplin's carriage, the Duke of St. Albans presented Bro. R. Hall, the honorary secretary to the Ball Committee, to his Royal Highness, who, shaking him meanwhile warmly by the hand, thanked him for the pleasure that had been afforded to him during the evening, and pronounced the ball "a great success." Then having shaken hands with each

Steward, the Prince entered the carriage, and was driven, in company with his host, to Burghersh Chantry. Under the influence of the splendid music and a bountiful supper of the most elegant kind, the guests continued to keep up the spirit of the ball with the greatest enthusiasm until a late hour.

Subjoined is a list of the company, taken from a local journal:—

His Royal Highness the Prince of Wales, Captain Ellis (Equerry), the Duke and Duchess of Manchester, the Duke of St. Alban's, Lord C. and Lady Kerr, Lord Calthorpe, Sir F. Johnstone, Bart., Lord Francis Gordon Lennox, Mr. Guest, M.P., Mr. Chaplin, M.P., Captain Johnstone, Captain Chaplin, Mr. and Mrs. Cecil Chaplin, Colonel Cracroft Amcotts, M.P., Mr. and Mrs. F. Arnold, Mrs. Atkinson, Mr. and Mrs. T. Brook, Mr. W. S. Brown, Mr. and Mrs. Banks, Mr. and Mrs. Brochner, Mr. Butenop, Mr. and Mrs. C. Brook, Mr. W. H. Brook, Miss Brook, Mr. Bailow, Mr. Broadbent, Mr. J. Beetham, Mr. Blakey, Mr. and Mrs. G. Bacon, Captain Boucherett and three friends, Capt. Miss, and Mr. P. C. Bicknell, Mr. Close, Mr., Miss, and Miss E. M. Carline, Mr. J. S. Codd, Mrs. and Miss Clarke, Mr. Mr. H. E., and Mr. F. B. Consens, Mr. Cass, Mr., Miss, and Mr. W. J. Cullen, Mr. Cope, Mr. Charrington, Mr. R. Drury, Miss Derry, Mr. and Mrs. R. Dawber, Mr. W. Dawber, Mr. and Mrs. Dawes, Mr. Domer, Mr. Moses Elmhirst, Mr. Escritt, Mr. and Mrs. F. J. Ealand, Mr. Elliott, Mr. England, Mr. Fisher, Mr. and Mrs. Fletcher, Mr. and Mrs. F. Foster, Mr. W. Fox, the Baron Otto Von Gibsa, Miss Glossop, Mr. F. Goddard, Mr. J. S. Godsen, Mr. W. Gibson, Mr. and Mrs. Goodacre, Mr. A. Garfit, Miss Garnham, Mr. and Mrs. B. Hal, Miss Hulland, Mrs. J. Harrison, Mr. E. T. Harrison, Mr. and Mrs. Hayward, Mr. C. P. and Miss Hayward, Dr. and Mrs. C. Harrison, Mr. R. Howard, Captain Heathcote, Major Hopkins, Mr. and Miss Huddleston, Mr. and Mrs. F. Huddleston, Mr. and Mrs. Johnston, Mr. and Mrs. Josse, Dr. Jacobson, Mr. and Mrs. H. Keyworth, Mr. F. N. Lowe, Mr. J. D., Mr. J. W., Miss, and Miss M. L. Lister, Capt. Locock, Mr. Lloyd, Mr. F. Larken, Mr. and Mrs. T. Lowe, Dr. and Mrs. G. M. Lowe, Miss Lupton, Mr. Mayfield, Mr. Male, Mr. and Mrs. G. Morgan, Mr. and Mrs. Mantle, Mr. and Mrs. W. G. Moore, Mr. Mackinder, Miss Maidens, Mr. Mears, Miss Moss, Mr. W. F., Mrs., and Miss Marshall, the Mayor (Mr. C. Pratt), the Mayoress and Miss Pratt, Mr. G. and Mrs. Motley, Dr. Mackinder, Mr. Nelson, Mr. and Mrs. J. Norton, Mr. Oldman, Mr. Pickering, Mr. E. Paddison, Mr. Piercey, Mr. and Mrs. W. Pratt, Mr. G. Pacy, Mr. W. T. Page, Mr. J. B. Probis, Mr. Ramnage, Mr., Mrs., and Miss Reeve, Mr. and Miss Read, Mr. G. Robinson, Mr. W. Rook, Mr. and Mrs. Roberts, Miss Roberts, Mrs. Sinclair, Mr. G. Stevenson, Mr. Seymour, Major Smyth, Mr. Stevens, Mr. and Mrs. J. Swan, Mr. J. Seely, Mr. Stuart, Miss Seanson, Mr. G. R. Trafford, Mr. R. Trafford, Mr. R. Trotter, Mr. and Mrs. Tweed, Mr. and Mrs. Thomas, Mr. C. K. Tomlinson, Mr. Turner, Miss Trollope, Major Uppleby, Mr. Wortley, Mr. Waller, Mr. F. D. Walker, Mr. T. Wise, Mr. and Mrs. White, Mr. R. Whitton, Miss E. Wilkinson, Mr. and Mrs. Welfit, Mr. and Mrs. Watkins, Mr. R. J. Ward, Mr. A. Nugent West, Mr. Woodward, Mr. H. Young, and Mr. B. J. Young.

Poetry.

BROTHERHOOD.

Why in this northern clime of ours,
Blest with the message angels might proclaim,
Are men so tardy, through the fleeting hours,
To recognise the universal name
That stamps nobility on kindred blood,
Since the earth is but one grand Brotherhood?
Shem, Ham, and Japhet—who are they,
But brothers of one sire? with hopes the same;
Each with Heaven's mission sent upon his way,
And bearing each a common father's name;
And all their races, black and white, are good,
Since they are children of one Brotherhood.

Though some luxuriate in lands
That teem with nature's blessings, and her smile;
And others barren soil sow with their hands
Amid bleak wastes, that often hopes beguile;
Man's mortal fabric craves alike for food,
And life is sweet, throughout earth's Brotherhood.

Were half the wealth that's blindly spent
In foolish ways, to pamper pride and ease,
To suffering mankind in their sorrow sent,
(A blessing on it ask'd on bended knees)
This world of ours would not be half so rude,
But higher stand in its grand Brotherhood.

Are there not desolate dark homes?
And hearths whose shadows gloom man's God-like face;
And spectres of the brain that grope like gnomes
Through the lorn dreary depths of empty space;
Ah! men, my brothers, while such grimly brood,
Few comfort bring to prove earth's Brotherhood.

Lone widows mourn, and orphans weep,
And fierce, wild wails are wafted up to heaven,
While there upon the field of carnage sleep
The brave protectors from their loved ones riven;
If thou hast 'midst such scenes of havoc stood,
Has earth not glared as hell, more than a Brotherhood.

'Tis passion makes to seethe this sea of woe,
But Love's broad wings are ever o'er us spread;
And there are those who love on us bestow;
And gentle ones to soothe our aching head;
Yet with the world the thoughts are vague and crude,
That men belong to one grand Brotherhood.

Be ready with your heart and hand,
Whene'er a needy brother pleads for aid,
And prove your mission in whatever land
Your lot is cast, that none may you upbraid;
A kindly word, or deed, or crumb of food,
Will prove thou art of earth's grand Brotherhood.

W. E. HINTON.

MIDDLESBRO'.

THE BOND OF BROTHERHOOD.

Ours are the ample views, that, unconfined,
Stretch to the utmost walks of human kind.
Ours the spirit that, with widest plan;
Brother to brother binds, and man to man.
When the first vanities of life's brief day
Oblivion's hurrying wing shall sweep away,
Each act by charity and mercy done,
High o'er the wrecks of time, shall live alone,
Immortal as the heavens, and beauteous bloom
In other worlds and realms beyond the tomb.

Obituary.

BRO. T. PAPWORTH.

Bro. T. Papworth of the Homer Lodge, Smyrna, died in that city last month, from the consequence of a railway accident. We learn from a notice in the *Athenæum*, that he was the author of two volumes of poems, and of a novel, published last year, under the name of P. Worth [Papworth], and of which the incidents were laid in Smyrna.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING MARCH 24TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, March 20th.

LODGES.—Grand Master's, Freemasons' Hall; British, Freemasons' Hall; Emulation, Albion Tavern, Aldersgate-street; Felicity, London Tavern, Bishopsgate-street; Tranquility, Radley's Hotel, Blackfriars; Panmure, Balham Hotel, Balham; Whittington, Anderton's Hotel, Fleet-street; City of London, Guildhall Coffee House, Gresham-street; Marquis Dalhousie, Freemasons' Hall; Eclectic, Freemason's Hall.—**CHAPTER.**—Prudence, Ship and Turtle Tavern, Leadenhall-street.

Tuesday, March 21st.

Board of General Purposes at 3.
LODGES.—Mount Lebanon, Bridge House Hotel, Southwark; Eastern Star, Ship and Turtle Tavern, Leadenhall-street; Cadogan, Freemasons' Hall; St. Paul's, City Terminus Hotel, Cannon-street; Salisbury, 71, Dean-street, Soho; Camden, York and Albany Hotel, Regent's Park; St. Martin's, Duke of Edinburgh Tavern, Brixton.—**CHAPTERS.**—Mount Sinai, Anderton's Hotel, Fleet-street; St. John's, Radley's Hotel, Blackfriars; Industry, Freemason's Hall.

Wednesday, March 22nd

Lodge of Benevolence at 6.
LODGES.—Antiquity, Freemasons' Hall; Euphrates, Masons' Hall, Basinghall-street; United Pilgrims, Horns Tavern, Kennington; Prince Frederick William, Knights of St. John's Hotel, St. John's Wood; High Cross, Seven Sister's Road, Tottenham; Victoria, Anderton's Hotel, Fleet-street.

Thursday, March 23rd.

House Committee, Girls' School, Freemasons' Hall.
LODGES.—Mount Moriah, Freemasons' Hall; Peace and Harmony, London Tavern, Bishopsgate-street; Prosperity, Guildhall Coffee House, Gresham-street; Grenadiers, Freemasons' Hall; Shakespeare, Albion Tavern, Aldersgate-street; William Preston, Clarendon Hotel, Anerley.—**CHAPTERS.**—St. George's, Freemasons' Hall; Domatic, Anderton's Hotel, Fleet-street; Andrew, Royal Sussex Hotel, Hammersmith.

Friday, March 24th.

House Committee, Girls' School, Freemasons' Hall.
LODGES.—Jerusalem, Freemasons' Hall; Fitz Roy, Head Quarters Hon. Artillery Company, London; Royal Alfred, Star and Garter, Kew Bridge, Ealing; Finsbury, Jolly Anglers, Bath-street, St. Luke's.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, March 20th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, March 21st.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-

lane; Sidney Lodge, Cambridge Hotel, Upper Norwood; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.—**CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, March 22nd.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—**CHAPTER.**—St. James's Union, Swan Tav., Mount-street Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, March 23rd.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—**CHAPTER.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, March 24th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea, Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester-square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—**CHAPTERS.**—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, March 25th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—**CHAPTERS.**—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

*** All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded as early as possible in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers Addressed, "Freemason's Magazine, London," although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

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LONDON, SATURDAY, MARCH 25, 1871.

THE FUND OF BENEVOLENCE.

The increasing number of applicants for relief to the Lodge of Benevolence from recently initiated Masons proves that some further alteration is still needed in the regulations as regards applications for relief on the part of distressed members of the Craft, or their representatives.

Although we fully admit the impossibility of devising any system of relief by which, in no case, hardship will be inflicted, yet there are material modifications required, especially in the drawing of a hard and fast line, beyond which charity is not allowed to step.

That a line should be drawn somewhere is necessary, the more in the face of the fact that so little discrimination is used by lodges in the selection of members, and so little inquiry made into the social position of applicants for initiation, a subject which we have so frequently called attention to.

If this necessary precaution were more strictly attended to, we should not be compelled to witness so large a proportion of applicants for relief, who have been subscribing members to the craft just the sufficient time to entitle them to relief from the Fund of Benevolence.

It might have a salutary effect if the burden thus cast upon the craft generally were in a measure thrown upon those Lodges which are, by their negligence in this important matter, the cause of it. If some regulation were made to the effect that the Lodge should be compelled to contribute an amount bearing some fixed proportion to that granted from the Grand Lodge Fund, or that Grand Lodge

should require that the recommending Lodge had granted substantial relief before referring the case to the Grand Lodge, it might be the means both of checking indiscriminate recommendations for relief, and the exercise of more discretion in the admission of candidates.

PERFORMANCE OF MASONIC WORK.

BY BRO. WILLIAM ROUNSEVILLE.

Technically, the "work" of a Masonic Lodge consists of the conferring degrees. That much depends upon the method in which it is performed, no one who has once been within the walls of a lodge-room, will dispute. But notwithstanding that fact, we fear that it is not realized in a sufficient degree. The work of the lodge is an important business. It is the performance of one of the most solemn ceremonies that has ever been ordained or established by man, and it should be performed in such a manner as to leave that impression on the minds of the candidates for its mysteries. From the first introduction to the ante-room, to the final induction to the Master's station, the idea of its importance should be kept up.

But we greatly fear that brethren frequently lose sight of this duty. The candidate should be prepared, as well in mind as by symbols, for the important work in which he is about to engage. Is this always done? When he arrives at the threshold of the lodge, has his mind been suitably prepared for the solemnities which are to ensue? Does he believe that when he steps across that threshold, and enters upon the ceremonies of initiation, that what he shall see and hear shall teach great moral lessons, and that through the symbolic language of the lodge shall be taught him great practical truths by which his life is to be governed?

This should be his frame of mind and these should be his expectations. And yet we know this is not always the case. The unwise and foolish interference of misguided brethren too frequently close the vision of the candidate for the future with scenes of buffoonery and mirth. Adopting some of the common, but erroneous opinions of the outside world, they make allusions in his presence to the burning iron and the goat, and by holding up to his susceptible mind, alive

to every statement in regard to what he is about to undergo, they manage to make him believe that the work upon which he is enterprising is a silly burlesque that a buffoon might love and delight in, but which is beneath the dignity of an honorable man; and if he is a man of sense, he enters with his prejudices aroused to a degree that utterly precludes a fair and candid estimate of the real value of the Institution. All this effect is frequently produced before the candidate appears for initiation, and this will account for many of those who, having made application and been received, never present themselves for the degrees.

But the evil does not end outside of the lodge. The candidate presents himself for initiation, and is seated in the ante-chamber. The members naturally gather around him, congratulate him on his reception, which they ought to do, and frequently add to the impressions already received of trifling nature of the Institution, by ill-timed jests and allusions to the ceremonies, which are without foundation and wrong. Too often the officer sent to induct the candidate into the lodge, adds his voice to the general acclaim and joins in the ridiculous scheme to render the impression of the worthlessness permanent. Even in the performance of the duties of his office, and in the explanations which he ought to make, and which the candidate has a right to expect, there is sometimes a vein of levity which is calculated to efface all good impressions, and still further confirm the neophyte in the idea that he has formed of the trifling character of the ceremony through which he is about to pass.

We do not suppose that these influences always exist about a candidate; but it will not be disputed that they exist too often. And admitting this, there is an inference to be drawn that is probably of more importance to the Fraternity than most members imagine. Admitting that the world without gets its ideas of Masonry from the representations of such men, and the infallible consequences is that vain, trifling, unsound men will be attracted to it, and become members. If the representations of the lodge work are true, then the Institution is valueless for men of sense and honour, and fit only for those whose inclinations lead them to be pleased with buffoonery, and to be satisfied with a ridiculous mummery when a solemn and impressive ceremony ought to be expected. This is the legitimate effect of the course out of

the lodge, and in the ante-room, to which we have referred. Perhaps it would be saying too much to assert that this baneful effect is already spreading over the fairest fields of Masonry, and yet we do not believe it would be one whit beyond the truth. Are not our lodges, to some extent, ruled and governed by those who have obtained entrance under these circumstances?

Now, every good Mason knows that such representations of the ceremonies of Masonry, as we have referred to, are false in fact and in spirit. There is nothing of a trifling nature in the ceremonies. There is nothing which would be repugnant to the feelings of an honourable, high-minded gentleman. There is nothing trivial or ridiculous about them, and it is a crime against the Institution and against truth, to say otherwise. Then why not, to the world and to the candidate, give the true colouring? Represent it as it is, as a solemn and practical system of moral instruction, designed to influence the lives and conduct of its initiates for good? It is the duty of every Mason to do so whenever he speaks of the Order. He knows that when he does otherwise, he gives a false impression and one that is calculated to damage the Institution.

It is argued that this is frequently done thoughtlessly. Is this a justification of the fault? In our view it is scarcely a palliation. No Mason has the right to be so thoughtless as this excuse would imply. Especially he should not be so thoughtless as to slander a society and a system which he professes to love and revere. Our brethren should think and act accordingly.

In the ante-room a solemnity and an earnestness befitting the occasion, should be maintained. Not a funereal sadness nor a gloomy ascetism, but a carriage which, while it is cheerful and pleasant, is sincere and mindful of the business in which they are about to engage. This should be the rule of both officers and brethren. This done, the candidate will approach the door of the lodge in a frame of mind that will appreciate the truths enunciated, the symbols presented, the moral precepts enjoined, and will leave the lodge, the ceremonies finished, with the conviction of the value, the beauty and the soundness of Masonry and the Masonic ritual.

In a future paper we propose to follow the candidate into the lodge, and examine in a fraternal spirit the nature and method of the wor

done there. In the meantime we fraternally ask an impartial judgment of the Fraternity on what has been said touching the "outside work" of the lodge.

ST. ALBAN AND FREEMASONRY.

EXTRACTS FROM AN ADDRESS BY BRO. W. SILAS WHITHEAD, P.G.M., BEFORE ST. ALBAN'S LODGE, NEWARK, N.J.

There is a natural and honest pride of ancestry. The human mind cannot be contented with the prosaic successes of to-day, but seeks to add to the achievements of the present the triumphs of the past.

Travel back as far as we may in the past, we find the people of those days exulting in the glories of their own earlier history. The ears of the eager listeners never wearied while Homer sang of the wisdom of Nestor, the bravery of Ajax and the wrath of Achilles. In the Lays of Ancient Rome, the poet has told us that—

"When the young and old in circle
Around the fire brands closed,
When the girls were weaving baskets
And the lads were shaping bows,
With weeping and with laughter
Still was the story told,
How well Horatius kept the bridge
In the brave days of old."

When our ancient brethren laid the foundation of the Second Temple, the Priests and Levites and the chief of the fathers, ancient men, that had seen the first house, wept with a loud voice as they recalled the glory and splendour of that Temple which Solomon had built.

In the honest pride of ancestry, the society which I represent to-night claims its full share. The records and the traditions of the Craft are full of noble names and noble deeds. The church canonized St. Alban, the proto-martyr of Britain. The Mason of this age as he surveys the vast proportions of the yet unfinished temple, upon which our brethren for so many ages have laboured, has no reason for shame, when "the roll of the workmen is called."

That St. Alban was a Freemason, and interested himself in the prosperity of the Craft, is a proposition which cannot be sustained by the rules of

evidence, which are necessary to establish a substantive fact in a court of law. The connection of St. Alban with Freemasonry is no more than a tradition.

If we find the tradition existing and recognized at different periods of time intervening between the death of St. Alban and the present, it will go far to establish its reliability. A chain is composed of different links. The first link to which I shall refer is an extract from an ancient manuscript once in the possession of Nicholas Stone, a sculptor under Inigo Jones. The manuscript, with other valuable Masonic documents, was purposely destroyed by fire, from an absurd fear that they might fall into improper hands, and their publication might disclose important Masonic secrets. The extract in question is as follows:—

"St. Alban loved Masons well, and cherished them much, and made their pay right good, for he gave them 2s. per week and 3d to their cheer; whereas, before that time, in all the land the Mason had but a penny a day and his meat, until St. Alban mended it. And he got them a charter from the King and his counsell for to hold a general counsell, and gave it to name Assemblie. Thereat he was himself, and did help to make Masons, and gave them good charges."

The next evidence is to be found in the posthumous papers of Elias Ashmole, the founder of the Ashmolean Museum at Oxford, and who, as it appears from his diary, was made a Freemason, together with Col. Mainwaring, on the 16th day of October, A.D. 1646. Bro. Ashmole was the most learned antiquarian of his time, and was the author of a "History of the most noble order of the Garter," in some particulars a kindred subject to that of Freemasonry. Dr. Knipe of Christ Church, Oxford, himself a Freemason, who had access to Bro. Ashmole's manuscripts, writes as follows:

"What, from Mr. Ashmole's collections, I could gather was, that the report of our society's taking rise from a Bull granted by the Pope in the reign of Henry VI. to some Italian architects to travel over all Europe to erect chapels was ill founded. Such a Bull there was, and those architects were Masons. But this Bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom.

St. Alban, the proto-martyr, established Masonry

here, and from his time it flourished more or less, as the world went, down to the days of King Athelstane, who for the sake of his brother Edwin granted the Masons a charter.

But to my mind, the strongest evidence of the tradition of St. Alban is to be found in the caption and preamble of the York Constitutions of A.D. 926.

That Edwin, the son of King Athelstane, in the year 926 convened the Masons of the kingdom into a general assembly at the city of York, at which a Grand Lodge was established, with Edwin as Grand Master, and at which rules for the government of the Craft were adopted, commonly known as the "Charter of York," Freemasons do not admit to be merely a tradition. The fact is so satisfactorily demonstrated by historical testimony and universal acceptance, that it emerges from the dim twilight of tradition into the broad sunlight of authentic fact.

The caption of the "Charter of York" is as follows :

"Fundamental Laws of the Fraternity of Freemasons, based upon the ancient writings concerning the laws and privileges of the ancient Corporations of Roman builders, as they were confirmed to St. Alban, in the year 290, by the Emperor Carausus, at his residence at Verulam (St. Alban) received, discussed and accepted by the Lodges of England, convoked for this object in a general assembly at York in the year 926, by Prince Edwin, son of King Athelstane."

In the preamble occur the following words :—

"It is to be regretted that many Roman edifices should have been devastated upon the occasions of the incursion of the Danes, and that many documents and records of lodges, which in those times were held and preserved in the convents, should have been burnt under like circumstances. But the pious King Athelstane, who has much esteem for the art, and who has established many superb edifices since the peace concluded with the Danes, has desired to make up this deficiency. He has ordained that the institution, founded in the time of the Romans by St. Alban, should be re-established and confirmed anew. It is in this intention, that he has remitted to his son Edwin an edict, by which the Masons can have their own government, and establish all proper rules to render their art prosperous."

It will thus be seen that at a period as early as 926, the tradition of St. Alban was accepted

by the Freemasons of England as an established fact.

In the *Corpus Juris Romain* (body of the Roman Law), which antedates the Christian era, we find provisions regulating societies, which were known as *Collegia fabrorum* and *Collegia artificum* (colleges of architects and colleges of workmen). These were societies of skilful architects and builders, which were recognised by the law, and to which were conceded, in consequence of their usefulness to the state, certain exclusive privileges. They had the right to make their own by-laws, the monopoly of constructing public buildings and monuments, and were made free of all contributions to the City and State. They partook of the religious character, and preserved their individuality by ceremonies known only to the initiated. They imparted to their initiates a knowledge of their art and instructed them in secret signs and other means of mutual recognition.

These Societies accompanied the Roman legions in their triumphant march, and assisted in planting Roman civilization upon the fields of Roman conquest. After the fall of the Roman Empire they ceased to build Pagan temples and commenced to build Christian churches.

I do not admit that to these Societies Freemasonry owes its origin, because their rites and ceremonies can readily be traced by the student for ages further in the past; but I do submit, as my own conviction, that the Roman *Collegia* were the line ancestors of the present Masonic Lodges.

Among the countries into which these societies followed the Roman armies, we find them in Gaul, Germany, and Britain before the time of St. Alban.

In the year 286, Diocletian and Maximian were joint Emperors of Rome.

To Diocletian was assigned the government of the East, and to Maximian the defence of the West, including Gaul and Britain. To repel the desultory excursions of the Franks, Maximian found it necessary to create a naval power. The present site of Boulogne, in the British Channel, was chosen as the station of the Roman fleet, and the command of it was entrusted to Carausius, who was well known for his skill as a pilot, and his valour as a soldier. When placed in command of the fleet, he sailed from Boulogne to Britain, persuaded the army, which guarded that island, to embrace his cause, and, boldly assuming the

imperial purple, defied the justice and the arms of his injured sovereign.

Carausius, aware that orders for his execution had been issued by Maximian, and hoping to be the founder of a British Empire, found it necessary to conciliate the important corporations which then existed in Britain, among which were the Societies of Architects, which had followed the Roman armies into that country. He, therefore, encouraged learning and learned men, and collecting together the principal artificers, chiefly Masons, whom he held in great veneration, he appointed Albanus to be the principal Superintendent of their assemblies.

Albanus was a native of Britain, having been born at Verulam, but it may fairly be inferred from his name that he was of Roman ancestry. Through the example and influence of a monk he renounced Paganism, in which faith he had been educated, and embraced Christianity. He afterwards suffered martyrdom for his faith, and was canonized by the church, under the name of St. Alban. The date of his martyrdom is variously given by the chroniclers as the years 286, 296, and 303. Five or six centuries afterwards, Ossa, King of the Mercians, built a large and stately monastery to his memory, and the town of St. Albans, in Hertfordshire, takes its name from the proto-martyr.

The Roman governor sent a party of soldiers to arrest the monk, who was at the time the guest of Albanus. The latter, however, presented himself in the monk's stead, and was taken before the magistrate: Being asked of what family he was, Albanus replied, "To what purpose do you inquire of my family? If you would know my religion, I am Christian." Being asked his name, he answered, "My name is Albanus, and I worship the only true and living God, who created all things." The magistrate replied, "If you would enjoy the happiness of eternal life, delay not to sacrifice to the great Gods." Albanus replied, "The sacrifices you offer are made to devils; neither can they help the needy or grant the petitions of their votaries." This reply so enraged the officer that he commanded that Albanus should be immediately beheaded.

As might be expected, the proto-martyr of Great Britain could not suffer death without the presence of supernatural occurrences.

Freemasonry, as has often been said, is not a

religious society, in a sectarian or controversial sense. It enters into no theological discussions. It does not claim to usurp the Church's province or to interfere with the religious convictions of its votaries. It gathers into its wide embrace humanity of every clime and of every creed. Yet, for all this, Freemasonry has a religion and a faith, which every candidate for its mysteries must declare, before he is invested with its privileges. And if the Freemason be asked what is the religious faith, which, as a Mason, he professes, he can answer in no better language than in the dying words of St. Alban, the first Grand Master of Britain, the utterance of which won for him the crown of martyrdom, "I worship the only true and living God, who created all things."

MASONIC JOTTINGS, No. 62.

BY A PAST PROVINCIAL GRAND MASTER.

ANTE-REVIVAL. SPECULATIVE MASONRY.

In the history of the Revival Proceedings it is mentioned that upon one occasion (December, 1721), several very instructive lectures were delivered, and much useful information given by a few old Masons.

A learned brother observes that as there was an abandonment of Operative Masonry, it is not an unreasonable presumption, that the very instructive lectures and the useful information regarded the Ante-Revival Speculative Masonry.

ANTE-REVIVAL CHARGES.

Amongst the manuscripts asserted to have been burnt by scrupulous brethren about the time of the Revival, it is thought that there was a copy of the Ante-Revival Charges, written by Mr. Nicholas Stone, warden under Inigo Jones,—Papers of a Mason lately deceased.

THE BIBLE IS THE BOOK OF THE ENGLISH LODGE.

The question which a brother desires to agitate is not an open question. Our founders have made the Bible the Book of the English Lodge.

ETHICAL CHRISTIANS.

Ethical Christians adopt the morality of Christianity, but no part of its Theology. Nevertheless, as they worship the Great Architect of the Universe, and believe in a Future State of Rewards and Punishments, they are receivable into

English Freemasonry, if not under the Charges of 1723, yet under those of 1738.

LATITUDINARIAN CHRISTIAN MASONRY.

A learned brother calls our Masonry after 1722 "Latitudinarian Christian Masonry," inasmuch as the Charges of that year opened the Lodge to Christians of all Sects, however divergent, to Trinitarians and Socinians alike.

DISSENTERS.

Is there anything to show that Dissenters were admitted into Freemasonry before the year 1723.

THE RELIGION OF ENGLISH FREEMASONRY.

Brother.—These jottings tell you what is the Religion of English Freemasonry; but they say little, possibly nothing, concerning its fitness and policy.

THE LODGE OF ANTIQUITY.

A correspondent is mistaken. Preston examined the old Books of the Lodge of Antiquity. He mentions them in his *Illustrations* as confirming in many points the particulars of the Revival there set forth.

MEETINGS OF THE FOUR OLD LONDON LODGES

Brother L.C.D., the meetings of the four old London Lodges were held in taverns, and the question is whether they were Lodges of Operative Masonry only, or of Operative Masonry and of Speculative Masonry also. Consider Preston, Consider Findel.

SOULS OF THOSE WHO DIE.

A Mason, who is a Natural Theist, writes that the souls of those who die have their dwellings in the temple of the Glorious Architect of the Universe. His temple is all space.

MASONIC NOTES AND QUERIES.

DOES MASONRY CONTAIN A RELIGIOUS SYSTEM?

A Correspondent asks this question. My answer is that there are several kinds of Masonry. In general each kind has its religion. There is sometimes an extended Toleration; sometimes a confined Toleration; and sometimes there is no Toleration, it being a *sine quâ non* that the religion of a candidate should be that of the Masonry into which he desires initiation. * * *

There exists, however, in Germany, a Society, the object of which is the establishment of a Masonry not containing a Religious System. A few years ago accounts of the Proceedings of this Society were occasionally inserted in our good Periodical, and were read by myself and many others with very great interest.—CHARLES PURTON COOPER.

THE MEDIEVAL SYSTEM OF FREEMASONRY.

Much secrecy and mystery attended the Mediæval System of Freemasonry, which partly accounts for the obscurity in which history leaves us as to architects and their operations.

We know, however, that from a very early date there was an organized fraternity of Masons, who from travelling and observation, as well as from practice, gained intelligence, and by well-devised plans, communicated the benefit to their whole body, as far as practicable, the members constituting an order, partly religious in some sort, and partly professional, with one interest and object in common.

The importance which architecture then possessed as an art can scarcely be overrated, for which reason the organisation was fostered by the clergy; the rearing of religious structures was allowed to be monopolised by the Freemasons; and it is a fact that ecclesiastics were frequently associated; which circumstances render more intelligible the zeal of the Masons, both in accumulating, and confining to themselves, the knowledge of their art.

It is also evident from the curious correspondence in the details of work that the organization was very complete; and as it is to be inferred from the remains of structures of the later period of the Roman empire, from a universal similarity of arrangement, that there was a central control, the same principle may have been transferred from Roman usage."—*From a bundle of Masonic Excerpts.*—CHARLES PURTON COOPER.

THE TRUE, THE GOOD, THE BEAUTIFUL.

My words must be enigmatical, although meant to be an answer to a question upon a matter which concerns all instructed Readers of a Masonic Periodical.

It is with great reluctance that the painter of the true, the good, and the beautiful, sends his works to the gallery known to admit productions of a kind altogether different from his own production representing the opposites of what is true, what is good, and what is beautiful.—A PAST PROVINCIAL GRAND MASTER.

ORIGIN OF THE GRAND LODGE OF MARK MASTER MASONS OF ENGLAND.

At page 201 it says "There is probably no degree in Freemasonry that can lay claim to greater antiquity than those of Mark Man or Mark Mason, and Mark Master Mason." Now it appears to me that that is all a mistake; our first three degrees existed towards the end of the first quarter of last century, but I never heard of the least substantial proof of the existence of any mark degree until some time after that. Before last century operative Masons used marks, in order to mark their work, just as merchants did, in order to mark their goods; but neither had anything to do with our Freemasonic degrees of Mark Man, Mark Mason, or Mark Master Mason.—W. P. BUCHAN.

FREEMASONRY AND RELIGION.

I agree with the principal positions of the remarks on this subject, given at pages 184-6, from the "Landmark." To talk about "Christian Freemasonry," and such like ideas, is simply a contradiction in terms. The Freemason's Confession of Faith

is the 1723 Constitutions, which do not bring in Christianity into our Freemasonry any more than they bring in Judaism or Mahommedanism. Our mediæval operative Masons were Christians, but neither they nor their Christianity had aught whatever to do with our Speculative "Freemasonry." Our Speculative Freemasonry was instituted and set a-going in A.D. 1717, upon the simple basis of morality and belief in the existence of T.G.A.O.T.U., and although, through ignorance or bigotry, some lodges may have brought Christianity into their practice, that only shows their ignorance of the teachings, ideas, and end of the Order.—W. P. BUCHAN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC PANTOMIME.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have read the exceedingly curious proceedings of the Glasgow St. John's Lodge 3 bis, as recorded at pages 213 and 214 of your paper. It seems strange to me, to say the least, how the members of a lower court can take upon them to interfere in such an arbitrary manner with the proceedings of a higher court. One would have thought that the proper plan for them to do, had they found fault with anything said in Grand Lodge, would have been to have made a complaint to that body, stating the grounds of what they found fault with, instead of which they have quite ignored Grand Lodge, and in consequence we perceive a daughter lodge sitting in judgment upon Grand Lodge itself. However, when we look under the surface, we can easily solve the enigma, which to us, turns out to be a most bare-faced attempt to bamboozle the members of a lodge by the office-bearers.

Said office-bearers were carrying on a very high-handed policy against Grand Lodge, in which, however, they were defeated, and had all their absurd actions and pretensions thrown back upon themselves. as we perceive by Grand Lodge Report, page 143, Feb. 25th. In order, therefore, to lead away the minds of the members of their lodge from their failure, they cast about for a scapegoat upon which to lay the sins of their own proceedings, and eureka! they discover it in one of their own members! Capital idea to lay the burden of their own faults upon another—so the signal being given, the crowd rush on, as they are led, without even knowing, or thinking of what they were doing. Only I should not wonder if before long they find out somehow that they have made a mistake.

I am yours fraternally,

A MEMBER OF GRAND LODGE.

THE LITTLE TESTIMONIAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Let me assure Bro. Magnus Olsen that my letter of the 4th inst. was a thorough answer to that part of his which referred to myself, though he cannot see it. I now repeat from "sure information and full conviction," that Bro. Little has done nothing for Craft Masonry that he has not been well

paid for, and that, therefore, Craft Masons ought not to be called upon to subscribe to this junior clerk's testimonial.

My second remark being a matter of opinion, I most certainly do not accept Bro. M. Ohren's judgment, which, there is not the slightest doubt, but time will falsify.

Fortunately my boot maker is a good one, so that my shoes do not pinch; and my back does not want scratching, though my coat is somewhat heavier from the testimonials I have to wear; which testimonials, by the way, were obtained without back-scratching, *anglice* touting. Before closing I must do Bro. M. Ohren justice by saying he is quite right with regard to the back numbers of your contemporary, which are as dead as the supposed virtues they are alleged to bring to light.—A CRAFT MASON.

BRO. YARKER AND THE BATH MASONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I see in a contemporary an account of the meeting of the Ancient Order of the Temple, (or some such title), held at Bath the other day mentions Bro. Yarker, the probable author of the paragraph, as being present. I beg to draw your readers' attention to this, in order that some one may bring the matter before the next meeting of Grand Conclave. Perhaps Bro. Yarker (Commander though he be of the old *Ne Plus Ultra*) may find that, in getting up these pseudo-masonic meetings, and naming them after established rites, he only succeeds in getting himself expelled from the Order of the Temple, as well as from the A. and A. Rite.

Bro. Yarker may be pleased to learn that the Supreme Grand Council, which he talks of citing before the Grand Lodge of England, boasts, amongst its members, the name of the Earl of Carnarvon, Deputy Grand Master of England. I should state, with reference to my last letter, that there is no legally constituted Rose Croix Chapter at Rochdale.

The amount paid by the brethren at Todmorden, for Bro. Yarker's high degrees, was thirteen-pence halfpenny for each degree.

Yours fraternally,

A MASON WHO BELIEVES IN HIS O.B.

MASONIC SAYINGS AND DOINGS ABROAD.

The following report of a Committee appointed to consider the question of the "right of visit," was adopted by the Grand Lodge of Massachusetts, at its late Annual Communication:—

"Some diversity of practice in this particular exists indifferent sections of the country, and your Committee infer from the reference of the subject to them that it is not definitely settled in our own jurisdiction. The rule which has most extensively obtained among the Grand Lodges is, 'that a visitor cannot unseat a member;' and this is undoubtedly, in general terms, a correct rule. The right to visit cannot be held to be an absolute right, because subject to denial or regulation. More correctly speaking, it is a privilege, dependent on certain conditions. The first and most essential of these conditions undoubtedly is, that the

visitor shall be a brother in good Masonic standing, and an affiliated member of some regular lodge. With these qualifications, he is in a condition to solicit admission as a visitor into any lodge, when not engaged in the transaction of private business. And in the opinion of your committee, the request in such a case cannot in courtesy or Masonic propriety, be denied, except for special and sufficient cause. That a member may object to the admission of any visitor, is undoubtedly true, if, as suggested, the objection is sound and such as should exclude him. But how is this to be ascertained? There may be important considerations why the reasons for the objection should not be disclosed to the lodge. And here lies the difficulty in arriving at any satisfactory conclusion on the subject. Your committee, however, submit the following resolution for the consideration of the Grand Lodge:

“Resolved,—That it is the privilege of every affiliated Mason, in good and regular standing, to visit any lodge, when not engaged in the transaction of private business; but that it is also the right of a sitting member of the lodge, to object to the admission of a visitor, giving his reasons therefor, if required by a majority vote of the members; or, as the alternative, declaring upon his honour as a Mason, that they are such that he cannot with propriety disclose them to the lodge.

“Under this declaration, your committee believe the Master may properly, and for the peace of his lodge should refuse to receive the visitor.”

LAFAYETTE.—The present generation will be interested in the following account of the Masonic reception given to the friend of Washington, at Troy, in 1824, by Apollo Chapter, No. 48, Royal Arch Masons. We take it from the history of the Chapter, compiled by Jesse P. Anthony:—The general, accompanied by his suite, the Governor of the State of New York and his suite, and the Mayor and Corporation of the city of Albany, came up from Albany on the canal, in the packet-boat Schenectady. The party reached the sea-side at 2 p.m., where they were met by a deputation from the Troy Committee of arrangements, and the packet-boat, with all on board, was taken down through the locks into the river. Near the mouth of the canal eight boats were waiting to tow the Schenectady across to the city. This part of the spectacle was strikingly beautiful. After landing at the ferry, Lafayette was welcomed by the Hon. Geo. Tibbits, in the name of the committee on behalf of citizens, to which he appropriately responded.

A deputation from Apollo Chapter, No. 48, B.A.M.,

waited on him with an invitation to honour them with his presence. He accepted the invitation, and, having been admitted, he was addressed by Com. D. Buel, Jr., as follows:—

*“Illustrious Companions: In behalf of this chapter of Ancient Royal Arch Masons, I hail you as a welcome guest. Having, from our days of childhood learned to associate the name of La Fayette with that of Washington and the independence of our country, we delight to mingle in these expressions of gratitude and joy which have burst forth from the hearts of ten millions of freemen upon your arrival in the land of your adoption, and we feel much honoured that you afford us this opportunity of saluting you as a companion and brother in this place consecrated to benevolence and social virtues. Long may you live to enjoy the gratitude of a nation indebted, for its independence and prosperity, to your patriotic exertions, and to assert, as you always have done, the principles of liberty, without fear and without reproach. And when you shall have finished the work allotted to you on earth by the G.A.O.T.U. may you be received as a companion in that celestial arch to which all worthy Masons hope to be exalted. Gen. La Fayette, in reply, remarked, “that it was a very agreeable circumstance of his visit to have received the higher degrees of Masonry in America; that he had always respected the institution, and felt much gratified by this interview with his brethren.” Some time was then spent in social greetings with the companions, and after coming from the ceremonies of the chapter, he sat down, with a numerous company, to a superb cold collation.—*New York Dispatch.**

It is announced that the Crown Prince of Denmark, who has recently been made a Mason by Charles V., King of Sweden, is to succeed the late M.W. Bro. C.J.C. Bråstrup, Privy Councillor and Minister of Justice and Public Worship, as the Grand Master of Danish Freemasons.

Hungary, where Masonry has been dormant for almost eighty years, through the prohibition of the Austrian Government, is rapidly throwing off its lethargy. The three lodges already established at Pesth, Temesvar, and Odenburg, are said to number fifty members each. The establishment of new lodges at Presburg and Baja is under contemplation, and we hope to be able to announce the formation of a Grand Lodge at Hungary at no distant day.

The following paragraph, the truth of which we cannot authenticate, is going the round of the papers:—

“The Lodge of Mount Sinai, at Paris, has expelled from the roll of its members all Prussians by birth, and has also resolved to admit no more Prussians.”

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

ALTERATION IN THE DAY OF PUBLICATION OF THE MAGAZINE.—The Magazine will in future, be published on Saturday Mornings, instead of, on Friday ; Afternoons; this alteration has been made in order to enable us to meet the wishes of a large section of our readers, so as to allow of the insertion each week of Masonic reports reaching the Editor on Thursday mornings.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription :—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th. May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside. At the preliminary meeting of the Stewards, the Officers of the Board were elected, and the usual business was transacted. We understand that the Steward's fee has been fixed at £4.

THE PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.—The installation of the R.W. Bro. Colonel Lyne as Provincial Grand Master of Monmouthshire, and of the V.W. Bro. S. George Homfray, Esq., as Deputy Provincial Grand Master, by the R.W. Bro. Theodore Mansel Talbot, Esq., Provincial Grand Master for the Eastern Division of South Wales, will take place at the Town Hall, Newport, on Thursday, the 20th of April. The brethren will walk in procession to Saint Woolos' Church, at 2.30 p.m., where a sermon will be preached by the Provincial Grand Chaplain, Bro. the Rev. Samuel Fox, and a collection made on behalf of Local and Masonic Charities. The banquet will take place the same evening, at the King's Head Hotel, at 4.30.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

A Warrant for a Mark Master's Lodge in connection with the Lodge of Science, Wincanton, Somersetshire, has been granted. The lodge will be opened during the ensuing month.

St. Luke's Lodge of Instruction, No. 144, has been removed from the Pier Hotel, Chelsea, to the "Gladstone," 202 and 204 Brompton Road, S.W. The meetings are held every Friday evening at 8 o'clock.

A VETERAN MASON AND WARRIOR.—There is now living at No. 10, Palace Street, Buckingham-gate, Pimlico, an aged Mason of the name of Jonah Williams, in his 90th year, who was with Sir John Moore, at the Battle of Corunna, and who not only helped to dig his grave with his bayonet, but assisted in "wrapping his martial cloak around him," and the last man living who was at that memorable engagement. He also mounted guard over Napoleon the First at St. Helena. Being now at such an advanced age, neither himself or his old dame who also is in her 80th year, are capable of assisting themselves, although he is in receipt of a small, but well-earned, pension from Government, and a small weekly allowance from his Lodge, which barely keeps them with common necessaries. Those who have the means of assisting a truly worthy old couple by a few stamps or otherwise, would be conferring real charity; or a visit to the honourable old gentleman would be amply repaid by a personal chat with the old warrior.

Almoners of London, and other Lodges, are desired to be cautious with respect to Charles Couch and George Gibbs. Reasons why can be had of Vincent Bird, Almoner for Plymouth Stonehouse, and Devonport.

LODGE MUSIC.

We give in the following pages another contribution to the collection of Lodge Music published in our columns from time to time, in hope that we may be the means of introducing into our Lodge meetings a more extensive use of musical accompaniments to our beautiful ceremonial, so repeatedly advocated by us. We give below the title and words of this admired song :—

HAIL MASONRY!

A PART SONG FOR FOUR VOICES.

DEDICATED BY PERMISSION TO

THE RT. HON. THE EARL DE GREY AND RIPON, K.G., &c.,

M.W. GRAND MASTER of the GRAND LODGE OF

FREEMASONS OF ENGLAND.

By BRO. WILHELM ALEXANDER KNAPPE,

Of the LODGE of Tranquility, 185.

Hail Masonry! thou Craft divine!

Glory of Earth from Heaven reveal'd;

Which doat with jewels precious shine,

From all but Masons eyes conceal'd,

Thy praises due who can rehearse?

In nervous prose or flowing verse?

Sweet fellowship, from envy free,

Friendly converse of brotherhood,

The Lodges lasting cement be,

Which has for ages firmly stood.

A Lodge thus built in ages past,

Has lasted and will ever last;

Then in our song be justice done

To those who have enriched the art,

From Adam to our present day,

And let each brother bear a part;

Let our Grand Master's health go round,

His praise in every Lodge resound.

Hail Masonry.

Andante.

TENORI.
8va lower

BASSI.

Hail Ma - son - ry! thou Craft di - vine! Glo - ry of Earth from

Hea - ven re - veal'd; Which dost with jew - els pre - cious shine, From all but

Ma - sons eyes con - ceal'd, *f* Thy prai - ses due who can re - hearse? *ten.* In

ner - vous prose or flow - ing verse? *f* In ner - vous prose or

ritard. dim.

flow - ing verse? *p* Sweet fel - low - ship, from en - vy free, *mf*

friend - ly con - verse of bro - ther - hood, The Lod - ges la - sting

ce - ment be, Which has for a - ges firm - ly stood. *f* A Lodge thus built in

ten.
a - ges past, *p* Has la - sted and will e - ver last; *f* Has la - sted

ritard e dim.
and will e - ver *p* last. *mf* Then in our song be jus - tice done To

those who have en - riched the art, From A - dam to our pre - sent day, And let each

bro - ther bear a - part; *f* Let our Grand Mas - ter's health go round, *p* His

cresc. al ff
praise in e - very Lodge re - sound; His praise in ev - ery Lodge re - sound! *ff*

LODGE OF BENEVOLENCE.

The usual monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, 22nd inst.

There were present: Bros. J. M. Clabon, President, as W.M.; Joshua Nuun, Senior Vice-President, as S.W.; Jas. Brett, Junior Vice-President, as J.W. Bros. John Savage, Joseph Smith, J. Hervey, S. Sec.; Conrad C. Dumas, J. W. Farnfield, Dr. Cooper Forster, Gale, Cottebrune, S. May, Cooke, J. B. Boyd, J. M. Frost, Garrard, Biggs, W. Smith, C.E.; F. Walters, H. G. Buss, G. H. Hart, and other brethren were also present.

The Lodge of Benevolence having been opened at 6 o'clock, under the new regulation, and the minutes of the previous meeting read, the W.M. stated he had considered the question submitted to him, on a point of practice, and gave his opinion thereon.

Ten grants, made at the previous meeting, were confirmed, viz:—one of £100; one of £40; and eight of £20 each; in all £300. The President read a short statement setting forth the circumstances of each case, and put them for confirmation seriatim. The whole of the grants were confirmed.

The new list comprised thirty-two applications. The following grants were made, or, as occasion required, recommended to Grand Lodge or the Grand Master.

	£	s.	d.
A Brother of Mariner's Lodge, No. 249, Liverpool...	15	0	0
" " of Lodge of Israel, No. 205, London	20	0	0
The widow of a Brother of St. Paul's Lodge, No. 194, London.....	50	0	0
A Brother of Lodge of Joppa, No. 188.....	40	0	0
" " St. David's Lodge, No. 384, Bangor ...	10	0	6
" " Lion and Lamb Lodge, No. 192	15	0	0
" " Inhabitant's Lodge, No. 153, Gibraltar	10	0	0
" " Camden Lodge, No. 704, London	15	0	0
" " Golden Lodge of Bendigo, No. 641, Australia	10	0	0
" " St. James's Union Lodge, No. 186.....	5	0	0
" " Huyshe Lodge, No. 1099, Devonport...	5	0	0
The widow of a Brother of Lodge Faith, Hope, and Charity, No. 285, Madras	5	0	0
The Widow of a Brother of Rose of Denmark Lodge, No. 975, Barnes	5	0	0
A Brother of St. David's Lodge, No. 384, Bangor...	3	0	0
" " Lodge (late) 627	20	0	0
" " Watford Lodge, No. 404, Watford.....	10	0	0
The Widow of a Brother of Panmure Lodge, No. 715, London.....	20	0	0
A Brother of Lodge Goodfellowship, No. 276, Chelmsford	10	0	0
" " Sutherland Lodge, No. 451, Burslem	10	0	0
The Widow of a Brother of St. Hilda Lodge, No. 240, South Shields	20	0	0
The Widow of a Brother of Royal Union Lodge, No. 382, Uxbridge	20	0	0
The Widow of a Brother of Old Globe Lodge, No. 200, Scarborough	20	0	0
The Widow of a Brother of Westbourne Lodge, No. 733, London.....	15	0	0
A Brother from France	10	0	0
" " " Lubeck	10	0	0
" " " Ireland	20	0	0
" " " "	10	0	0
The petitions of brethren of Lodges Stability, No. 217,			

London; Benevolence, No. 336, Marple, Cheshire; and Widows of Brethren of United Chatham Lodge of Benevolence, No. 184, Old Brompton, Kent; Shakespeare Lodge, No. 284, Warwick; and Mersey Lodge, No. 477, Birkenhead, were deferred.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ALBION LODGE, (No. 9).—The above lodge met at the Freemason's Hall, on Tuesday, 7th inst. Present: Bros. William Harling Baylis, W.M.; Hilary Albert, S.W.; Morton, J.W.; Friend, P.M., Sec. pro tem.; Moring, P.M., Treas.; Harvey, S.D.; Papineau, J.D.; Cater, I.G.; Kimber, Org.; and Past Masters R. Butler, I.P.M.; E. Coste, S. Coste, Vallentine, J. Stevens, Warr, Burton, Woods, Willey, &c. The lodge was opened, and the minutes were confirmed. Mr. Ellis was initiated into the order, and Bro. Bewicke was passed, the ceremonies being well rendered by the W.M., assisted by the officers. The business concluded, the lodge was closed, and the brethren sat down to the banquet. The W.M. then proposed the usual loyal and masonic toasts in a most congenial and happy manner. Bro. E. Coste, P.M., proposed the toast of the W.M.

EASTERN STAR LODGE OF INSTRUCTION (No. 95).—The regular meeting of this Lodge was held at the Royal Hotel, Mile End Road, on Monday, 13th inst., Bros. Bradbury, W.M., J. Taylor, S.W.; C. C. Taylor, J.W.; M. Davies, S.D.; Kennett, J.D.; Field, I.G.; Rugg, Hon. Sec.; also Bros. Barnes and Chadwick. The ceremony of initiation was worked by the W.M. The first, second, and third sections were worked by Bro. M. Davies, assisted by the brethren. Bro. Chadwick, of the Merchant Navy Lodge, was elected a joining member. A vote of thanks was accorded to the W.M. for the able manner in which he had worked the ceremony. The meeting was then adjourned to the following Monday.

DOMATIC LODGE (No. 177).—The members of this lodge held the regular monthly meeting at Anderson's Hotel, Fleet Street, on Friday, 10th inst., Bro. Colonel Walford the recently elected Master, occupying the chair, being well supported by his officers. There were present:—Past Masters Brett, G. Ross, Carpenter, Haydon, Thompson (Southern Star), Foulger, Tanner, (Secretary), Elmas. Amongst the brethren present were:—Bros. Kent, S.D.; Everitt, J.D.; Treadwell, I.G.; Pulsford, Auscombe, Mather, Willing, Jun., Smith, and Thompson, S.W. Southern Star. The lodge being opened, Bros. Burgess, Essen, and Wilton were passed, Bro. Dyer was raised, and Messrs. Wolf, Chudleigh, and Gregory were admitted members of the Craft. The following resolution was passed in reference to the untimely death of Bro. Simpson, P.M.:—"The members of the Domatic Lodge having heard with deep feelings of regret of the sudden and untimely death of our respected Bro. Simpson, P.M., desire to convey to his widow their sincere condolence in her time of trial and tribulation, trusting that the Great Architect of the Universe will support her in her affliction." Bro. Simpson, was, by his courtesy and kindness, and not less, by his Masonic worth, very much respected by the brethren. A brother proposed that the lodge be removed. The feeling of the lodge on the subject may be learned by the fact that only two brethren voted for the motion, and seventy against it. It was resolved to hold the Summer Festival at Chigwell on the third Thursday in July. The lodge was then closed, and the brethren adjourned to an excellent banquet.

LODGE OF JOPPA, (No. 188).—The brethren of this lodge met on Monday, the 8th inst., at the Albion Tavern. The W.M., Bro. M. Alexander, occupied the chair, supported by Bros. Berkowitz, S.W.; E. Hunt, J.W.; E. P. Albert, Sec.; O. Roberts, S.D.; M. Nathan, J.D.; Hickman, I.G.; A. Dodson, D.C.; E. P. Van Nooden, Org.; and Past Masters Joel Phillips, M. Van Diepenheim, H. M. Levy, L. Alexander, H. Harris, P. Bayfus, L. Lyons, &c. The lodge was opened, and the minutes were confirmed. Bro. Lazarus was passed and Messrs. L. Davis and Emil Simmons (the latter Bro. by fiat),

were initiated. The lodge was then called off from labour to refreshment, and the brethren, 65 in number, sat down to a sumptuous banquet. On the removal of the cloth, the usual loyal and masonic toasts were given. The toast of the Benevolent Fund was responded to by Bro. P. Beyfus, P.M. Bro. H. M. Levy proposed the toast of the W.M., and stated he was pleased to see so young a brother occupying the chair of so old and influential a lodge. The visitors were Bros. R. Douglas, 23; S. Lazarus, 188; L. Davis, 73; J. Myerscough, 718; W. Wainwright, 933; W. N. Trent, 463; Foster, 72; Hopkirk, P.M. and Treas. 197; Dawson, 27; F. B. Wells, Jacobson, 141; who severally responded to the toast. The toast of the Wardens, the Officers, and Junior Officers followed. The lodge was then called on, and the Secretary announced that a petition had been presented by a brother, which was numerously signed, to relieve a distressed brother, and the brethren of the lodge, had, in the interim, granted him relief from the Benevolent Fund. The lodge was then closed.

MOUNT LEBANON LODGE, (No. 73).—A Meeting of the above lodge was held at the Bridge House Hotel, London Bridge, on Tuesday, March 20th, 1871. Present: Meyer A. Loewenstark, W.M.; George Free, S.W.; T. J. Grace, J.W.; E. Harris, P.M., Treas.; F. H. Ebaworth, I.P.M.; D. Rose, P.M.; A. S. Dusek, S.D.; L. Harman, J.D.; I. J. H. Wilkins, I.G.; J. H. Butten, W.S.; J. W. Dudley, F. E. Cooper, H. Keebles, Rarnew. Visitor: Bro. Dr. H. W. Goldsbro', P. Prov. G.S.W., North Wales, P.M., P.Z., &c. Bros. Ireton, Bagaley, and Sutton were raised, and Bros. Lloyd and J. Hurry passed. The W.M. announced his intention to stand as Steward to the Girls' School Festival in May, and solicited the support of the brethren. £10 10s. was voted to the Boys' School, and notice to give £10 10s. to the Girls' School was read. In consequence of the illness of the respected Secretary, Bro. Donkin, the banquet, it was arranged, should not take place until next meeting, in the hopes of his making progress towards recovery, and the brethren adjourned to slight refreshment.

LODGE OF TRANQUILITY (No. 185).—The regular meeting of this Lodge was held at Radley's Hotel, New Bridge Street, on Monday, 20th inst., present Bros. Louis Barnett, W.M., Bloomfield, S.W.; Abrahams, J.W.; N. Moss, S.D.; Peartree, Treas.; R. Levy, Sec.; Matthews, I.G.; Harfield, P.M.; S. Moss, P.M.; Algernon Sydney, P.M.; M. Harris, S.M.; Knappe, Organist., and about 30 other members. Bro. Beckwith, Pythagorean, No. 79, was present as a visitor. The newly-installed Master, in most efficient style, initiated Mr. Wm. Noble, and passed Bros. Marks, Martinez, and Wittenberg. A good banquet followed the proceedings. The usual loyal and Masonic toasts were proposed and seconded.

WELLINGTON LODGE (No. 548).—This Lodge met on Tuesday at the White Swan Tavern, High Street, Deptford, under the presidency of Bro. T. H. Phillips, W.M. The business of the evening was confined to the working of the third degree, as neither of the candidates for initiation put in an appearance. There was no banquet.

DALHOUSIE LODGE, (No. 860).—The brethren of this lodge held their regular meeting at Anderson's Hotel, Fleet-street, on Thursday, March 9th. Present: Bros. William W. M. Hardy, S.W.; Thomson, J.W.; Senecal, S.D.; Dalwood, J.D.; Briato, P.M., and Treas.; Ingram, Sec., I.G.; Smith, Org. Visitors: Bros. Driecoll, P.M., United Mariners, 80; Gordon, Crystal Palace Lodge, 740; Scarth, St. Thomas' Lodge, 142; G. Taylor, Crescent Lodge, 788; Hewett and Webb, Camden Lodge, 704; H. Thomas, Urban Lodge, 1196. Bro. J. C. White was raised to the 3rd degree. Bro. M. W. Grosutt and M. Harris were initiated. Bro. Hardy was elected as W.M. A P.M.'s jewel was voted to Bro. J. W. Williams, the retiring master. The whole working was well performed by the W.M. There being no further business the lodge was closed and the brethren retired to banquet.

PECKHAM LODGE (No. 979).—The regular meeting of this Lodge was held on Monday, at the Maisemore Arms, Peckham. The meeting was held under disadvantageous circumstances, because, in addition to the absence of the M.W. the J.W., through illness, was unable to be present. The duties of the chair devolved on P.M. Bro. Warren, who opened the Lodge and conferred the benefit of the third degree upon Bros. F. Smith and J. Davis, after which, having the duties of the Secretaryship to perform

he vacated the chair, which was then assumed by Bro. Barton P.M., who passed Bros. Murley and Howard through their second stage in Masonry. There being no further business the Lodge was closed.

VICTORIA LODGE (1056).—The regular meeting of this Lodge was held at Anderson's Hotel, Fleet Street, on Wednesday, 27th inst., present Geo. Roberts, W.M.; Ulyses Latrule, S.W.; A. Robbins, J.W.; William Ashby, S.D.; H. Wainwright, J.D.; J. Slade Brown, I.G.; F. Latrule, P.M.; Wrenn, P.M., Treasurer; Pendlebury, P.M., Sec., and about thirty other brethren. The visitors present were Bros. William Hayhurst, 348; R. C. Chanter, 1159; Thomas Walker, 179 and 925; David Steer, 25; John Miller, 194; H. Coard, 554; G. Fowkes, 1044. C. A. Bowers, 829; Hugh Jones, 348; C. W. Noehemar, 186; Robert Stokes, 933. Bros. John Williams and James Charles Henry were raised to the sublime degree of a M.M., Bro. George Fisher Harwood was passed to the degree of a Fellow Craft, and Messrs. Thomas William Skelton, W. G. Durant, G. Collier, and P. Quelch were initiated. A jewel was voted to the retiring Master, Bro. G. Roberts, and Bro. Ulyses Latrule was elected W.M. for the ensuing year, and Bro. W. Wrenn Treasurer. The brethren afterwards sat down to a very sumptuous banquet and the evening was spent in a very happy and convivial manner. This Lodge has experienced a most flourishing year under the able presidency of the W.M., Bro. Roberts, who on this occasion fairly eclipsed himself by the wonderful care and exact working of the ceremonies, arduous as they were, having had two separate raisings, one passing, and four initiations. The usual loyal and Masonic toasts were given, and a more happy and fraternal meeting could not be passed.

ROYAL STANDARD LODGE (No. 1,298).—The first anniversary of this Lodge was held on the 7th inst., at the Marquis Tavern, Canonbury, Bro. Wiggington, P.M. 902, P. Prov. G.D., C. Worcester, W.M., presiding; supported by Bros. Lee, P.M. 193, W.M. elect: R. Shackell, Hon. Sec.; W. J. Woodman, Ballantyne, Dudden, Rutherford, Cattlin, Tomlinson, Dupont, Modridge, Cleaver, Samson, Wright, Rafter, &c. Bro. Wiggington raised Bro. Whillier and initiated Mr. Cohen, both ceremonies being ably performed. The installation of Bro. Lee into the Master's chair was most ably performed by Dr. Younghusband, P. Prov. G.S. W. West Lancashire; and the addresses to the various officers and brethren subsequently given were rendered in an almost perfect manner and called forth many expressions of praise. The officers appointed by the W.M. are Bros. Wilson, S.W.; Woodman, J.W.; Wiggington, Treasurer; R. Simpson, P.G.C., Chaplain; R. Shackell, P. Prov. G.D., Hants, Secretary; Dudden, S.D.; Modridge, J.D.; Bracey, I.G.; H. Sweetland, D.C.; Motion, P.M. 453; Ballantyne, P.M. 754; and Gilchrist Tyler. The W.M. then said that he had a very pleasing duty to perform, and that was to present to Bro. Wiggington a handsome P.M.'s jewel, which, together with the freedom of the Lodge, had been voted to him at the last meeting. The jewel, which is from the recipient's own design, is a very handsome one, and bears the following inscription—"Presented by the Royal Standard Lodge, No. 1298, to Bro. Col. Wiggington, P.M. 902, P. Prov. G.D. C. Worcester, founder and first W.M., as a token of respect for the courteous and efficient manner in which he presided over the lodge during the year 1870-1871." The W.M. then said it was with intense satisfaction he rose to present to the installing master, Bro. Younghusband, a vote of thanks and the freedom of the Lodge for the services he had rendered in consecrating the lodge and installing the W.M.'s. Bro. Younghusband made a suitable suitable reply, and said that his services were ever at the command of the brethren. The W.M. again rose and said that at the last meeting of the lodge it was unanimously resolved that an expression of gratitude should be made to Bro. R. Shackell, the indefatigable Secretary, for the very great kindness and attention he had always given to the lodge and its concerns. He was proud to have the honour on behalf of the lodge in presenting a handsome testimonial, engrossed on vellum, and containing expressions of the high estimation in which Bro. Shackell is held by his brethren of the Royal Standard Lodge. The freedom of the lodge, also handsomely engrossed, was likewise offered for his acceptance. In presenting these to Bro. Shackell, the W.M. dilated at some length upon his excellent qualifications for the office he held, and his untiring energy and zeal in the cause of Masonry. The testimonial engrossed on vellum and splendidly mounted in a large

gift frame, was to the following effect:—"At a meeting of the Royal Standard Lodge, No. 1298, held on Tuesday, the 7th February, 1871, Bro. Colonel Wigginton, W.M., in the chair, it was proposed by Bro. Wilson, seconded by Bro. Modridge, and unanimously resolved, that the best thanks of the brethren, together with the freedom of the Lodge of Instruction connected therewith, and also for the manner in which he has performed the onerous duties of Secretary of this Lodge, and that the same be engrossed on vellum and presented to him as a slight token of the esteem in which he is held by the brethren. Signed: Wm. Wigginton, W.M.; R. Lee, S.W.; H. Ballantyne, J.W." Bro. Shackell, in returning thanks, said he could hardly find words to thank the brethren. He never expected such a recognition of his poor services, and it had taken him quite by surprise, but he could assure the brethren that it would be highly prized; as long as he should live. The Lodge was afterwards closed, and the brethren adjourned to a banquet, after which the usual loyal and Masonic toasts were proposed and responded to. The toast of "The Visitors" was responded to by Bro. C. E. Thompson, of No. 177, and S.W., 1158, who in their name expressed the extreme gratification with which they had witnessed the whole proceedings of the evening, and congratulated the brethren on having secured so excellent a Mason as Bro. Lee as their W.M. for the present year. The brethren did not separate until a late hour. The other visitors present were Bros. Wells, 15; E. H. Limbert, 382; and E. R. Pass, 861.

PROVINCIAL.

ESSEX.

UPTON.—*Upton Lodge* (No. 1227).—An emergency meeting was held on the 2nd inst., at the Spotted Dog, Upton. Present: Bros. L. Mather, W.M.; J. Bellerby, P.M., as S.W.; Bolton, J.W.; English, S.D.; Bratton, Treas.; Dr. G. Levick, I.G.; Picking, I.P.M. Bro. Barber was raised, and Messrs. Hertz and Fuss were initiated. The work being admirably performed by the W.M. The lodge was then closed, and the brethren sat down to a substantial repast, provided by Bro. Vase. The usual loyal and Masonic toasts were given, and complimentary speeches followed. Some very good songs were sung, and the brethren returned to town early.

KENT.

BROMLEY.—*Acacia Lodge*, (No. 1814).—The above lodge met on Tuesday, the 14th inst., at the Bell Hotel, Bromley. Bro. A. Avery, W.M., in the chair, supported by Bros. R. H.; Williams, Treas., as S.W.; Knott; J.W.; Costa, P.M., Hon. Sec.; S. Wells, S.D.; Manger, J.D.; Seaman, I.G.; J. W. Avery, P.M.; W. H. Baylis, Deering, D. C. Laskey, Wyatt, J. Bell, Saul, W. Holland, and others. The lodge was opened and the minutes of the former meeting were read and confirmed. Bros. Savill, Manley, and Lovett having answered the necessary questions in a satisfactory manner, were raised to the sublime degree of Master Masons. Ballots were then taken for the admission of Messrs. Boden, Sutton, and J. F. Chubb, which was unanimously in their favour, and were duly initiated into the order. Bro. C. Bayley, of Lodge No. 9, was proposed as a joining member. Two gentlemen were proposed for initiation. The lodge was then closed, and the brethren sat down to a capital banquet. The W.M. presided. The usual loyal and Masonic toasts were then given. In proposing the toast of the M.W.G.M., the W.M. informed the brethren that the first warrant signed by that noble brother, on his accession to office, was the warrant of the "Acacia Lodge." Bro. H. M. Levy returned thanks for the visitors, who were—Bros. J. Hyde, 1178; Moore, St. John's Lodge, Wapping; C. Bayley, 9; Sutton, 781; G. Davison, 742; J. C. Ring, I.G., 72; J. Mand, 1306; H. M. Levy, P.M., 188; Hudson, 73.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge*, (No. 1051).—A meeting of this lodge was held on Friday evening, the 17th March, at the Masonic Rooms, Athenaeum. In consequence of the indisposition of the W.M., the duties of the presiding officer were conducted by Bro. J. Daniel Moore, P.M. 1051, W.M. 281, P. Prov. G. Supt. of Wks., who was supported by the following officers and brethren: Bros. John Hatch as I.P.M.; W. Hill,

as S.W.; W. Barker, J.W.; W. J. Sey, S.D.; H. Sumner, J.D.; R. Taylor, I.G.; J. Watson, Tyler; Edmund Simpson, P.M. 281; G. Kelland, P.M. 281; E. Airy, S.D. 281; R. Mills; W. Fleming, J.W. 281; J. Baillie and others. The lodge being opened and usual business transacted, the ballot was taken and proved unanimous in favour of Messrs. R. Harger, J. Bolton, and James Taylor, as candidates for initiation. Mr. J. Taylor, being a "Lewin," was first initiated into the mysteries of Freemasonry, by the acting W.M., who then vacated the chair, and the same ceremony was performed by Bro. John Hatch, P.M., for W. Robert Harger. Mr. James Bolton was then initiated by Bro. Dr. Moore, the working tools being presented by Bro. Hatch. Bro. Moore gave notice of some alteration in the by-laws to be proposed at the next meeting. It was also announced that on Tuesday, 11th April, a Provincial Grand Lodge (committee of the Fund of Benevolence), would be held at the Masonic Temple, Liverpool; and, there being no other business before the lodge, it was closed in due form.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gauset Lodge* (No. 523).—A monthly meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 16th inst, the W.M., Bro. Bazzard, presiding. There were also present:—Bros. Toller, P.M.; Sculthorpe, S.W.; Rev. Dr. Haycroft, J.W.; Baines, Sec.; Partridge, S.D.; Atkins, Ross, Thorpe, Dr. Clifton, Barrow, Lange, and Bembridge, Tylers. Visitors:—Bros. Stretton, W.M.; Stanley, P.M.; Palmer, S.D.; Capt. Goodchild, Halford, Atwood, and Cleaver, of 279. Bros. Dr. Clifton, and Barrers, having been duly examined, were passed to the second degree, after which, the lecture on the tracing board was given with his usual efficiency by the I.P.M., Bro. Toller. On the lodge being lowered to the first degree, a letter was read from Bro. W. J. Hughan, of Truro, P.G. Secretary, Cornwall, stating that he was really proud of the honour the lodge had done him in electing him an honorary member, as none of the members never knew him personally, and, therefore it could only be, in consequence of a real desire to do him honour." After expressing his intention of periodically sending donations to the Masonic Hall Library, Bro. Hughan added "we seem to be fast approaching a time when Masonic literature is to be exalted, and where attendance at banquets, to the neglect of the lodge duties, no longer the rule. I believe the movement in Leicester, in founding the Masonic Library, will materially aid in so desirable a result." The latter having been ordered to be entered on the minutes. The lodge was afterwards closed, and the brethren adjourned to refreshment.

MIDDLESEX.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge met in the lodge-room of the Royal Union Lodge at Uxbridge, on Monday, 20th inst.

At 4 p.m., punctually, the Provincial Grand Lodge members were announced. Procession was formed, and the R.W. Bro. Col. Burdett Prov. Grand Master, ushered in, preceded by the officers of the new province, assumed the chair of K.S., and after duly opening the Provincial Grand Lodge, he appointed Bro. Glashier, to the office of S.W.; Bro. Taylor to that of J.W.; Bros. Codner, G.R.; Buss, G.T.; Little, G.S.; Chabott, and Bro. Grand Chaplains; Bro. W. H. Coulton, (the W.M. of the Royal Union Lodge), G. Dir. of Cers., and six Grand Stewards from various lodges in the province. The several brethren were duly invested and assumed their various offices.

The ordinary business being concluded, the Provincial Grand Lodge was closed in form.

UXBRIDGE.—*Royal Union Lodge* (No. 382).—This, the oldest lodge in the new province of Middlesex, held its installation meeting on Monday, the 20th inst., when the W.M. and brethren were honoured with the company of the Provincial Grand Lodge of Middlesex as their guests. There being a large amount of Masonic business to be got through previous to the reception of Provincial Grand Lodge, the Royal Union brethren met at the early hour of one o'clock, and among the brethren present to assist in the working of the lodge, we noticed, besides the much respected W.M., Bro. W. H. Coulton, the following, viz.:—Bros. Coombes, P.M.; C. Horley, P.M.; Fehrenbach, P.M.; and Weedon, P.M. Bro. W. H. Adams, Prov. G.S.B., the preceptor of the Lodge of Instruction was also present. Bro. Coombes, Prov. G.S.B., and Secretary of the

lodge, and Bros. Woodward, Davis, Blackley, Swallow, J. L. Coulton, Cloake, and many other members. The W.M. worthily filled his chair for the last time, and Bros. Dudley, Tyrell, and Calloway were raised by him to the degree of M.M., Bro. Russ, was passed to the degree of F.C., and Bro. McPherson was initiated. All the degrees were admirably worked by the W.M. The Provincial Grand Lodge was then opened as reported above. Provincial Grand Lodge having been duly closed, the retiring W.M., Bro. P. H. Coulton, proceeded to instal Bro. Jaquin, the S.W., into the chair of K.S. Bros. C. Horsley, P.M.; and J. A. Adams, P.G.S.B., filling the chair of S.W., and J.W., during the ceremony, which was most admirably and impressively performed by the retiring W.M., who was warmly complimented by the Prov. W.G.M., Colonel Burdett, and by many of the members of the Prov. G.L., on his ability and general working. Bro. Jaquin having been duly installed, appointed the following brethren as his officers during the ensuing year:—Bros. Lonsdale, S.W.; J. L. Coulton, J.W.; Woodward, Treas.; M. Coombes, (Prov. G.S.B.) Hon. Sec.; Cloake, S.D.; Swallow, J.D.; Allen, I.G.; Davies, S. Swallow, W.S.; Blockley, Organist. An interesting episode in the evenings proceedings was the presentation by Bro. Wools, to the lodge of the initiation certificate of his late father, who was initiated in the Royal Union Lodge on 21st of February, 1845, just twenty-six years ago. Two of the sons of Bro. Edmund Wools have been since initiated in the lodge. After the conclusion of the ceremony of installation, Bro. Horsley, P.M., advanced to the pedestal, and presented to the Immediate Past Master, Bro. W. H. Coulton, and an exceedingly elegant jewel, the gift of the Royal Union Lodge. In an appropriate address, Bro. Horsley set forth the various claims, which Bro. Coulton had, to the esteem and gratitude of the Lodge during a period of great difficulty, in which his signal ability, firmness, and general wish to do justice to all, had culminated in the respect and fraternal affection of all the brethren, in the hope that he might live long to wear both the presentation jewel, and also the honours which had been just conferred on him by P.G.L. The jewel was universally admired. The visitors present were Bros. Ash, P.M., Manchester Lodge; Truslow Temperance; Perry, Prudent Brethren; Longhurst, W.M., Royal Alfred; Moohen, Aberdeen; Beresford, Excelsior; Gillard, James's Union; Groome, Finabury; Byrd, St. Marylebone; Bown, P.M., Doric; Sedgwick, P.M., St. James's Union. After the proceedings terminated the P.G.L. and brethren of the Royal Union Lodge adjourned from the Masonic Hall to the Chequers Hotel, where nearly 80 brethren sat down to a banquet served by Bro. McPherson, who has just been initiated. The usual loyal and Masonic toasts were given and responded to. After spending a pleasant evening in a truly Masonic manner the brethren separated.

SCOTLAND.

GLASGOW.

LODGE ST. MARK (102).—The hundred and fifth annual festival of the Lodge St. Mark, 102, was celebrated last night, in their hall, 213, Buchanan Street. Bro. Thomas Halket, R.W.M., presided, assisted by Bro. Robert Jamieson, S.W., Bro. Daniel Watson, J.W. The W.M. was supported by Bro. F. A. Barrow, D.P.G.M. of Glasgow; Bro. John Baird, R.W.M., 3 bis; Bro. John Miller, R.W.M., 413; Bro. Capt. John Gordon; Bro. Alex. Veitch, P.D.M.; Bro. Hugh Murdoch, S.S.; Bro. J. F. Mitchell. Bro. W. Robertson, 354; and Bro. Robert Graham. After dinner, the toasts of "The Queen and the Craft," and "The Army, Navy, and Volunteers," were proposed from the chair. Captain Gordon responded for the Army, and Captain Baird, L.E.V., for the Volunteers. The R.W.M. next proposed "The Three Grand Lodges of England, Ireland, and Scotland," and the Prov. G. Lodge of Glasgow." The latter toast was responded to by Bro. Barrow, who observed that the Provincial Grand Lodge of Glasgow was one of no small importance, representing as it did nearly a quarter of a hundred lodges. Indeed, there was scarcely a Prov. G. Lodge which had a fourth of the number of lodges within its jurisdiction. The P.G. Lodge of Glasgow was for years the only P.G. Lodge in Scotland, and other P.G. Lodges had taken it as their model. Bro. Barrow then proposed

"The Lord Provost, Magistrates, and Town Council." Bro. Veitch, in giving "Masonry all over the World," expressed the hope that the principles of Masonry would prevail everywhere; for if so, war would be banished from every country, and peace and goodwill emanate from every heart. Bro. Baird, in proposing "Lodge St. Mark, 102," observed that it occupied a high position in the province, and that its prosperity still continued. R.W.M. Halket, in the course of an excellent address in reply, said that considerable progress had been made during the past year; but there had been a better sign of progress than a mere addition to their numbers. An earnest desire had been manifested by the office-bearers to render the working of the Lodge as perfect and complete as possible. Several Lodges of Instruction had been held, with satisfactory results, and music suitable for the ceremonial had been practised, and a selection made and approved by the Lodge. They had also several lectures on the history and principles of the Order. It was thought by many that the success of the Lodge depended altogether upon the office-bearers. This, however, was a mistake; for while it was the duty of the office-bearers to conduct the business of the Lodge and perform the ceremonies of the order in a proper and becoming manner, it was the special duty of every member to give a practical manifestation of the power of those principles by which they were united. Bro. Halket concluded by a very feeling and appropriate allusion to the loss the Lodge had sustained by the death of the immediate late Past Master, Major Barbor. Other toasts followed. The proceedings were of a very harmonious character. Bro. Millar presided at the harmonium.

ROYAL ARCH.

METROPOLITAN.

VICTORIA CHAPTER (No. 1056).—A Convocation of this Chapter was held at Comp. Gosden's, Masons' Hall, Masons' Avenue, Basinghall Street, City, present Comps. E. Clarke, Long, H.; E. Gottheil, J.; Jas. Brett, P.Z. and Treas.; Pendlebury, P.Z. and S.E.; Nohemer, S.S.; A. E. Harris, 1st Assist.; Forsyth, N.; R. W. Little, P.Z., &c. The Chapter was opened and the minutes were confirmed. Ballots were then taken for the following brethren, viz., Bros. W. V. Bedolphe, M.D., 1194; G. Darcey, 901; S. Carly, 901; B. R. Johnson, 180, and G. Timms, 177; and being unanimous in their favour these brethren were duly exalted to the R. A. degree. The Chapter was then closed, and the Companions sat down (50 in number) to an excellent banquet provided by Bro. C. Gosden. On the removal of the cloth the loyal and R.A. toasts were given. A very elegant P.Z. jewel was presented to the retiring P.Z., who in eloquent terms returned thanks. Comp. Bedolphe responded for the newly-exalted Companions. The toast of the visitors were replied to by Comps. Stone and E. Mackney. Major E. H. Finney, No. 214; E. H. Finney, jun., 214; F. Walters, P.Z., 78 and 176; W. Stone, 19; H. Stacey, P.Z., 733; H. Jagger, Panmure; E. W. Mackney, Belgrave; Dr. Woodman, P.Z., were present as visitors.

LANCASHIRE (WEST).

LANCASTER.—Rowley Chapter (No. 1051).—The installation meeting of this chapter was held at the Masonic Rooms, Athenæum, on Monday, the 20th inst., under the presidency of Excellent Comp. J. Daniel Moore, M.D.; P.Z., &c., who officiated as installing officer. There were also present Excellent Comps. W. H. Bagnall, M.E.Z.; John Bowes, P.Z., P.G.S.B.; Thomas Mason, H.; William Hall, J.; Comp. N. G. Mercer, M.D., E.; W. Barker, Treas.; Edmund Simpson, P.M.; W. J. Sey, E. Airey, and Richard Taylor. A Chapter of Installed Principals having been opened the Principals elect were presented to the presiding officer by the M.E.Z., Comp. Bagnall, and were separately and in due form installed into their several chairs by Comp. Moore, assisted by Comp. Bowes, by whom the scripture readings and invocations were very effectively rendered. The officers for the ensuing year were invested as follows:—Comps. T. Mason, M.E.Z.; W. H. Bagnall, P.Z.; William Hall, L.R.C.P., H.; N. G. Mercer, M.D., J.; J. L. Whippray, N.; James M. Moore, E.; Wilson Barker, Treas.; Edmund Simpson, P.S.; E. Airey, Assiat. Soj.; Richard Taylor, Janitor. Bros.

Richard Ray, and William Burrow Ray, of the Lodge of Fortitude, No. 281, were then exalted to the degree of Royal Arch by Comp. Dr. Moore, the important duties of P.S., being undertaken by Comp. Simpson, the newly-appointed P.S., and the lectures delivered by Comps. Bowes, P.Z.; Hall, H.; and Mason, Z. A cordial vote of thanks was awarded to Comp. Bowes for his attendance and the valuable services he had rendered during the ceremonies of installation and exaltation, and the chapter was closed in due form. The companions afterwards adjourned to the house of Bro. Sly, the King's Arms, where a banquet was served under the presidency of Comp. Mason, the newly-installed M.E.Z.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK MARK LODGE (No. 22).—The regular meeting of this lodge was held at the Bridge House Hotel, London Bridge, on March, 18th inst. Present:—Bros. A. D. Loewenstark, P.G.S.B., W.M.; Thomas J. Sabine, P.G.D.C., P.M.; Meyer A. Loewenstark, P.G. Steward, Sec., P.M.; Dr. Bulwer, F. Walters, P.G.I.G.; F. D. Barnard, D.C.; and several others. The lodge being opened, the minutes were read and confirmed. The report of the revising committee, embracing the following alterations were unanimously adopted:—Advancement fee to be £1 11s. 6d. Meeting nights to be in future 1st. Tuesday in September, November, February, April. The elections to be in September, Installations in November.

KENT.

CONSECRATION OF THE HOLMESDALE LODGE (No. 129).

The brethren of Ramsgate, ever energetic and efficient in the performance of their duties, whether as Craft or Arch Masons, have now completed the good work of Universal Masonry by inaugurating on Monday, the 20th inst., the Degree of Mark Masters in that province of Kent, and as the lodge was named after the W. Bro. Viscount Holmesdale, M.P., P.G.M. of the Order, and the Prov. G.M. for Kent, his lordship not only attended the lodge, but took an active part in the working of the ceremonies, Bro. F. Binckes, G.S., having been nominated by the M.W.G.M. to consecrate the lodge. At 3 o'clock the lodge was opened at the Royal Hotel, Bro. F. Binckes acting as W.M.; A. D. Loewenstark as S.W.; R. Boncey as J.W., when the following brethren were advanced to the honourable Degree of Mark Master:—T. H. Snowden, P.M., P.Z., P. Prov. G.J.W.; B. Q. Hiscocks, P.M., P. Prov. G.J.D.; the Rev. G. W. Sicklemore, Vicar, P.M., P. Prov. G.S.W.; John Ellerm, P.M., P.P. Prov. G.J.W.; J. J. Darby, W.M., 429; Henry Wotton, J.W., 1209; John Mitchell, I.G., 1209; Capt. Sankey, G.M. P.Z.; A. H. Boys, P.M., P. Prov. G.R.; George Meager; G. Osborne; H. C. Furr, S.W., 1200; A. Gardner, W.M., 1206.

Bro. Viscount Holmesdale, P.G.M., having arrived, he was received with honors.

Bro. Meyer A. Loewenstark, acting Secretary, having read the Warrant of Constitution from the M.W.G.M.M. The Ceremony of Consecration was proceeded with; the Rev. W. Sicklemore, the Vicar, acting as Chaplain.

Bro. Viscount Holmesdale then presented the W.M. Designate, Bro. Geo. Neall, P. Prov. G.S.W., to receive the benefit of Installation, and he answering the usual charges, the brethren below that rank retired, and in the Board of Installed Master, he was regularly installed into the chair of Adon Hiram.

The officers were then appointed as follows: L. Finch, P. Prov. G. Dir. of Cir., S.W.; W. M. Cavell, Mayor of Deal, P. Prov. G.J.W.; Sicklemore, Chap.; Hiscocks, Sec.; Snowden, M.O.; Ellerm, S.O.; Darby, J.O.; Osborne, S.D.; Gardner, J.O.; Mitchell, I.G. Bro. Wootton was elected Treasurer, and Bro. Meager, Tyler.

A burst of hearty applause greeted Bro. F. Binckes, the consecrating and installing officer, at the conclusion, for his beautiful and perfect rendering.

Bro. Viscount Holmesdale, on being proposed as an honorary member, before the proposition was put, rose up and thanked the proposer, but if he would propose him to be balloted for as

a subscribing member it would give him much pleasure to join.

A cordial vote of thanks was carried with acclamation to Bro. F. Binckes, who was also elected an honorary member. Bro. A. D. Loewenstark, P.G.I.G., and Bro. Meyer A. Loewenstark, Prov. G.S. were also elected as honorary members.

The business of the lodge being finished, the brethren adjourned to the banquet, which was of the most recherché description and quality, and gave the utmost satisfaction to both visitors and members.

The W.M. was supported by Bro. Viscount Holmesdale on the right, and Bro. F. Binckes on the left.

The visitors were Bro. R. Boncey, P.M., 86; O. Phipps, P.M. and P.Z., P.G.G.S.W.; W. Stanley, P. Prov. G. S. B., and Capt. Burgess.

The proceedings throughout were, we might observe, carried out with Kentish enthusiasm, everything, to the minutest detail, having been carefully arranged, and it will be a day for ever memorable in Mark Masonry. Some slight disappointment was manifested at the absence of some of the Grand Officers, specially invited, but apologies were received from all, regretting their inability to attend. We must congratulate the Ramsgate brethren on their great success, and trust that as their opening meeting went off with so much spirit and *eclat*, their future success will be commensurate.

At the banquet table the collection-box was hauded round, and the sum of two guineas was subscribed, which was to be given to the Boys' School.

SUFFOLK.

IPSWICH.—Albert Victor Lodge of Mark Masters.—The quarterly meeting of this Lodge was held at the Masonic Hall; Ipswich, on Monday, the 20th inst, when there were present Bros. Rev. R. N. Sanderson, Past Grand Chaplain, W.M.; W. T. Westgate, W. Cuckow, S.W.; Emma Holmes, Acting J.W.; C. T. Townsend, P.M., P.S.G.D., Secretary Acting M.O.; Chinnock, S.O.; E. Robertson, J.O.; G. Gresswell, S.D.; Dr. Beaumont, R.N., of the Malta Lodge of Mark Masons; J. Townsend, Registrar of Marks, &c. The Lodge having been opened, the following brethren were balloted for and unanimously accepted for advancement to the honourable degree of Mark Masters. Bro. William Warren, Lieut. of H.M. 60th Rifles; Bro. James Mortimer Vernon Cotton, Capt. H.M. 27th Regt., both of the British Union Lodge; and Bro. Charles Sumner Pinwill, Lieut. of H.M.'s 27th Regiment (of the Pentangle Lodge, Chatham. The candidates having been severally introduced and obligated, were duly advanced as Mark Master Masons, the ceremony was ably performed by the W.M. Bro. Emma Holmes was then appointed and invested as Junior Warden. The business of the evening being concluded, the brethren retired for refreshment, when, after the removal of the cloth, the health of the Grand Mark Master, Rev. E. Portal, and the Past Grand Master, the Earl of Carnarvon, were duly honoured.

THE LEVEL.—We meet upon the level—the level of a common humanity—the level of a common dependence. We acknowledge that dependence among the first utterances of our benighted condition. It is our first expression in the Masonic presence. "Kings, Dukes and Lords" have laid aside their crowns and sceptres, and all other emblems of authority, conquerors have relinquished their swords and men of every grade have abandoned all distinction to meet upon this great level. It is avowed in the declaration that "there is a God." This, therefore, is the great level upon which the whole superstructure rests. Just as the operative mason prepares a level for his first course, so do we prepare this as the indispensable foundation of our institution. And just as any disturbance of the level would tend to undermine the most massive wall, so will any disregard of our great level tend to disrupt our institution and prostrate it with the dust. Therefore, a disregard or contempt for this great principle will work for us a greater ruin than ten thousand enemies that from time to time vilify our venerable and honoured institution. They cannot hurt us, nor can any amount of outside pressure. But those who are of us, and yet are not careful to venerate and preserve that level, can be, and are our worst enemies. They do more in a day to injure us than our most inveterate calumniators can accomplish in a dozen of their miserable lives.—*Mystic Star*.

REVIEWS.

History of the Lodge of Hengist, (No. 195), Bournemouth, Hants, from 1770 to 1870. By Bro. Rev. P. H. Newnham, W.M.

The history of any old lodge is full of interest to the Masonic Student. In this instance the author makes an apology for publicly bringing forward "the history of a small and obscure lodge; a lodge too, which may be said to have existed, rather than to have flourished, in the remotest corner of a great and important Province, where any feeble rays of light which it may have emitted, have necessarily been lost in the effulgence of brighter luminaries." However, it is from such obscure sources that much interesting lore anent our early history is gleaned. Our author proves his appreciation of this by the adoption of the appropriate motto, "*Ex uno disce omnes.*" And he ventures to think that a careful and judicious study of the inner life of even so small a Masonic Body as the Lodge of Hengist may afford some interest and instruction. We are informed that the charter or warrant is dated Nov. 23, 1770, and the author congratulates the brethren that the centenary Festival of the lodge was held on the exact day. At the time of its constitution the lodge was distinguished only by its number and place of meeting,—the New Inn, in the Town of Christchurch. The number was 405.

Hengist Lodge, throughout its chequered career, can, notwithstanding, lay claim to a continuity of existence, for although removed from Christchurch to Bournemouth, it has always been held in the same ecclesiastical parish and parliamentary borough.

The warrant was granted during the Grand Mastership of the Duke of Beaufort, C. Dillwin, Deputy Grand Master; James Heseltine, G. Sec.; and Thomas Dunckerley, P.G.M. The signatures of these four distinguished Masons are attached to the document.

Bro. Jas. Heseltine had been appointed to the office of Grand Secretary during the year previously, and, says our author, was one of the most zealous and enthusiastic Masons of the day, and especially devoted his efforts to the accomplishment of uniformity of working in the Craft, a design which, he fears, (and in this we concur) is not even now accomplished. In spite of the difficulties attend travelling in those days, he visited every lodge celebrated for its working, and was associated with Preston in this effort. These two brethren were the chief promoters of the "Order of Harodim," originally a sort of College for Masonic instruction, and from which emanated the Prestonian Lectures, in nearly the same state as at present in use.

The name of Bro. Henry Dagge, which appears on the warrant as the First Master, was a Mason of repute in London as well as in Hampshire. He was a personal friend of Bro. Dunckerley, and as he had preceded him in the chair of a London Lodge, Bro. Newnham draws from this circumstance an inference as to how the scheme of starting the Lodge of Hengist originated. He was installed Junior Grand Warden in 1775, and his name appeared on the Foundation Stone of Freemasons' Hall, which was laid in that year.

The author divides the history of the Lodge of Hengist into four distinct periods, between each of which occurred what he calls periods of suspended animation.

The first of these periods dates from the foundation of the lodge in 1770 till 1798. The minute book of the first four years has been lost; the earliest commences in November, 1774. The book is endorsed No. 2, and the missing No. 1 is mentioned in an inventory of the effects of the lodge, and many references are made to resolutions recorded therein. At this time the records show an annual average of three initiates, the lodges being frequent, and well attended.

In 1766 fortnightly lodges were resolved upon, but the idea was not practically carried out.

In 1783 it occurred that in three nights there were not sufficient members present to form a lodge, although at that time the Constitutions required only the moderate number of "three to hold a lodge."

In 1784 a considerable falling off in the average attendance induced the lodge to levy a fine of sixpence on absentees, not sick or beyond the length of their cable-tow; but without effecting any great increase in the attendance.

At this time the place of meeting was frequently changed without formal resolution, the Master summoning the lodge wheresoever and whenssoever he pleased, a practice which was in those days permitted.

In 1789 initiations ceased for some time, the accustomed charity dole ceased, and nine months passed without a lodge being held.

In 1791 a special notice, summoning the brethren to meet to consider the state of the lodge, was issued, but failed to secure a meeting, and no lodge was held for ten months more.

In 1793 the work was suspended entirely, and in 1784 only a single lodge is recorded, and not till 1797-8 does any renewal of the work take place.

From 1780 till 1785 one brother retained the chair. One year one brother was elected, but another was installed, and on another occasion a Past Master was elected, but never installed, although recorded as being present at each meeting.

A certificate of membership was at this time issued by the lodge, and a form, presumably used by the lodge, is preserved in the fly-leaf of the minute-book. It reads as follows:—

"We, the undersigned, Master and other Officers of the Lodge of—Do hereby certify and attest to all Brethren on the Earth, That—And that no profane hands may make an ill use hereof, our Brother hath set his name in his own handwriting, under the seal of our Lodge, so that by causing the Bearer to write his name in your presence you will be the better able to judge whether this be his Certificate or no.—Sealed with our Seal, &c., &c."

We are informed of a fact that redounds to the credit of the brethren in those days, viz., that while only one guinea was spent on the banquet, from £4 to £6 was voted to be spent on bread to be distributed to the poor.

The second "period" of the lodge dates from 1800 to 1820. By this time the work was actively carried on. Bro. Thomas Jeans held the chair eight years in succession. In 1802 thirteen well attended lodges were held, and twelve candidates initiated.

In 1803 a code of by-laws was drawn up and formally approved. In that year the lodge received its name Hengist, which, the author states, "has no connection with the mythical Hengist of our nursery histories of England" but was chosen in allusion to the local promontory of Hengistbury Head.

In 1804 the work somewhat declined in consequence of the Napoleonic war. In 1807 the Masons of Gosport ask for assistance for the brother Masons, prisoners at that place.

It was about this time resolved to hold a Lodge of Instruction weekly, but the resolution was not actively carried out, and a period of fourteen months followed, during which not even a lodge meeting was held.

In 1810 the veteran, Bro. Thomas Jeans, who had been a conspicuous member for 40 years, came to the rescue. Under his rule twelve lodges were held and nine candidates initiated within nine months.

In 1813 dissension unfortunately appears in the lodge.

In 1815 the Revised Ritual was adopted. Bro. Cumming having attended the lodge and went through the three degrees "according to the new forms and regulations of the union of lodges, and gave a lecture thereupon."

The Jubilee of the Lodge passes unnoticed. From March, 1819, there occurs a gap of 3 years and 2 months, during which no lodge was held. This the author calls the "Second Period of suspended animation," the third period of the existence of the lodge being dated from 1822 till 1847. In May, 1828, four brethren met, the venerable Bro. Thomas Jeans appearing amongst their names, after fifty years of active membership. This name does not appear afterwards.

At this time the lodges were regularly held, and the brethren seem to have met for practice at each other's houses.

In 1825, the lodge was visited by the D. Prov. G.M., and other visitors of note. In this year was initiated Bro. Bayley, a brother desired to take an important part in the affairs of the lodge. He was elected W.M. in 1830. Shortly afterwards we find him proposing that the lodge should establish a Masonic Library, every brother promising to give five shillings or the like value in books. Subsequently a subscription of two and sixpence a quarter was agreed to, and 100 volumes were accumulated. It is a source of regret that this Library is not now in existence.

In the year 1830 no less than twenty meetings were held. The business which necessitated these numerous meetings was the proposal to erect a Masonic Hall, which was completed and formally opened in 1837.

Bro. Bayley took a considerable part in the accomplishment of this object, for which it appears he provided the greater part of the necessary funds. From some unexplained cause we find Bro. Bayley withdrawing his connection with the lodge, and requesting payment of monies advanced, for which he held mortgages on the Hall. Payment being hopeless, the building was conveyed to him, the right to the use of a room for holding the lodge being reserved.

From this time the lodge business declined, and another period of suspended animation occurred, which continued till May, 1851.

The Christ Church Masonic Hall was converted into a corn store, afterwards into schools, and now is occupied as the business premises of an old Past Master of the lodge.

In 1851, Bro. Bayly, who then resided at Bournemouth, obtained the sanction of the Provincial Grand Master for the removal of the lodge to that place. The first initiation performed in the new quarters was that of Bro. W. E. Rebbeck, upon whom, as Senior P.M. of the lodge, was conferred the honour of being elected W.M. of the lodge for the past year, being the one hundredth year of its existence.

For some years the proceedings were conducted with a great disregard of both constitutions and bye-laws.

In 1857 and 1858 but few meetings were held, many brethren objecting to assemble in an hotel, and in 1859 the lodge met in private rooms.

The more minute details, which we refrain from giving, as the profits on the sale of the book are to be given to the Masonic charities, cannot fail to be interesting to all who feel an interest in the early records of the Order, and we advise all such that a perusal of the little work will well repay the cost. It may be obtained from Bro. R. Spencer, of Great Queen Street, London, or direct from the author, Bro. the Rev. P. H. Newnham, W.M. 195, Rector of Frome Vauchurch, Dorchester.

MASONIC SERMON,

Preached before the Grand Lodge of Quebec, by Bro. the Rev. C. P. Reid, M.A., Grand Chaplain.

"Be kindly affectioned one towards another with brotherly love."—*Romans* xii, 10.

Brethren of the Fraternity of the Free and Accepted Masons in Grand Lodge assembled:—A recognition of independence on God as the Supreme Architect and Governor of the Universe, is one of the landmarks of our ancient and honorary order, and accordingly it is our custom in all our assemblages to invoke His blessing. Nothing therefore can be more fitting than that at the close of this First Regular Communication of the Grand Lodge of Quebec, we should proceed to demonstrate this, our sense of independence on God, to our own hearts, and to the world, by assembling as Masons in one of the Churches in this City, in order to supplicate the Divine aid, that in all our work being begun in order, may be conducted in peace, and closed, as it is our happiness to feel that it now is, in harmony.

The words that I have chosen for a text, taken, as you perceive, from that volume of Sacred Law, which is received by us as one of the Greater Lights of Masonry, points out that particular grace of Brotherly love and mutual charity which it is our aim to cultivate among mankind at large, and more especially among ourselves. In particular, they direct our attention to that distinguishing temper, disposition, and behaviour in life, which calls into lively exercise all the softer, and kinder, and loving emotions of our heart,—that peculiar disposition which gives rise to those minor graces which adorn our life,—those delicate and considerate acts of attention and courtesy to others which serve to please and win the heart,—to cast a charm over the often rugged pathway of human life—to soothe its cares, to lighten its burdens, and intensify its joys.

Such is brotherly love in its lower development as a constituent element in human happiness. But when exemplified, it manifestly springs from a higher source than mere natural sensibility or benevolence. In its full development it connects itself to that doctrine of the immortality of the soul, and of a resurrection to another life,—to which Masonry clings with a firm and unyielding grasp:—teaching us that "even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race."

Having respect then to our relations to the world to come, as well as to that which now is, brotherly love is not only a natural endowment, but is also a special gift of God, (by whom alone is revealed the knowledge of the life to come) to those who, by His grace, aim to "display the beauties of true godliness to the honour and glory of His holy name." It not only prompts each brother, therefore, to strive to please his neighbour, and to make his life joyous in the world, but it also prompts him, while doing so, to have a special regard for his true moral and spiritual edification as a fellow pilgrim with himself to the better land. In our intercourse then with each other, and with our fellow men, it becomes us to shew our brotherly love,—our charity, as the Apostle Paul calls it, in the 13th Chapter of his 1st Epistle to the Corinthians,—by not confining our wishes and efforts to mere brotherly concerns and temporal interests, which however important they often are, are yet absolutely as nothing when compared with those that are eternal, and by which the immortal spirit is affected.

The effect of true brotherly love is also to make men put confidence in each other, and not to think or speak evil one of another. This is the teaching and true spirit of Masonry; and all must see that were this spirit to reign and rule in our hearts, the blessing to ourselves, and to those with whom we in any way stand connected, would be incalculable. What a picture of peace and happiness, and of heavenly enjoyment would our Fraternity, so bound together, present to the wondering eyes of men and angels! Heart would be seen to open spontaneously to heart, "without scruple or diffidence." None would be seen to seek selfishly his own, for every man would seek his brother's welfare. All would feel that they were united by a strict and endearing relation, and bound together by the possession of one common aim in life,—one common brief pursuit. And thus would be realized the picture which the Psalmist David had

before his eyes, when he exclaimed, "Behold how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment on the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing even life forevermore."—Ps. 133.

That we may cultivate this benignant spirit therefore, let each man ask his conscience, as in the sight of God, whether he is really kind and loving and helpful to his brethren? Whether he deserves his brother's confidence? And let us all ask ourselves, if we are true to each other, and seek each other's good, and whether, in our intercourse and dealings with each other, we are careful to make a right and faithful use of the square? These are most important questions for us to put to our consciences as Christians, and most nearly do they concern us in the relations we bear to each other as fellow Masons.

Again, brotherly love shews itself in courteousness of manner, and in avoiding, in word and deed, so far as possible, whatever may be painful to the feelings and tastes of others, as well as in avoiding what is morally wrong in our dealings and intercourse with them. And yet, how often do we here offend against the law of Charity, so understood! Even in our families, and with those whom we most love, we too often here habitually offend. How often in the little details with which the great outline of human life is filled up, are we unmindful of the teachings of kind-hearted charity, and unnecessarily mar the peace and comfort of those for whose sake we would cheerfully, in greater matters, make almost any sacrifice! We should bear in mind then, that it is on these smaller matters, of which men are often so unmindful, that practical human happiness is for the most part dependant. To nerve the mind to submit to the inevitable is comparatively easy, but the little harassing cares and worries and vexations that are not inevitable, and which might as well be avoided as not if men would only listen to the sweet, loving voice of Charity, are as the continual droppings of water,—unbearable. Brotherly love, therefore, teaches and disposes us to have regard to the small details with which the great outline of human life is filled up. It leads us to suppress our own private griefs lest we add to the burden of those we love. It disposes us to consult the feelings, and even weaknesses of others, so as not needlessly to wound their sensibilities; and in doing a kindness, to consider not only what to do, but also how to do it in the most pleasing and accepted manner. And accordingly we are admonished in the "Volume of the Sacred Law," by the Apostle Paul, to "follow after things that be lovely, and to put on bowels of mercies, kindness and meekness."

Brotherly love further shews itself in the disposition to bear and forbear much, and in a readiness to forgive an offending brother who seeks forgiveness. And, alas, such are the infirmities and shortcomings of even the best of men—such the diversity of temper and disposition to be found among men, that every day of our lives we have abundant occasion for the exercise of this heaven-bestowed grace of a forbearing, loving spirit. We need it in regard to ourselves, because of our own infirmities. We need it in regard to others, for they are also "men of like passions" with ourselves. The sense, then, of our own need should dispose us to make large allowances for others, to extenuate, so far as possible, their faults, and to be ready to forgive an offending brother not only once, but even unto seventy times seven. Above all, we should habitually intercede for each other, and for our fellow men at the Throne of Grace. Before that awful throne we should often kneel under a deep sense of our own personal unworthiness, of our own remissness in duty, of the things that we have left undone which we ought to have done, and of the things which we have actually done amiss. And while we thus pour out our hearts in language of confession and self-abasement, seeking for ourselves God's pardoning mercy, we should plead for our fellow-men and beseech the Father of Mercy to pour out on them of the unfailing riches of His grace. Thus should we at all times make our supplication for each other as well as each one for himself, that we may be fit material for the hand of the Great Architect, by whom we are "builted together for an habitation of God through the Spirit."

Nor are we left without many most instructive examples, illustrating in practice the beautiful effect of this brotherly love. We have that presented by our own traditions in the case of our first Grand Master Hiram, who, because of the

affection and confidence with which he was regarded, and his fidelity to his masonic duties, must have exemplified it in an eminent degree. The Sacred Writings also abound in bright examples, as witness the Patriarch Joseph, and David and Jonathan, and the loving disciple John, who leaned on Jesus' bosom, and a multitude of others whose imperishable names are written in the Book of Life. And thank God we still meet with many most illustrious examples in the daily walks of life, each and all illustrating in their own persons, the wonderful power of charity for good.

Let us, then, in our intercourse with each other, never forget or lose sight of our Masonic points of fellowship, to which I cannot in this place do more than just allude, but the nature and meaning of which you well understand. But let us on all occasions truly greet each other as brethren, "reflecting that we are united by a strict and endearing relation as creatures of the same God, children of the same first parents, and brethren of the same solid tie;" and when the necessities of a brother call for aid and support, let us be ever ready to give him the assistance that he needs to save him from sinking, as circumstances enables us to do. Let us support each other in all our just and laudable undertakings. Let not indolence ever cause our footsteps to halt, or wrath turn them aside. But forgetting every selfish consideration, let us be swift of foot to save, help, and to execute benevolence to a fellow-creature in distress, but more particularly to a Brother Mason if worthy. And when we offer up our prayers to Almighty God, let us remember a brother's welfare as our own.

Let our breasts also be a safe and sacred repository for each other's just and lawful secrets. Let us never repeat concerning a brother what may do him harm, unless the sacred interests of truth demand that we break silence. And, finally, let us support a brother's character in his absence equally as though he were present. Let us not revile him or speak evil of him behind his back, or suffer it to be done by others, if it is in our power to prevent it. Thus shall we continue linked together by one solid tie, not to be unloosed, in the strong, though invisible chain of brotherly love, relief, and truth. God grant, then, that we may be always mindful of our peculiarly sacred obligations to each other in respect of these things—that we must shew ourselves "kindly affectioned one toward another with brotherly love," for how can we more surely glorify God and adorn our profession as Masons, and above all as Christians, than in this most excellent way? Yea, has not the Saviour himself said, "By this shall all men know that ye are my disciples if ye love one another."

But how shall we attain to, and exemplify in our lives, this enlarged spirit of brotherly love? There is only one way, and that is the way of earnest and persevering prayer. Let us then pray fervently to the Giver of all Good, that He may enlarge our hearts and pour into them abundantly of "His most excellent gifts of Charity,—the very bond of peace and of all virtue, without which whosoever liveth is counted dead before Him."

And to prayers we must add the constant study of the Word of God—the Holy Scriptures,—the Sacred Law, the Great Light of Masonry, with diligent self-examination, that so we may keep before our minds for imitation and instruction, the example and teaching of Him who is our pattern and teacher in all things. Thus will we, as worthy Masons, be endued with a competency of heavenly wisdom, and attain to that charity which never faileth, and which makes the heart wherein it dwells an habitation of God through the Spirit.—SO MOTE IT BE.

Obituary.

BRO. D. N. CHAMBERS.

The death of Mr. Robert Chambers, a member of the well-known firm of William and Robert Chambers, publishers, was announced a few days since; and with regret we have now to record the death of Bro. David N. Chambers, the youngest member of the firm, and manager of the London establishment. Bro Chambers was so affected on receiving the intelligence of his brother's death, that a blood vessel burst on the liver, from the effects of which he never rallied. He was 51 years of age.

A LODGE SONG.

Met again, met again, in this loved retreat.
 And Oh! it fills our soul with joy,
 Our brothers here to greet.
 Here friendship beams from every eye,
 And smiles upon her face.
 There's naught on earth can break the tie
 That bind us to this place.
 Trusting hearts, trusting hearts, here each other greet,
 And Oh! besides our happy homes,
 There's not a place so sweet.
 The pride of wealth, the pride of birth,
 We keep without our door,
 Receive the humblest son on earth,
 If true—we ask no more.
 Friendship sweet, friendship sweet, lingers round the place.
 And on each heart 'tis 'graved in lines
 That time cannot efface.
 We meet in Peace, we work in Love.
 And part upon the Square;
 And unto Him who rules above,
 Lift up our voice in prayer.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING APRIL 1st, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, March 27th.

LODGES.—Royal Somerset House, Inverness, Freemasons' Hall; Castle Lodge of Harmony, Willis's Rooms, St. James's street; Old King's Arms, Freemasons' Hall; Pythagore, Ship Tavern, Royal Hill, Greenwich; Unity, London Tavern, Bishopsgate Street; British Oak Bank of Friendship Tavern, Mile End; Burgoyne; Anderton's Hotel, Fleet Street.—CHAPTER.—Robert Burns, Freemasons' Hall.

Tuesday, March 28th.

Audit Committee Girls' School, 2.30 p.m.

LODGES.—Tuscan, Freemason's Hall; Moira, London Tavern, Bishopsgate Street; Faith, Anderton's Hotel, Fleet Street; Prudent Brethren, Freemasons' Hall; Industry, Freemasons' Hall; Israel, Radley's Hotel, Bridge Street, Blackfriars; Prince of Wales's, Willis's Rooms, St. James's Street; Southern Star, Montpelier Tavern, Walworth; Urban, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.—CHAPTER.—Cyrus, Ship and Turtle, Leadenhall Street.

Wednesday, March 29th.

LODGES.—Temperance in the East, Private Rooms, 6, Newby Place, Poplar.

Thursday, March 30th.

General Committee Girls' School, Freemasons' Hall, 4 p.m.

Saturday, April 1st.

General Committee Boys' School, Freemasons' Hall, 4 p.m.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.

Monday, March 20th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South-wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, March 21st.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-

lane; Sidney Lodge, Cambridge Hotel, Upper Norwood; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.

—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, March 22nd.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, March 23rd.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugarloaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, March 24th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea, Temperance, Victoria Tavern, Victoria-road, Deptford, Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester, square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, March 25th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

. All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
 19, Salisbury Street, Strand,
 London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London," although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

J. T.—Addresses to Lodges may be found in considerable numbers in the columns of "The Freemasons' Magazine"; a little research will enable you to find one which, with a little adaptation, may suit the circumstances you mention.

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LONDON, SATURDAY, APRIL 1, 1871.

A MASONIC EXPLANATION OF THE
47TH PROPOSITION OF THE 1ST BOOK
OF EUCLID.

As the formation of this figure, on the Jewel of the Immediate Past Master, depends on the connexion of the several lines, angles, and triangles which complete the whole, so Freemasonry depends on the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established, namely, Brotherly Love, Relief and Truth. The position is clear, and therefore, in a synthetical sense, we demonstrate that some of our brethren, from exalted positions in life, may be considered as standing on the basis of earthly bliss, emblematic of the greater square which subtends the right angle; others, whom Providence has blessed with means to tread the flowery paths of life in affluence and ease, are descriptive of the squares which stand on the sides that form the right angle. The several triangles, inscribed within the square, are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity; whilst those who have the heartfelt satisfaction of administering to the wants of the industrious or indigent, may be compared to the angles which surround and support the figure. The lines which form the figure itself remind us of those unfortunate brethren, who, by a series of inevitable events, are rendered incapable of pro-

viding even the common necessities of life, unless aided by a ready and cheerful assistance from their more fortunate companions. Hence, from the corollary we draw an axiom in Masonry. By connecting the several lines together, and bringing the unfortunate and industrious into contact with the affluent and exalted, we form a figure descriptive of the true basis on which our ancient brethren raised the superstructure of Freemasonry, a basis which no mortal power can shake, the bosom of all gentle charity. This heaven-born virtue is assuredly a Divine attribute, a sublime emotion, that fully demonstrates the existence of a spiritual Being, and animates us with the cheering hope of finally becoming the partakers of a glorious immortality.

RITE OF MISRAIM.

When, some time since, we called attention to this subject, we felt confident that no authority had been given for the establishment in this country of the Rite of Mizraim, as was then asserted to be the case. The fact of Paris then being in a state of siege prevented any inquiries being made on the subject.

In the meantime, the report of the authorised establishment of the Rite of Mizraim in this country has been industriously circulated by means of every available channel.

We are now in a position, as will be seen by the subjoined correspondence, to confirm our belief, expressed at the time, that there is no foundation of truth in the representation made (to induce Craft Masons to join the "order,") that the Rite was established under the authority of Bro. Cremieux and the Grand College of Rites in France.

When the order of the Red Cross of Rome and Constantine was started, and the assumptions of its promoters were assailed by the Prince Rhodocanakis and others, their statements were in a similar manner proved to be false, and the vaunted chivalric element of the "order" was necessarily abandoned.

Nothing can be more explicit or emphatic than the denial by Bro. Thévenot of the authority by which attempts have been made to foist this spurious rite upon the Masons of England.

We are constrained to imagine under what subterfuge these concoctors of new degrees will now seek to cover their disgrace, and also to ask how long the Board of General Purposes will permit this systematic trading upon Masonry on the part of those in the employ of Grand Lodge, whose connection with it gives a colour to their misrepresentations, and which

connection is most likely to lead many to believe that these proceedings, if not authorised by Grand Lodge, are at least sanctioned by it.

It has long ago been mentioned in certain quarters that the motive for establishing these quasi-Masonic Orders was to sap the foundation of the veritable high degrees,—in fact, it is whispered in well-informed circles that this is the justification to Craft Masons who have questioned the propriety of these proceedings. May not this Jesuitical notion have a still deeper significance? May the mine thus professedly laid at the foundations of the higher degrees not also contemplate the destruction of the whole edifice of Masonry, including the Craft?

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am directed by the Su. Co. 33° of the A. and A. Rite to request you to find a place in your Magazine for the accompanying letter from the Grand Orient of France in reply to the inquiry put to it by this Sup. Co. in consequence of the following passage, which appeared on page 683 of the "Freemason" of the 31st of December, 1870:

"A Supreme Council General of the 90° having been regularly formed under the authority conveyed in a diploma granted to the Ill. Bro. Crémieux, 33° of the Rite Ecossais, and a Member of the Grand College of Rites in France."

I remain,

Dear Sir and Brother,

Yours faithfully and fraternally,

J. M. P. MONTAGU,
Sec. Gen.

A. L. G. D. G. A. D. L'Univ.
Grand Orient de France.

O. de Paris, le 24 Mars, 1871 (E. V.)

Au Supr. Cons. du 33° degré pour l'Angleterre, etc.

Illustres ete Très Chers Frères,

Je suis chargé de répondre à votre fraternelle pl. du 11 de ce mois, et de vous dire que le Grand Orient de France n'a autorisé personne, ni le f. Crémieux ni d'autres, à établir dans votre pays le rite de Misraim. Le Grand Orient de France n'a jamais rapporté la déclaration de l'Ill. f. Beurnouville, en date du 7 Décembre 1817. L'établissement de ce rite, en Angleterre, au nom du Grand Orient et sous les auspices du f. Crémieux serait

donc une supercherie; nul ne peut invoquer ces deux autorités pour un fait semblable sans faire un mensonge. Je vous engage, du reste, à vous adresser directement à l'Ill. f. Crémieux, au secrétariat particulier du Suprême Conseil, 46, rue de la Victoire, à Paris, et vous aurez la confirmation de mes déclarations.

Heureux de pouvoir vous fournir ces renseignements, je vous prie d'agréer l'assurance de mes sentiments fraternels.

Le chef du Secrétariat,
THEVENOT.

TRANSLATION.

A. L. G. D. G. A. D. L'Univ.
Grand Orient of France.

O. of Paris, the 24th of March, 1871 (E. V.)

To the Sup. Co. of the 33° for England &c. Ill. and very dear Brothers,

I am directed to reply to your fraternal letter of the 11th of this month, and to tell you that the Grand Orient of France has authorized no one, neither Bro. Crémieux, nor any others, to establish in your country the Rite of Misraim. The Grand Orient of France has never recalled the declaration of the Ill. Bro. Beurnouville, of the date of the 7th of December, 1817. The establishment of this Rite in England in the name of the Grand Orient, and under the auspices of Bro. Crémieux, would therefore be a cheat; no one can invoke these two authorities for such an act without telling a lie. I ask you for the matter of that, to write personally to the Ill. Bro. Crémieux, Secretary's Office of the Sup. Co., 46, Rue de la Victoire, Paris, and you will have the confirmation of my declarations.

Happy to have it in my power to furnish you with these particulars, I beg of you to receive the assurance of my fraternal sentiments.

THEVENOT.

BOOKS.—God be thanked for books! they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all who will friendly use them the society, the spiritual presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing me of Paradise, or Shakespeare to open to me the worlds of imagination and the working of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship; and I may become a cultivated man, though excluded from what is called the best society in the place where I live.

MASONIC CURIOSITIES, No. 2.

BY A MASONIC INQUIRER.

In the Burleigh Papers of the Bibliothecæ Landsdownianæ is an ancient looking manuscript, described in the catalogue as "a very foolish Legendary Account of the Original of the Order of Freemasonry." It bears neither date nor evidence of its authorship or origin. It is evidently a copy of a still older document, and from its general appearance, I consider it was copied by some one who did not clearly comprehend the original, several words being misspelt, and space being left for others, as if the copyist had a difficulty in making them out.

In its tenour the document bears some resemblance to the "History and Articles of Masonry," published by Bro. Matthew Cooke, in 1861. There is, however, such broad difference in the text to give this manuscript sufficient interest as to render it worthy of re-production in its entirety.

Perhaps some of your learned contributors, during their researches, have come across the original document, or at least another copy, which will give some clue to its origin.

The document is headed:—

HERE BEGINETH THE TRUE ORDER OF MASONRIE.

"The might of the Father of the Heavens, the Wisdom of the Glorious Son, and the Goodness of the Holy Ghost, three persons and one God, be with us now and for ever.

"Good Bretheren and Fellows, our purpose is to Show you how and in what manner this Noble and Worthy Craft of Masonry was first founded and begun, and afterwards how it was confirmed by worthy Kings and Princes, and by many other Worshipfull Men, and also to all those that be heere, we minde to show you the charge that belongs to every new Mason to keep, for in good faith if you take good heed it is well worthy to be kept for a worthy Craft and Curious Science. Srs. there be Seaven Liberrall Sciences of which the noble Craft of Masonry is one, and the seven be these, The first is Gramer, and that teacheth a man to spell and write trowly. The Second is Rethorick and that teacheth a man to speake faire and subtyll. The third is Lodgick, and that teacheth a man to know the trow from the false. The ffourth is Arethmatick, and teacheth a man to Reckon and Account all manner Accompts. The

fifth is Geometry, and that teacheth a man . . . and Measur of earth and of all things of the which this science is called Geometry. The Sixth is called Musick, and that teacheth a man to sing with Voyse and Tongue and Organ harp and Trump. The Seaventh is called Astronemy and that teacheth a man to know the course of the Sunn and the Moon and the Stars. These be the Seven Liberrall Sciences of the which all be founded by one, which is Geometry, and thus a man may prove that all the seven sciencies be founded by Geometrie for it teacheth a man. . . . and Measure ponderation . . . weight on all things on earth for there is noe Workman that worketh any craft but he Worketh by some Mott or Measure, and every man that buyeth or selleth, they buy or sell by some weight or measure. And all this is Geometry. And the Merchants and all other Craftsmen of the Seaven Sciences and the Plowmen and Tillers of the Earth and Sowers of all manner of Grains Seeds and Plants and Setters of all manner of fruites: ffor Gramer or Arethmatick nor Astronomy nor none of all the Seaven Sciences can noe man finde Mott or Measure in without Geometry wherefore methinks that the said Science of Geometry is most worthy and all the other be founded by it. But how this Worthy Science and Craft was first founded and began I shall tell you. Befor Noyes* flood there was a man which was called Lameth as it is written in the Bible in the 4th Chapter of Genesis. And this Lameth had two wifes the one was called Ada the other called Solla. By the first wife Ada he begat a sonne and a daughter† and these 4 children found the beginning of all these Crafts and Sciences in the world for the Eldest Sonne Gabell found the Craft of Geometry and he ffeed flocks of Sheep and lambs in the ffoild and ffirst wrought houses of Stone and he and his brother Juball found the Crafts of Musick Song of Mouth harp and organs and all other instruments. The third Brother Tubalican found the Smith craft of Gold and Silver Iron and Copper and Steel and the daughter found the Craft of Webbing and these children knew well that God would take vengeance for sinn either by ffire or water wherefore they Wrought the Sciences they had founded

* Noah's.

† There is evidently an omission here, as in other places in this manuscript.

in 2 pillars of stone that they might be found afterwards. And the one stone was called Marble for that would not burn in the fire and the other Stone was called Lathorne and that would not be drowned with water. Our intent is to tell you how and in what manner these stones was found that those sciences was written on the [m]. Herminerus that was Cubb his sonne the which was Cubb Semet Sonne the which sonne was Noaths sonne. The same Herminerus was afterwards called Armes the father of the wise men. He found one of the 2 Pillers of Stone and found the Science written thereon and he taught it to others and at the making of the Tower of Babylon was Masonrie first made there much of and the King of Babylon called Nemroth who was a Mason himself and loved well the Craft as is said with the Master of Stories and when the city of Ninevah or the City of the East Port should have been made Nemroth the King of Babilon sent thither Sixty Masons of his Region to the King of Ninevey his Cozen. And when he Sent them forth he gave them a charge in this Manner :

The first was that they should be true to their King Lord and Master that they served and that they should ordaine the most wise and cunning man to be the Master of the King or Lord's worke that was amongst them and neither for Love Riches nor favour to sett another that had little Cunning to be Master of that work whereby the Lord should be ill served and the Science ill-defamed.

Secondly that they should call the Governor of the Worke Master all the time they wrought with him and other many more charges that it were to long to write and for the keeping of all those Charges he made them swear a great oath which men used at that time and ordained for them reasonable pay that they might live with honestie and also he gave them in charge that they should assemble togeather every yeare once to see how they might work best to serve the King and Lord for their Profit and their own Worship and also that they should correct within themselves those that had trespassed against the Science and Craft and thus was this noble Craft first grounded there. And the Worthy Mr. Ewclides gave it the name of Geometry and how it is called throughout all the world Masonry.

(To be Continued.)

PERFORMANCE OF MASONIC WORK.

By BRO. WILLIAM ROUNSEVILLE.

In a former paper we ventured some strictures on the preliminary measures to introduce a candidate to the lodge—what might be called the outside work of the Fraternity. We propose now to remark on what may properly be denominated the inside work of the lodge, that which is performed within the secret door. We would ask the reader to remember what was said about the ridiculous and false impressions sometimes made upon the mind of the candidate by officious members who are more zealous than wise. With this impression, which he cannot in a moment shake off, he is ushered into the lodge.

The first duty required of him is to address the Almighty Ruler, asking him for guidance and protection in all his future life, and especially in the business in which he is then engaged. Was there ever such an incongruous succession of circumstances as is here presented? But to make this incongruity still more prominent to the perception of the candidate, he is formally and solemnly required to make a profession of his faith and trust in God, as a requisite for him to proceed in the ceremonies.

What must be the effect of these scenes upon the mind of the initiate. On the outside of the door he has been bantered, and made to believe the whole business in which he is about to engage is ridiculous and trifling in the extreme, now he is required to profess in the most solemn manner a belief in the most important truth in the Universe; one that underlies all real good, all true religion. If he is a man of thought and judgment he can do little else than come to one or two conclusions: he may conclude that the whole matter is a wicked farce, the outside influences being the real power of the Institution; or he may believe that the solemn services within have had very little influence on those members he has met in his progress to the Masonic altar. In either case a false impression is given, and the neophyte loses the best influences of the ceremonies he is yet to pass through.

But the candidate is conducted still farther, and inducted more deeply into the mysteries of Masonry. Much of the next ceremony depends upon whether it is made to conform in its spirit to the outside experience of the candidate. It

may be that the mind of the neophyte, impressed by the solemn and sacred ceremonies through which he passed as he stepped over the threshold, is in a frame to appreciate in a suitable way that which is to follow, should the first impression be followed up by other ceremonies equally solemn. But are these ceremonies, as frequently performed, of that character?

We naturally move slowly and with measured step when our minds are imbued with the solemnity incident to an impressive ceremony. We naturally conclude that it is worthy of the time it will consume if done in an appropriate manner. No Christian partakes of the Eucharist as though he was starving or dying of thirst. No one goes to the baptismal font as though travelling for a wager. We do not precede our friend at the grave at the top of our speed. Quick and agile movements are inconsistent with solemnity; and are as much out of place in the lodge work, as a waltz at a funeral.

But how often do we see parts of the ceremony performed with all the lightness of manner and movement of the clown in the circus-ring. And not only that, it is sometimes made with so little regard to fitness that it partakes of the nature of violence towards the candidate. When this is the case the impression on the candidate must be thrown upon the side of the outside institution, and accumulate in his mind still more arguments in favour of the trifling character of the Institution. What is worth doing at all is worth doing well, and abundant time should be taken to give the ceremony its full weight. A solemn, measured tread, the absence of haste and the presence of a serious and respectful regard for the occasion, are absolutely necessary on the part of the officiating officers. This remark applies as well to what is said as to what is done in this part of the ceremony.

As the candidate progresses in his initiation into the mysteries of the Fraternity he should still be met with a serious earnestness on the part of the officers of the lodge, that betokens a profound regard and reverence for the rites which he is called upon to perform. It is not enough that he has every word and syllable perfectly at his command as he delivers the charges and lectures of the order. He is not a good officer who does not in some degree feel and appreciate the sentiments and truths which he enunciates. The best impression

is made by the officer who enters so deeply into the spirit of the lecture that he pronounces as to identify himself with each thought, sentiment and sentence. He who does not do this can scarcely be said to be fit for the east of a lodge.

Suppose a candidate who has an idea of the fitness of things and the solemnities that ought to reign in a lodge of Masons, and has come up from the ante-room under the discouraging circumstances that we have said sometimes prevail, stands before the principal chair to receive the *finale* of the degree, and finds there, as all along through the ceremony, there is an evident carelessness and negligence in the conduct of the work; that he finds no evidence of an appreciation of the beauties that even he can see are covered up in the indifference of the officials. Will he not be likely to become disgusted with the lodge which is so unmindful of the proprieties which they ought to preserve. That this is the legitimate influence of such a negligent, heedless and unimpressive way of doing the work of the lodge, few will dispute. That this is the cause of more than half the prevailing indifference among Masons, we profoundly believe.

If this be so, then it is the duty, the interest, and should be the pleasure of those who occupy stations of honour in the lodge, to amend their conduct in this respect. Do the work of Masonry in that solemn, reverential manner designed by those who created and established it; strive to be impressed with it; become permeated with its spirit; above all, do not so conduct, or so speak, as to give the impression to those with whom you come in contact, that Masonry is in any way a trifling institution, unworthy of the patronage of the serious and earnest men of the age.

But our limits admonish us to close. There are other points connected with those we have noticed, and which are important to the progress and welfare of Masonry, but we must make them the subjects of discussion in a future number.

A JOKE.—The brethren of Sutter Chapter, R.A.M., San Francisco, have elected Bro. Peck to the office of High Priest. In announcing the result the Secretary took occasion to extol the qualifications of their new officer, remarking that he was *amply* qualified in all respects to fill the office, that he was a *Peck* of more than scriptural measure, a *weighty* citizen, of some *two hundred and seventy-five pounds* avoirdupois.

Bro. Owen, Grand Secretary, replied, congratulating the Chapter upon their selection, and remarked that:—

"If all flesh is grass, as the Bible doth say,
Your High Priest will make a big ton of hay."

WHO IS A FREEMASON ?

There is a significance in the title "Freemason," which merits the most thoughtful study. If it be true that the familiar words and phrases used in ordinary conversation are connected by imperceptible ties with the reasonings, discoveries, and histories of former men and distant times, and will well repay the study of their origin and growth, how much truer is it that the generic name of the most ancient and only true brotherhood among men, is worthy of patient, painstaking regard. Some one has aptly called language "fossil poetry"—meaning, that as the natural fossil embalms the strange and beautiful shapes of animal and vegetable life of ages ago, so words embody the thoughts, feelings, springs of action, and history of the past, in a manner that is altogether wonderful. Were every historic monument swept from the face of the earth ; were every volume of history taken to build one vast funeral pyre ; so long as language is preserved, there will be a means of arriving at a considerable knowledge of what transpired centuries ago. Men die, but their language lives ; the curse seems to have but partially sown it with the seeds of decay ; for when men call it "dead" even, they mean only that they are dead who once spoke it, not that the language itself has ceased to exist. Let us briefly examine, then, some of the names of the Craft. It may be that to some they are a part of the "mysteries" of Masonry which they have never sought to penetrate, and to all they may be made, by thoughtful study, a source of deep interest as well as true knowledge.

Let us seek to arrive at the meaning of the word "Mason." To do this, we must go far back to the period when Egypt was at the zenith of her glory, and study the hieroglyphics that are inscribed on her monuments. M. Champollion, the learned Egyptian scholar, tells us that the Coptic word *Mai* signifies "to love," and that *Son* signifies "brother." This Coptic combination, *Maison*, signifies literally "loving brother," and is frequently found expressed both hieroglyphically, and also in the very word itself, on the ancient monuments of Egypt. And then when he tells us further that the Sun was one of the leading gods of the Egyptians, and was adopted into their Pantheon as *Phre*, the god of Light, we have the full name *Phremaison*, Freemason, most beautifully signifying "*Sons of Light*," the title imme-

morally assigned to our fraternity. The long flight of centuries, though it has witnessed the rise and fall of many nations, has not allowed to be buried in oblivion the name of our Craft. As earnest Craftsmen, let us cherish this name, thus wonderfully handed down to us, for it contains within itself the seed-principles of our Order, in teaching us that we are at once Loving Brothers, and Sons of Light.

We would notice here several other more modern interpretations of the term Mason, which have been endorsed by respectable authorities, but which are not entitled to the same credit as the ancient Egyptian one to which we have just referred. Lessing says that *Masa* in the Anglo-Saxon signifies "a table," and that Masonry consequently means "a society of the table." Those among us who are peculiarly fond of "good cheer," and are supremely happy only when sitting at a Table Lodge, doubtless will jump at this explanation as an endorsement of their practice ; but we regret to inform them that there is no other philologist who endorses Lessing, and his theory must be regarded as fanciful. The Rev. Mr. Morrison, of Dublin, gives the best modern explanation of our name. He says Mason is derived from the secrecy and exclusiveness observed in our lodges. Every lodge is guarded by a Tyler. Formerly his protective weapon was a club. The old Latin word for this was *maca*, signifying club, or mace. This word is used in Spain to this day. Therefore, because bodies of architects preserved their secrets by deliberating within a tyled Lodge—a lodge guarded by the *maca*—every brother was designated a Mason.

Then, last of all, there is, what to the plain English scholar is the most obvious derivation, the plain signification of Mason—a worker in stone, which indicates the origin of the Order from a society of practical artificers.

Whichever of these "fossil histories" we adopt as true, every one of them has a remarkable application to Masonry in its aims and ends. Whether Champollion be right or not in finding our name on the monuments of Egypt, we are "loving brothers" of the mystic tie, who have existed as a brotherhood for immemorial ages ; whose principles have never changed, and have ever been for the spread of "peace on earth, and good will towards men." We are equally the "Sons of Light"—true Masonic Light. The "Greater Light" has

flashed upon us the bright effulgence of its eternal rays, while the "Lesser Light" has enabled us the better to see the former's beauty, wisdom and truth. We are also, in a subordinate sense, "a society of the table." A Table Lodge is a place of innocent and real Masonic enjoyment. The annual reunion of the Craft around the festive board brings with it the happiest associations and the pleasantest recollections. And finally, do we not meet in tyled lodges, where the *maca* is theoretically if not practically present. Each and all of these word-studies then is full of meaning and of interest; and if in the brief and cursory way in which we have sought to unravel their meanings, we shall have awakened among our brethren a desire for a more thorough knowledge of the history and glorious mission of Masonry, our object will have been accomplished.—*Keystone*.

ROME THE SEAT OF MASONIC POWER.

The Boston "Freemasons' Magazine" makes the following remarks upon the removal of the Grand Orient of Italy, from Florence to Rome:

"Perhaps one of the most significant evidences of the progress of liberal principles and the decadence of religious tyranny at the present time, is the remarkable, not to say astounding fact, that the Grand Orient, or the Masonic Grand Lodge of Italy, has recently removed its "Grand East," or seat of government, from Florence to the ancient city of Rome, where it is now in active operation under the eye and within the hearing of the "Infallible" head of the Papal Church! In view of the past bloody history of this Church and its long-continued fiery persecutions of Freemasonry, it is difficult to realize a transition so significant in its character and momentous in its consequences. It is the funereal dirge of a false theocracy, which, through a long succession of ages, has become infamous by its crimes. For more than four hundred years the Papal Church has been the unscrupulous and uncompromising enemy of Freemasonry.

The dungeon, the rack, and the stake have been pitilessly employed by her for its suppression, and hundreds of our innocent brethren have been sacrificed to her cruelty.

It is but a few months since that one of her proscriptive and characteristic denunciations was issued from the Vatican, setting the whole Masonic world of Continental Europe ablaze by its terrible threatenings. But she has reached the end of her temporal power. Its overthrow has come upon her like an electric shock, and *mene, mene, tekel upharsin* has been written upon the walls of her power. The line of separation has now been distinctly drawn between her religious tolerance and her political rule. The first, crippled and shorn of his strength by the advancing intelligence of the age, may remain with her for a time—and but for a time; while the latter has passed beyond her grasp, never to be regained. The vitality of her bulls, decrees, and blasphemous anathemas is at an end, and the dungeons of her Inquisitions are no more to echo the groans of religious dissenters or Masonic martyrs. Masonry is in the "Holy City."

This is now her Italian home—the abiding place of her power and influence, and while she will scrupulously respect the spiritual rule of her oppressors, she will know how to protect her own interests and assert her own rights. "Certainly the world progresses! Louis Napoleon made war, but the Almighty has shaped its ends." As in the recent events of our own country, "what would have taken years of peace to effect, a few months of war have accomplished. Popery, with its infallibility, is a thing of the past. The light of the nineteenth century is dispelling the mists of superstition that have chained the intellects of the people, and the last lingering relics of the Dark Ages, are being swept from the earth. Every lover of freedom of thought, and every lover of political freedom, will rejoice in the downfall of this great, moral, political, and religious despotism."

"It is of some importance, however, that the precise character of the great change which has taken place in the condition and extent of the Papal power should not be misunderstood. The spiritual supremacy of the Pope over his subjects remains undisturbed, and in this respect the Church may continue as heretofore to exercise its crushing and demoralizing influences over the masses who believe in the infallibility of its head; at least there are no lawful hinderances to its doing so, if its exactions and penalties are kept within the rules of Christian civilization. The Pope may still issue his bulls and anathemas and decrees of excommunication, as heretofore; but the power to enforce them, as against criminal offences, no longer exists. His temporal power has been swept away with his possessions, and is now vested in the United Kingdom of Italy, with Victor Emmanuel at his head, and with it the legislative and executive power which he and his predecessors have exercised, as absolute sovereigns, since the acquisition of the Exachate of Ravenna in the eighth century. He is therefore now and henceforth to be regarded simply as the Bishop of Rome, a title which he absurdly claims as successor of St. Peter, and God's vicegerent upon earth; but which, notwithstanding the absurdity of this pretention, if he can make up his mind to wear it with the humility of the Christian, and in a way consistent with the dignity of his high position, will command for him the love and veneration of the more intelligent of his own followers, and the increased respect of the Christian world. If so worn, the loss of his temporal power will prove a blessing to him and his successors, and insure the greater prosperity of his own Church; which, for the last century, has, in the larger Catholic countries of Europe, made more infidels than converts. He must also learn and study the obvious lesson of the day, that the time is gone by when union of Church and State can conduce to the interests or welfare of either. Compulsory religion leads to infidelity as a natural result. We have no sectarian prejudices against the Catholic Church or its fundamental doctrines when administered in their purity, but we have little respect for, and certainly no sympathy with, its farcical coremonials and absurd pretensions—its confessions and absolutions—its penitential bodily inflictions, and exclusive self-righteousness. But with these we have no quarrel. The sooner, however, it begins to learn that there may be true Christians outside of his own pale, and that heaven may be reached without travelling the road to Rome, the sooner it will command the respect, if not the veneration of all intelligent men.

Hardly less remarkable and significant than the overthrow of the temporal power of the Pope, is the establishment and weekly publication of a Masonic Review at Florence, in the Italian language, the first eight numbers of which have been politely forwarded to us by its editors, Bros. M. Macchi and B. Benedetti. We give its title in full as follows:—"Rivista della Massoneria Italiana—periodico ebdomadario semiufficiale del Grande Oriente

della Massoneria in Italia e sue Colonie.—Scienza, Liberte Lavoro, Fratellanza, Solidarieta." In size it is a small quarto of eight pages, fairly printed, and is chiefly filled with Masonic articles of local and general interest. The following appears in the issue for September 7th:—

OFFICIAL NOTICE.

"To the W. Masters and Brethren of the Masonic Lodges of Italy: To all the Fraternity of the Masonic Associations of the two hemispheres:

DEAR BRETHREN—

"The Italian Government having taken possession of Rome, the Grand Masonic Orient of Italy and its colonies has decided on its establishment there without delay. I have, therefore, given orders for the transfer of the Grand East to that city, now definitively the capital of the nation.

Your affectionate Brother,
L. FRAPOLLI, Grand Master.

MASONIC JOTTINGS, No. 63.

BY A PAST PROVINCIAL GRAND MASTER.

EMBLEM OF THE POINT WITHIN A CIRCLE.

Brother, consider as mythical and legendary all that is found in our Masonry concerning Saint John the Baptist, and Saint John the Evangelist; still the emblem of the point within a circle will not be a whit less instructive.

SPECULATIVE MASONRY.

A Brother writes as if Speculative Masonry was something visible, something palpable; as if it was matter, and not spirit. Plainly my good brother has not yet begun the study of real Masonry.

THE UNIVERSE—THE GREAT ARCHITECT.

Nature—the universe—is the body, of which God, the Great Architect, is the soul. Brother, this is poetical and devout, but is it not Pantheistical?

COMPLETE TOLERATION.

In English Freemasonry there were two steps to complete toleration. First, from certain Christianities to all Christianities; next, from all Christianities to Judaism, Mahommedanism, Parseism, and Natural Theology.

TOLERATION—CHANGE.

A Brother thinks that Jews, Mahommedans, Parsees, and Natural Theists, must all ascribe their admission into the English Lodges to Toleration and not to Change.

THE FOUR OLD LONDON LODGES.

The four old London Lodges took an active part in the Revival of our Freemasonry, A.D. 1717.—Old MS.

OUR SURPRISE IS LESS.

When a brother is ignorant that the Obligation which he took on Initiation was a Christian Obligation, our surprise is less on being informed he

knows not—the Religion of our Freemasonry, as a Universal Freemasonry, being Natural Theology—that its Religion, as a Particular Freemasonry, is Christianity.

THE EDWIN LEGEND.

Bro. Findel (History, page 38) writes:—"We consider this legend as worthy of being preserved, and therefore communicate it." He accordingly subjoins it.

SOUTH OF ENGLAND.

There is nothing to show that Freemasonry had in old times in the South of England what we know that it had in the 15th century in Germany, Hungary, and Switzerland—the Head Lodge with its subordinate lodges.

THE VIRTUOUS MASON'S SOUL.

The Great Architect of the Universe has His dwelling in the virtuous Mason's soul. Brother, the idea may be found in a line of some Roman poet.

MASONIC NOTES AND QUERIES.

THE MEDIEVAL MASONS AND THE COEVAL TRADESMEN.

There was no greater system of secrecy and mystery among the mediæval stone-masons than there was among the mediæval smiths, wrights, or weavers. Every trade or craft was denominated a "mystery," while so far as Masonic structural design was concerned much of it was copied from the wrights, and as for ornament much of it was derived at some time or another from the work of the smith and weaver. So far as old metallic art in connection with building is concerned, I might refer to Solomon's Temple (The "net work" might have been copied from embroidery)? While in reference to textile art and its connection with Masonry. I might refer to some interesting specimens exhibited by the old tomb-stones of the long saintly Iona.—W. P. BUCHAN.

A MASONIC TRADITION—THE SEVEN STARS LODGE.

Mr. T. Helsby gives some particulars, on which comments may be made, under the title of "The Oldest Inn in England." He says there is an old inn or tavern at the foot of Shude Hill in Manchester, called the Seven Stars.

This is said to be, according to records in Lancaster Castle, a licensed house since 1350-60. So far so good. The legend further goes that it was frequented by the Masons, who built the Collegiate Church at Manchester, now the cathedral of that city, and that they had a penny a day and got their dinners and meals from the Seven Stars.

All this seems to point to the assembly of a Lodge of Freemasons of Manchester at a certain tavern. Then there is curious circumstance that it is called the Seven Stars. The Seven Stars was not a common sign in the Middle Ages for a tavern or shop, but it

is not an uncommon Masonic sign in the earlier periods.

The reader of Notes and Queries would be glad therefore if any Manchester brother can throw any light on what promises to be an interesting legend.

So much for the Note, but the Query may lead to more.—N. & Q. VII., 267.

THE FOUR OLD LONDON LODGES.

These four old operative lodges were neither acquainted with nor practised our system of Speculative Freemasonry before A.D. 1716-17. They were simply made use of by Drs. Desaguliers and Anderson in founding our present system, they naturally required some sort of foundation upon which to build and they found it in these four old lodges. These lodges, observe, were neither the structure, nor the stones out of which the structure was built, they were merely the foundation upon which it pleased the architects to rear the structure. If this fact be kept in mind many imaginary objections to the 1717 theory will soon vanish. And in connection with this, I may observe that no proof has ever yet been given that the Sloane M.S. 3329 f. 102 is so old as 1717 while it may have been written *after* that date.—W. P. BYCHAN.

DISPUTATION—THE IGNORANT MAN.

There is in the ninth Decade of Bro. Purton Cooper's Precepts, one which a Correspondent is recommended to bear in mind:—"Disputation with the ignorant man, philosopher, and prudent Freemason alike avoid."—See Freemasons' Magazine, vol. 17, page 427.—A PAST PROVINCIAL GRAND MASTER.

LORD BROUGHAM.

Lord Brougham, it is well known, was a Freemason.* The verses ascribed to him a Correspondent will find Freemasons' Magazine, vol. 19, page 130.

The original manuscripts of his judgments when Chancellor, 1830-1834, form part of my Collection in the Library of the Honourable Society of Lincoln's Inn.—CHARLES PURTON COOPER.

THE FINITE,—THE INFINITE.

In the Excerpt, "What is traceable to Operative Masonry?" Freemasons' Magazine, vol. 23, page 488, for "the vain attempts of the infinite to answer the questions of the finite," read, "the vain attempts of the finite to answer the questions of the infinite."—CHARLES PURTON COOPER.

METAPHORS.

A critical Correspondent is right in his conjecture. The communication taken from a Bundle of Masonic Excerpts, and so full of Metaphors, comes from the pen of an excellent American Brother.—CHARLES PURTON COOPER.

A MASONIC PEDIGREE—STEPHEN JONES.

Bro. Stephen Jones was, in the last century, conductor of the "Freemasons' Magazine," a periodical devoted to the craft, which flourished eighty years ago. He was the eldest son of Mr. Giles Jones, Secretary of the York Buildings Water Company, and a cultivator of literature in one of its humbler walks, but not without fame, for he was the author of several of the children's books of Mr. John Newbery, including the

famous "Goody Two Shoes," and "Giles Gingerbread." It is said he wrote "Little Tommy Trip." His brother was also a literary man, Griffith Jones, a friend of Johnson, Smollett, and Goldsmith, and editor of the "London Chronicle," and other daily papers.

From this literary family, which we take to be of Welsh origin, it was natural that Bro. Stephen Jones inherited literary propensities. Of his history we know little and we seek information. He must have been initiated before 1790, and had access to several of the leading Masons and Masonic fraternities. He knew Bro. Wm. Preston, and all the chiefs of high degrees.

Bro. Stephen Jones was editor of the "Whitehall Evening Post," and of the "General Evening Post." He succeeded Isaac Reed as editor of the "European Magazine," and Dr. Stanner Clarke as editor of the "Naval Chronicle."

To this a contributor, who was acquainted with some of the "European Magazine" set, adds that Bro. Jones owes his connection with that then influential magazine to the circumstance that its proprietor was a distinguished brother Mason, well known in the beginning of this century, and of whom a portrait has been published.

To this same connexion he probably owed his introduction to the "Naval Chronicle," for the same party founded the Naval Architecture Society to which H.R.H. the Duke of Clarence (William IV.), Col. Beaufoy, F.R.S., Mr. Isaac Rogers, and others of that connexion belonged.

Bro. Jones's younger brother was John Jones, who succeeded Stephen in the editorship of the "European Magazine," and "Naval Chronicle," and was, therefore, very likely a Mason.

The son of John Jones, and nephew of Stephen, is Mr. J. Winter Jones, Principal Librarian of the British Museum. He may know something as to the Masonic connexions of his family.—ATHENÆUM 378.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

PERFORMANCE OF MASONIC WORK.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have read the remarks upon this subject, by Bro. Rounseville, at page 221, and, judging from what has come under my own observation, I can only say that his strictures are but too well-founded. Instead of everything being begun and carried on in due order and propriety it is often the reverse, while in many cases the nominal "work" only serves as a sort of prelude to the *drink*. A few days ago I met a gentleman who had got his first degree, and upon asking when he intended taking the second, he observed that he did not intend taking any more, being quite disgusted and disappointed with the former proceedings, and upon further enquiry it turned out that the office-bearers—the very men who ought to have set a *good* example—behaved in quite a contrary manner. While, not to go beyond my own

*See Freemasons' Magazine, vol. 19, page 108.

personal observation, I have quite recently seen one of the principal officers sitting in open lodge, and so far as I and others could believe our own eyes and ears, he was much the worse of certain devotions he had been paying to the shrine of Bacchus; consequently when a candidate comes up expecting to see and hear something good, and lo! nothing but silly jokes are bandied about, intermixed with the jingling of glasses and tumblers, he is very naturally much disappointed, and as a practical Master Mason observed a few days ago:—"I expected to get some instruction or information, but instead great part of what I saw and heard was either nonsense or worse," and so on with several others. But the question here rises, who is to blame? To which I answer, Grand Lodge. Grand Lodge ought to have a higher tone within itself; it ought not only to speak out boldly and pointedly against all such unmasonic proceedings but also to act; it ought to take higher and truer ground than it has yet done, not supinely winking at faults as if it were afraid to act; and I must add that unless that is done, Freemasonry (in such an age of investigation as this), before the close of the present century, will be in a very different position from what it at present is, or from what its well-wishers could desire.

A few really good lodges are more honour to the Craft than many bad or sadly indifferent ones. In many cases it is not—How things can be improved? But—How can place be secured at least trouble? And so low is the masonic tone in many places that it is not—Can he properly discharge the duties of the office he aspires to? But—Is he likely to stand treat pretty often!

I am yours fraternally,
A FREEMASON.

ORDER OF THE TEMPLE.

Dear Sir and Brother.—As an old subscriber I naturally look to the columns of your journal for information, and cheerfully acknowledge the frequent opportunities of mutual instruction thereby afforded.

I am desirous of ascertaining and consulting the best authorities on the Order of the Temple, and the general history of the older Encampments, as they existed previous to the formation of the present Grand Conclave, having no definite date of formation with especial reference to those registered under the Grand Conclave, and lettered A. to F. inclusive.

Any information on the above subject will be most acceptable.

I am dear Sir and Brother,
Yours fraternally,
P.E.C.
Rougemont Encampment, Exeter.

ROYAL MASONIC INSTITUTION FOR BOYS. THE CASE OF ALFRED NUTT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Allow me through your columns to draw attention to an error in the voting papers for the approaching election for the above institution. It is in connection with the case of Alfred Nutt, No. 27 on the list, and which, if left uncorrected, may be prejudicial to his claim for support.

By an unfortunate error of the press the number of children dependant upon Mrs. Nutt is stated as *two* only, whereas the real number *five*. This mistake is more to be regretted as the case is a truly deserving one, the late Bro. John Nutt, after being in a good position, and a subscribing member of St. John Lodge, No. 279, Leicester, for 17 years, became a bankrupt through losses in a farm which he occupied, and (it may literally be said) died *broken-hearted* only a few weeks afterwards, leaving his widow and these five unfortunate orphans totally unprovided for. Any proxies in favour of Alfred Nutt will be thankfully received by the widow, or by,

Dear Sir and Brother,
Yours fraternally,

WILLIAM KELLY.

Prov. G.M., Leicestershire and Rutland.

THE LITTLE TESTIMONIAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I was present at the recent meeting of the Provincial Grand Lodge of Middlesex, and I looked in vain in your report of the proceedings for a record of the fact that the Provincial Grand Lodge voted the sum of ten guineas to the testimonial to Bro. Little, which, as I understand from allusion made to it in your columns, is to be presented for services rendered to such new-fangled quasi-Masonic Orders as the Red Cross of Rome and Constantine, the Bite of Mizraim, &c.

I cannot understand upon what principle the funds of a Craft Provincial Grand Lodge were voted away in this manner.

If the testimonial had been originated on account of the great exertions rendered by Bro. Little in the formation of the Provincial Grand Lodge of Middlesex I could understand it, especially as the contribution was proposed by the Provincial Grand Master. But as a Craft Mason I protest against the funds which belong to the Craft alone being voted away in this ridiculous manner. I think it would be more becoming in this newly-established Provincial Grand Lodge to devote its *surplus* funds to the augmentation of Benevolent Fund, or the maintenance of the Masonic charities, for which, as a province they have done so little.

I would respectfully ask if there is no means of entering a protest against this misapplication of the funds, and whether the money can legally be paid over till the confirmation of the minutes, at the next meeting of the Provincial Grand Lodge?

I remain,
Dear Sir and Brother,
Yours fraternally,
"ON THE SQUARE."

MASONIC SAYINGS AND DOINGS ABROAD.

The Royal Arch Masons of West Virginia propose withdrawing their allegiance from the Grand Royal Arch Chapter of Virginia, and establish a Grand Chapter of their own.

The Grand Lodge of North Carolina intends to celebrate its centennial anniversary. Invitations have been issued to the M.W. Grand Masters of sister Grand Lodges.

"The Masonic Mirror," San Francisco, thus speaks of the origin of the Order of the Eastern Star:—

"The five Androgynous degrees are supposed to have been introduced into this country by the French officers, who assisted our Government during the Revolutionary struggle. The Order originated in France, and was adopted by the Grand Orient, and received its especial patronage and favour.

"There have sprung up in the United States, from time to time, what have been denominated Side Degrees, known as 'The Heroine of Jericho;' 'The Mason's Daughter;' 'The Good Samaritan;' 'The Maid of Jerusalem,' and many more, which had a sickly existence, but never amounted to anything, neither satisfying an intellectual woman's desires for knowledge, nor convincing the recipients of any peculiar claim they may possess upon the good-will of Masons. They were imitations, and hardly that, of Androgynous Masonry.

The sisterhood of the Eastern Star is manifest to the world by its adorning virtues, which are represented by the five points of the star, and illustrated by the titles: 'Jephthah's Daughter,' respect to the binding force of a vow; 'Ruth,' devotion to religious principles; 'Esther,' fidelity to kindred and friends; 'Martha,' undeviating faith in the hour of trial; and 'Electa,' patience and submission under wrongs.

"Honour in bright loneliness is the sanctity and moral guarantee of all obligations of the Eastern Star. This is read by the enlightened in the cabalistic motto of the Order. Upon that foundation, Honour, stand the following pillars:—to be true; to be aiding; to be loving; to be secret; to be the servant of Jesus Christ. Sweet in its fragrance is the memory of the worthy dead. It comes up from the recollection of happy hours past in companionship; it comes down in faith's joyful anticipations of reunion in the home of the Saviour.

"The Order has been founded in wisdom and beauty, and is gaining strength each day. It places its members above the outside world, and nearer the sanctorum of the Temple. Under the protection and patronage of Masonry, and yet perfectly independent, its object is to place those entitled to the benefits of Masonry in closer communion with the parent Order, where they could be known and recognised. It combines the highest social elements with the purest principles. Under the ægis of Masonic vows, and the influences of virtuous woman, that social union is of the most elevating, moral, and intellectual character. Divested of the restraints of formality, where all are brothers and sisters of one family, it partakes more of the character of the family circle, than of the formal organisation of an Order.

This, we believe, was the intent of the founders, to give the Order the character of a Masonic family: governed by love and the exalted principles of a pure religion. Its characters are taken from the most faithful, the most loving, the wisest, the most trusting and the most patient of women. The lessons taught the novitiate in the labyrinths of the five-pointed star, embrace the five essentials of a correct life. The welcome to the inner circle of pure friendship, to partake and contribute to the pleasures of life, is the ultimate, the crowning object. Whatsoever makes life more pleasant, or adds happiness to the human family, or produces unalloyed pleasure, or contributes to make men and women better, or binds stronger the ties of fraternity, is good—very good. All this is peculiarly the province of the organisation known as the Order of the Eastern Star."

There are two flourishing lodges at Salt Lake, and Bro. E. H. Shaw has lately established a Lodge of Perfection, Ancient Scottish Rite. Since railroad communication has been opened, Utah is one of the most flourishing Territories of the United States, and is found to be very rich in the precious metals.

The Grand Lodge of Masons of Texas, at its last session, called especial attention to the article in the constitution forbidding habitual drunkenness, swearing, and gambling, and it has made it the special duty of the District Grand Lecturers, in their visits, to inquire particularly into this thing, and a lodge that permits her members to practice them is to have its charter arrested.

The fraternity of Iowa have borrowed 30,000 dols. for ten years, at 8 per cent., for the purpose of building a Temple, the building to cost not less than 60,000 dols and to be kept insured. The loan is to be secured on a first mortgage upon building and ground, and on a life endowment policy on not less than ten or more than thirty Mason's lives, the same policies in ten years to cancel the mortgage.

CORRECTION.—A statement has appeared in the newspapers that the St. John's Lodge, of Masonville, (Potton), had transferred its allegiance to the so-called Grand Lodge of Quebec. The statement is quite incorrect. We believe that at a meeting of the lodge, at which the Master was not present, seven out of the twelve in attendance carried a resolution to the effect stated. But at the next regular meeting of the lodge, the resolution was declared illegal—expunged from the minutes, and the Worshipful Master, a loyal and true-hearted Mason, was re-elected with but three dissenting voices.—*Craftsman and Canadian Masonic Record.*

THE MASONIC MIRROR.

* * All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

NOTICE TO THE TRADE.

The Freemasons' Magazine will be published on Thursday, 6th April, instead of the 7th, (Good Friday).

Advertisements for insertion in the next number should therefore be forwarded not later than 4 o'clock, on Wednesday, 5th inst.

ALTERATION IN THE DAY OF PUBLICATION OF THE MAGAZINE.—The Magazine will in future, be published on Saturday Mornings, instead of on Friday Afternoons; this alteration has been made in order to enable us to meet the wishes of a large section of our readers, so as to allow of the insertion each week of Masonic reports reaching the Editor on Thursday mornings.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

Our Correspondents, Secretaries of Lodges, and others, are requested to send Reports and other Copy a day earlier for next week's publication, as in consequence of Good Friday the Magazine will be published a day earlier.

His Royal Highness the Prince of Wales has named Monday next, the 8th. May, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside. At the preliminary meeting of the Stewards, the Officers of the Board were elected, and the usual business was transacted. We understand that the Steward's fee has been fixed at £4.

THE PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.—The installation of the R.W. Bro. Colonel Lyne as Provincial Grand Master of Monmouthshire, and of the V.W. Bro. S. George Homfray, Esq., as Deputy Provincial Grand Master, by the R.W. Bro. Theodore Mansel Talbot, Esq., Provincial Grand Master for the Eastern Division of South Wales, will take place at the Town Hall, Newport, on Thursday, the 20th of April. The brethren will walk in procession to Saint Woolos' Church

at 2.30 p.m., where a sermon will be preached by the Provincial Grand Chaplain, Bro. the Rev. Samuel Fox, and a collection made on behalf of Local and Masonic Charities. The banquet will take place the same evening, at the King's Head Hotel, at 4.30. Very active preparations are being made for the installation, and it is anticipated that a good muster will take place.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

St. Luke's Lodge of Instruction, No. 144, has been removed from the Pier Hotel, Chelsea, to the "Gladstone," 202 and 204 Brompton Road, S.W. The meetings are held every Friday evening at 8 o'clock.

Almoners of London, and other Lodges, are desired to be cautious with respect to Charles Couch and George Gibbs. Reasons why can be had of Vincent Bird, Almoner for Plymouth Stonehouse, and Devonport.

BLACKHEATH LODGE (No. 1320).—A warrant for a new lodge at Blackheath has been granted, and will be consecrated on the 3rd of May, at the Crown Hotel, by Bro. H. Muggeridge.

The Royal Arch Chapter of Improvement, No. 145, meets at Freemasons' Hall, every Thursday at 7, from October to May inclusive.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

GRAND STEWARDS' LODGE.—The regular meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 15th ult. Bro. J. Tepper, W.M., was in the chair, supported by Bros. Hockley and Waters, as S.W. and J.W., in the absence of those officers. Bro. W. S. Gover, W.M., No. 1, was elected as joining member, and some other brethren were proposed. The lodge having been opened, the W.M. gave the lecture on the tracing board. A banquet followed the closing of the lodge, to which the Grand Stewards of the year had been invited.

LODGE OF FAITH (No. 141).—The regular meeting of this lodge was held at Anderton's Hotel, Fleet Street, on Tuesday last, when Bro. J. Speer, W.M., opened the lodge in due form, supported by his officers and the members. The minutes of the last meeting having been read and confirmed by Onslow, P.M., Sec., the lodge was opened in the second degree, when Bros. Abbott, P. Davies, and Hutton answered the usual questions and retired. The lodge was then opened in the third degree, when Bro. Abbott, Davis, and Hutton were raised to the degree of M.M. The lodge was then resumed to the second degree, and Bro. Parker was raised to the second degree. The lodge was resumed to the first degree, when Messrs. J. Downey, J. Wigel, and B. Levy were initiated. The lodge was then closed with solemn prayer, and the members adjourned to an excellent banquet, after which the usual loyal and masonic toasts were given and responded to. The harmony of the evening was well sustained by Bros. Hallett, S. Davies, M. Davies, P. Davies, and other brethren. Several visitors were present and spent a very enjoyable evening.

MANCHESTER LODGE (No. 179).—The brethren of this lodge held their regular meeting at Anderton's Hotel, on Monday, 19th ult., when there were present Bros. Kew, W.M.; Hopkirk, P.M., Treas.; Hughes, P.M., Sec.; Stuart, P.M.; Heywood, J.W.; Morton, S.D.; Minnus, J.D.; Sullivan, I.G. The visitors were J. Walters, W.M. 871; Page, 141; Ganett, 704; Fitzpatrick, 704; H. P. Lyon, 25, Sec.; Mr. D. J. Brewer was initiated, Bro. Hawes was passed, and Broe. Nutt, and Shaw were raised. A banquet followed the proceedings.

ST. PAUL'S LODGE, (No. 194).—The regular meeting of this lodge was held at the Terminus Hotel, Cannon Street, on Tuesday, March 21st. There were present Bros. E. S. Eves, W.M.

Stanley Fowles, J.W.; F. G. Brown, J.D.; W. G. Temple, I.G.; Chas. Wilson, P.M.; Jno. Watson, P.M.; Ed. Randell, P.M.; S. J. Weston, S.D.; Robt. Fowles, P.M. and Sec.; R. M. Veal, P.M. and Treas.; H. Renshaw, W.M.; Jno. Harper, W.M.; C. S. Hooper, W. Clapton, Geo. Wells, G. N. Watta, O. Rees, H. H. Woodbridge, J. P. Turnbull. The visitors present were: Bros. Arthur Gilbert, G. W. Wigner, No. 1; G. Porter, No. 5; and H. Parker, 435. Mr. Jno. E. Turnbull was initiated. A grant of £100 to the widow of a late brother of the lodge. In November last £50 was also granted to a late brother of the lodge.

CAMDEN LODGE (No. 704).—The brethren of this lodge met at the York and Albany Hotel, Albany Street, Regent's Park on Thursday, March 21st. The W.M., Bro. F. Webb, occupied the chair, and was supported by Bros. G. A. Garratt, S.W.; Stewart, as J.W.; T. Tyrrell, P.M., Treas.; Medway, P.M., Sec.; J. Stewart, S.D.; W. Boys, I.G.; G. Butler, D.C.; and P.M.'s Bros. Frost and Creech. The lodge was opened and the minutes of the former lodge were read and confirmed. Bro. Hayward was passed, and Bro. Myers was raised. Messrs. Peterkin and Mr. John Earle, were initiated. The working by the W.M. and the officers was perfectly rendered. Mr. Alfred Trotman was proposed for initiation. Bros. Stewart, Boys, and Butler, were respectively appointed Junior Wardens, J.D. and I.G. *pro tem*. The lodge was then closed, and the brethren sat down to a good and substantial banquet, provided by the worthy host. The usual loyal and Masonic toasts were given. The toast of the newly-initiated, was responded to by Bro. Peterkin. The visitors severally returned thanks. Bro. Medway, I.P.M. proposed the toast of the W.M. The W.M. replied. The W.M. in proposing the toast of the Past Masters, alluded to the services rendered by those brethren. He also stated that it was intended to present to Bro. Medway, I.P.M. with a testimonial. A sum had been subscribed, and he hoped it would be further augmented. The visitors were Bros. S. G. Myers, P.M. 715; Lancaster, S.D. 1195; W. Stuart, P.M. 141; T. W. Allen, S.W. 733; W. Hopekirk, P.M. 179; H. M. Levy, P.M. 188; Hales, 27; J. Kew, W.M. 179.

ROYAL ALFRED LODGE (No. 780).—The regular meeting of this lodge was held at the Star and Garter Hotel, Kew Bridge, on Friday the 24th ult. Present:—Bros. Longhurst, W.M.; Lloyd, S.W.; Brown, J.W.; Joseph Smith, P.M. and P.G.P. Treas.; Buss, P.M. Sec.; Beaseley, S.D.; Hilton, J.D.; Willbrow, I.G.; Littlewood, I.P.M.; S. May, G.S., P.M.; W. Watson, P.M., and about fifty brethren were present. The visitors present were Bros. Styles, W.M. 849; Vesper, P.M. 181 and 554; Terry, P.M. 228, &c.; Marsh, P.M.; Squires 3; Barry 79; Stewart 743, and Moore. Mr. Morgan was initiated, three brethren were passed, and three raised. The W. Bro. S. May proposed, and it was resolved unanimously, "That the sum of ten guineas from the funds be added to the list of the W. Bro. Joseph Smith, P.G.P. and P.M., as steward from the lodge at the approaching festival on behalf of the Royal Masonic Institution for Girls." All business being concluded, the lodge was closed with solemn prayer, and the brethren adjourned to the pleasant gardens of the hotel, after which they partook of a sumptuous banquet provided by Bro. Banks.

NEW CONCORD LODGE (No. 813).—At the regular meeting of this lodge on Tuesday, 17th ult., at the Rosemary Branch, Hoxton. Mr. John Grabham was initiated, Bro. Figgell was raised, Bro. W. T. Atkins, S.W., and W.M. elect, was duly installed into the chair of K.S., and afterwards appointed and installed his officers as follows:—Bros. Salisbury, S.W.; Denny, J.W.; H. Wilson, P.M., Treas.; W. H. Main, P.M., Sec.; A. Hill, S.D.; Mountford, J.D.; C. Hill; I.G. A Past Master's Jewel was presented to Bro. Bartlett, I.P.M. A banquet followed.

ST. MARK'S LODGE (No. 857).—A meeting of the above lodge was held on Tuesday, 21st March, at Bro. Timewell's, the Duke of Edinburgh, Shepherd's Lane, Brixton. Present: Bros. Schuck, W.M.; Hambly, S.W.; Day Goss, J.W.; Bragg, S.D.; Morley, I.G.; Harrison, M.D., P.M. and Treas.; H. M. Frances, P.M. and Sec.; Seaton, M.D.; King; Goalen; Adams; Gamble; Crouch; Cox; Dodwell; Bunker. The visitors were Bros. Hambly, P. Prov. G. T., Devon; Bowden, P.M. 278; I. L. Thomas, P.M., 492; W. S. Wallace, P.G.S.W., Gloucestershire; W. Worrell, S.W., 1389, W.M. of the Windsor Lodge, and several other distinguished brethren. After the opening of

the lodge the business of the evening was proceeded with, which was to install Bro. Hambly into the chair of King Solomon; this interesting ceremony was performed in a most impressive manner by Bro. Harrison, M.D., P.M., the father of the lodge and additional effect was imported by the admirable performance of Bro. Worrell, on the harmonium; the W.M. being installed then invested his officers as follows: Bros. Day Goss, M.D., S.W.; Bragg, J.W.; Seaton, M.D., J.D.; Morley S.D.; and King, I.G. Bro. Frances, P.M., was re-invested as Secretary. The lodge being closed the brethren adjourned to an excellent banquet. Bro. Timewell, who must be on intimate terms with the Genii of the "Arabian Nights," provided a banquet which surprised every one by its recherche style; the resources of a much larger establishment have often failed in giving such entire satisfaction as was afforded on this occasion. After the usual Masonic toasts had been given the W.M. proposed the healths of Bros. Goalen and Adams, who were initiated a week previous at a lodge of emergency; the entered apprentice's song being admirably given by Bro. Worrell. Bros. Goalen and Adams returned thanks in very happy terms; the W.M.'s health having been proposed by Bro. Shuck, P.M. Bro. Hambly said he was proud of the high position he had achieved in Freemasonry, especially so as it had been by the members of the St. Mark's Lodge; ever since he joined the lodge he had made it his study to do his duty to the utmost of his ability in every office he had been placed; he owed his knowledge of Freemasonry to his punctual attendance to the class attached to the lodge, and was particularly indebted to Bro. Frances, their Secretary and preceptor, for the instruction he had so kindly given him; he should always study the best interest of the lodge, and hoped he should live to install his successor, and remain a P.M. of the lodge for many years. The W.M. then proposed the health of the visitors. Bro. Hambly, P. Prov. G.T., Devon, said that he had travelled very many miles to be present on that occasion, and very interesting it was to him to witness the installation of, he may say, his double brother—brother by the flesh and in Freemasonry, into the chair of King Solomon, he felt sure he was quite deserving of that honor, and expressed his thanks for the kindness he had always received of the brethren of St. Mark's Lodge. The Treasurer and Secretary's healths as officers and P.M.'s were proposed and drank enthusiastically; Bro. Harrison, M.D., P.M., and Bro. Frances, P.M., returned thanks in very eloquent terms, expressing their hopes that the brethren would take advantage of the class which met in the house they were then in, and at which they could all attain that excellence which was necessary for them to fill a similar proud position to that which Bro. Hambly then so deservedly occupied. The officers health being drank Bro. Day Goss, M.D., returned thanks in his usual fluent manner. The Tyler's toast being given the brethren adjourned, after having spent a most pleasant evening, which was enhanced to by the excellent performance of Bro. Worrell on the piano.

FINSBURY LODGE (No. 861).—The regular meeting of this lodge was held on the 24th ult., at the Jolly Anglers Tavern, 42, Bath Street. The brethren present were: Bros. J. Nicholl, W.M.; A. Day, P.M. and Treas.; Thos. E. Purdy, P.M. and Sec.; J. Bond, P.M.; G. Leach, P.M.; W. Mackey, P.M.; R. Leach, P.M.; E. Davey, P.M.; R. Hart, S.W.; E. Benjamin, J.W.; W. Stokes, S.D.; W. Meanwell, J.D.; F. O'Dell, I.G.; G. Bilby, Org.; H. Thomas, Steward; Lawler W. Greenland, Hicks, Groome, Hirsch, Proskauer, Dagley, Hill, Jordan, Gibbs, Wilding, Gardiner, Legg, Green, R. Hill, Chick Peake, Belsam, Tilley, Sen., Tripp, Albrecht, Menhinick, Owen, and Ladde. Bros. Douglas, No. 554, and Linn, 101, were present as visitors. Bros. R. Hill and Menhinick were raised to the third degree; Mr. John Farrell was initiated. A proposition, by Bro. Hirsch, to remove the lodge to a more convenient place was unanimously negatived.

PROVINCIAL.

DERBYSHIRE.

DERBY.—Arboretum Lodge (No. 731).—The annual meeting of this prosperous lodge was held on Wednesday, 14th inst., in the Masonic Hall, Arboretum Hotel, Litchurch, Derby. The proceedings were of a more than usually interesting character in consequence of the members of the Lodge having determined to mark their high sense of the services rendered by Bro. John

Smith, the retiring Worshipful Master, to Masonry in general, and the Arboretum Lodge in particular, by presenting him with a handsome testimonial in the shape of a silver centre-piece, which had been procured from the establishment of Messrs. Elkington, of Birmingham. This was a "special" presentation to Bro. Smith (and one which no previous P.M. has received) in consequence of the great liberality he has shown in supporting the charities of the order. Only a few weeks ago he contributed fifty guineas to the fund of the Boys' School, and last week he attended at the anniversary festival in aid of the same charity, along with Bro. J. C. Merry, Steward, when £105 was announced as a contribution of the Arboretum Lodge. There was an unusually large attendance on Wednesday, and the proceedings throughout were of the most gratifying character. Bro. Baldock, as usual, provided one of those *recherché* repasts for which he is so famous. The W.M. gave the usual Masonic toasts, that of "The Deputy Grand Master and Officers of the Grand Lodge of England" being responded to by Bro. Binckes, who made an eloquent appeal on behalf of the Boys' School, and stated that at the anniversary festival last week the Province of Derbyshire had contributed £200, £105 of which was subscribed by the Arboretum Lodge. Bro. J. Smith, having proposed "The W.M. of the Arboretum Lodge," which was duly honoured, the W.M. then gave "The health of Bro. John Smith, the Immediate Past Master," whose heart, he said, overflowed for Freemasonry and charity. The brethren of the lodge thought some slight mark of appreciation was due to him on his leaving the chair, and he had great pleasure in presenting him with a Past Master's Jewel. The piece of plate having been brought into the room, Bro. G. T. Wright, P.M., made the presentation in an eloquent address, in the course of which he referred to Bro. Smith having buckled on the armour of Masonry, and had worked for the good of the Order. Bro. Smith responded, and in the course of his remarks said he had endeavoured during his year of office to do his duty to the best of his ability. He thanked the P.M.'s and officers for the manner in which they had rallied round him. He then thanked them for the Jewel they had presented him with, and also for the handsome piece of plate before him. A number of other toasts followed.

DEVONSHIRE.

STONEHOUSE. — *Metham Lodge* (No. 1205). — On Monday, 23th ult., the members of this lodge assembled in the Masonic Temple at Stonehouse, for the purpose of installing the Worshipful Master, Major H. R. Russell, of the 57th Regiment, in the chair of King Solomon, and transacting other business. There was a good attendance of Past Masters and of visitors. This lodge was specially formed to enable the members of the United Service to take official rank in a manner more readily than they could otherwise do in ordinary lodges where the civilians, who are stationary, can establish claims to office which military and naval men, on account of their nomadic habits, are unable to sustain. Hence, most of the members of Lodge Metham are either military or naval men, and it is something like a point of honour with them, apparently, that if a brother fills one of the chairs, and is called away by duty to another part of the globe, he is to be remembered on his return, and take up, as far as possible, the position he occupied when he left. Thus, in the present case, Major Russell, owing to the removal of the Senior Warden, has passed from the J. Warden's to that of the Worshipful Master, and it was pleasant to hear in the course of the day a sort of tacit pledge given that if the late S.W. returned at any proper opportunity the Master's chair should be placed at his service. The Acting Worshipful Master on this occasion was the V.W. Bro. Colonel John Elliott, who is the founder of the lodge, and is a most admirable worker, being learned in all the mysteries of the craft. He performed all the ceremonies of the installation, and delivered the charges, in a most agreeable manner. On the completion of the installation, the Worshipful Master was saluted with the customary honours, and the solemn service was much enhanced by Bro. Daniel Cross. After the installation, the following brethren received their collars: — Bros. Col. Elliott, P.M., 1229, 1205, P. Prov. S.G.W., 30, I.P.M.; W. Powell, S.W.; David Cross, J.W.; James Montgomery, P.M.; Treas.; Henry Arbery, Sec.; Henry T. Taylor, S.D.; E. A. Nothery, J.D.; Michael Sullivan, I.G.; Lieutenant and Adjutant J. Phillips, D.C.; Hunter and W. Howe, Stewards; Thomas Shepherd, Tyler. After appointing his officers for the ensuing year, the W. Master proceeded to raise one of the brethren to the sublime degree of a

M.M., and he performed his ceremony in a beautiful manner. Subsequently the brethren dined at the Duke of Cornwall Hotel under the presidency of their Worshipful Master. There was a good attendance, any many distinguished visitors had the honour of receiving invitations. Amongst those present were Colonel Elliott, P.M., 1,029, 1,205, P. Prov. S.G.W., 30; R. R. Rodd, P.M. 189, P. Prov. G.S.W., Cornwall; Captain Shadwell Clarke, 21st F.P.M. 1,205, P.G.S.B.; Lieutenant the Hon. Walter Hylton Jolliffe, R.N.; Staff-Surgeon Ahmutey Irwin; Capt. Hore, R.M.; Lieut. McIlwaine, R.M.; Capt. Hallett, 57th Regiment; Lieut. Beechy, R.M.; John Sadler, P.M. 189, P. Prov. G.S.B.; James Clase, P.M. 230, P. Prov. 3.D.; E. W. Cole, P.M. 105; L. P. Metham, D.P.G.M., P.G.D.; L. Latimer, P. Prov. G. Sec.; J. N. Blake, P.M. 1,205; H. Miller, P.M. 223; J. May, P.M. 223; E. Murch, P.M. 202, P. Prov. G.O.; L. D. Westcott, P.M. 70. The dinner was excellent, and was well and quickly served, doing great credit to the "management" of the hotel. After dinner, it being somewhat late, the Worshipful Master omitted some of the toasts, so as to reduce the number of the speeches. Bro. Cross, J.W., again officiated at the piano, and thus added much to the pleasures of the evening. The usual loyal and Masonic toasts were proposed, and some excellent speeches were made. Colonel Elliott descended on the value of the lodge, for it would enable the members, when abroad, to keep up lodges which had often broken down for want of Masters to govern them. — Brother Clase spoke eloquently and feelingly, as he always does, of the cosmopolitan character of Freemasonry; of its brotherhood amongst all men, without regard to their politics or their religion; and of the charitable principles which it inculcated, and which were so frequently evidenced wherever it was a living principle. Bro. Metham also enlarged upon this important point in the speech proposing "Our Poor and Distressed Brethren, wherever dispersed, speedy relief to them" — a toast with which all banquets of Freemasons quietly conclude, and gave some touching instances of the benefits conferred by Masonry upon the orphan, the bereaved, and the distressed brethren, upon whom the shafts of misfortune may have fallen. In the course of his speech, he referred to the children's Masonic Bed in the Albert Hospital, and called for the liberality of the brethren towards the maintenance of a charity of so much value. We ought to state that the lodge has nearly a hundred members, and that its finances are in a flourishing condition.

LANCASHIRE (WEST.)

LIVERPOOL. — *Lodge of Sincerity* (No. 292). — The brethren of this lodge met at the Masonic Temple, Hope Street. The chair was occupied by Bro. Pelham, W.M.; who was ably supported in the performance of his duties by Bro. R. S. Williams, I.P.M.; T. Wylie, P.M.; R. Wylie, P.M.; Haner, P.M.; Hess, P.M., and Treas.; Wilson, S.W.; Huswick, J.W.; Elliot, Sec.; Evans, S.D.; Rupell, J.D.; Hughes, I.G. Four gentlemen having been ballotted for, and unanimously approved, were initiated by the W.M., whose first performance of his ceremony proved him a worthy occupant of the chair. The officers also were well up to their work, the Senior and Junior Wardens giving the charge and the working tools. A banquet followed the proceedings. The visitors were Bros. Major Leslie, 1205; C. H. Hill, W.M., 724; and Jones, J.W., 1276.

PONTMOUTHSHIRE.

PONTYPOOL. — *Kennard Lodge* (No. 1258). — The usual monthly meeting of this lodge took place on Monday last, and an unusual number of brethren were in attendance, from the fact that the R.W., the Prov. G.M.; the D.P.G.M., and very many of the P.G.D. Officers, having signified their intention to be present. The W.M., Bro. H. M. Kennard, took the chair, and after the minutes of the last lodge had been read and confirmed, the W.M. proceeded to raise Bros. Richard Knipe, Davis Beaumont, and Fox. The lodge was immediately closed down to the first degree, when a candidate for initiation at the next meeting was proposed by the Chaplain, seconded by the P.M. The W.M. then proposed that a cordial and hearty vote of thanks be given to the R.W., the P.G.M., the D.P.G.M., the P.G.L., Officers, and the visitors, who had honoured the lodge with their company that evening, and the same having been acknowledged by the P.G.M. in his usual happy felicitous style. The lodge was closed in harmony at 7.45 p.m. The brethren proceeded immediately to the

banqueting room, where a first class supper had been laid out, and under very able presidency of the W.M. A few happy hours were spent. The new lodge room in High Street is to be dedicated in due form in May next.

NORTH WALES AND SHROPSHIRE.

WREXHAM.—CONSECRATION OF SQUARE AND COMPASS LODGE (No. 1336).

The ceremony of consecrating this, the first lodge held in the populous town of Wrexham, was performed at the Wynnstay Arms, Tuesday, 14th ult., by the R.W., Bro. Sir Watkyn W. Wynn, Bart., the Provincial Grand Master of North Wales and Shropshire, assisted by Bro. E. G. Willoughby, P. Prov. J.G.W., Cheshire. There were also present Bros. Dr. Goldboro, P. Prov. S.G.W.; Bently, Prov. G. Chap.; Williams, Prov. S.G.W.; Platt, P. Prov. J.G.W.; Bulley, P. Prov. J.G.W.; and a numerous attendance of Past and Present Provincial Grand Officers and brethren of the province, and visitors of the neighbouring provinces.

The consecration was conducted according to the ancient formula, and was accompanied with appropriate music by the choir. Bro. J. F. Edisbury, presided at the organ.

The W.M. designate Bro. S. Lewis, P. Prov. S.G.D., having been duly installed in the chair of K.S., appointed and invested his officers as follows:—Bros. W. Jones, S.W.; A. Bury, J.W.; Dr. Jones, S.D.; J. F. Edisbury, Treasurer and Organist; A. Reid, J.D.; W. Sherratt, I.G.; J. Bury, Sec.; Munro, Tyler.

About a hundred brethren attended the banquet, which was held in the ball room of the hotel. The Provincial Grand Master occupied the chair, supported by the P. Prov. S.G.W., and the newly installed W.M. of the Lodge.

On the removal of the cloth, the usual loyal toasts were given and responded to.

In proposing the health of the M.W. Grand Master, the Chairman alluded to the mission of the noble earl to the United States, and hoped his visit to that country would have a conciliatory effect, and end the quarrel between two of the greatest nations on earth.

Bro. Lewis, W.M., in proposing the health of the Provincial Grand Master, alluded to the fact that twenty years ago Sir Watkin accepted the office of S.W. under him when he was Master of the Cestrian Lodge, and he afterwards installed him as his successor. He had also exalted Sir Watkin to the First Principal's chair at Birkenhead. Bro. Willoughby, who was present, had initiated him into Masonry, and by a singular coincidence they, along with Bro. Griffith, had acted as Grand Officers at Shrewsbury, with Lord Combermere, when their chairman was installed in office as head of the province. When their chairman took office there were only three lodges in North Wales and Shropshire, and now, including the one that day consecrated, there were fourteen, and that spoke more than anything he could say of the manner in which the Provincial Grand Master had discharged his duties.

The Provincial Grand Master made a suitable response.

Several other toasts were given and responded to, and complete harmony prevailed to the close of the proceedings.

SURREY.

SUTTON.—*Lorne Lodge* (No. 134.)—The marriage day of the Marquis of Lorne and the Princess Louise was celebrated at Sutton, Surrey, by the consecration of a lodge named after the noble bridegroom. The Lorne Lodge, 1,357, was consecrated at the Station Hotel, Sutton, Surrey, in the presence of a numerous and distinguished circle of Masons, who had gathered from the metropolis, as well as the vicinity, in order to be present at an event at all times interesting to the brethren of the "mystic tie." The consecrating master on this occasion was Bro. Dr. Harcourt, P.G.D., and P.D.G.M. of Surrey, who was supported by Bros. Parsons and Wooton, the Provincial Grand Wardens, in their respective positions. The warrant of Grand Lodge, authorising the meeting, having been read by Bro. Greenwood, the Provincial Grand Secretary, the ceremony of consecration was commenced and completed by Bro. Harcourt in a satisfactory manner. The music incidental to the ceremony was ably presided over by Bro. James Coward, Grand Organist, and executed with great effect by several members of the choir of Westminster Abbey. The consecrating ceremony was succeeded by that of installation, and Bro. Richard P. Atkins, P.M., of the Constitution Lodge, 55,

and P. Prov. G. Registrar of Kent, was in due form and accordingly to ancient custom, enthroned as the first Master of the Lorne Lodge, who then proceeded to appoint and invest Bros. Gwens and Swaine, of Lodge 55, as his Senior and Junior Wardens, and Bro. Edmund Farthing, jun., of Lodge 101, as his Senior Deacon; the other officers are yet to be appointed. The usual compliment was paid to the consecrating master by creating him an honorary member of the lodge. The brethren, after the closing of the lodge, sat down to an excellent entertainment. In the course of the evening a special toast was drank with thorough heartfelt enthusiasm to the health and happiness of the young couple who had that day been united, and whose name in loyalty and honour they had chosen as that of their lodge. Amongst the company we observed:—Bros. F. Binckes, P.G.S., and Secretary to the Boys' School; Price, P.G. Treas.; Chancellor, P. Prov. G.D.; Woodward, P. Prov. G.J.W.; Blenkin, P. Prov. G.W.; G. Snow, P. Prov. G.W.; Kent; James Terry, P.M., 228, and P. Prov. G.S.B., Herts; Dosell, Dwarber, Giltuth, and many other members of the Constitutional Lodge, and Bros. Russell, 77; Hamilton, 555; and F. Walters, P.M. 73.

SOUTH AUSTRALIA.

DISTRICT GRAND LODGE.

A Quarterly Communication of the District Grand Lodge was held at the Freemasons' Hall, Flinders Street, Adelaide, on Wednesday, 4th January, 1871. W. Bro. Henry Edward Downer, Deputy District Grand Master, in the chair, supported by the District Grand Officers and many other brothers and visitors.

The R.W. Dist. G.M. was prevented by illness from attending. The minutes of the last meeting were read and confirmed.

The report of General Committee, October, 1870, was received and adopted.

The following report of General Committee was received and adopted.

"To the R.W. the District Grand Master and District Grand Lodge of South Australia.

"Your committee report:—That in pursuance of the authority to prepare report in the matter of the Freemasons' Hall, vested in them by the resolution of District Grand Lodge on the 5th of October last, they appointed a sub-committee to act in this matter, who had applied to the Secretary of the Trustees for some particulars which they judged it necessary that they should be in possession of to enable them to look into the matter, and that, in consequence of their not having as yet received the same, they have been unable to report.

"That during the past quarter dispensations have been granted to the Clare Lodge to attend a concert in aid of the War Fund in regalia, and to the Lodge of Trnth to initiate Mr. Lionel S. Wicksteed, the son of a Mason, in his 20th year.

"The following brothers have had their names erased from the books of the Mount Gambier Lodge for non-payment of dues:—William Elliott and Peter Christian Jegar.

"They have also to record that the Most Worshipful the Grand Master has been pleased to assent to the raising of the quarterage to 9d., and of the joining fees to 2s. 6d."

The W.D. Dist. G.M. invested the Dist. G. Treas. and Dist. G. Sword-Bearer.

The Dist. G. Sec. informed the lodge that W. Bro. Botting, Past Dist. G. Treas. had declined the Dist. G.J.W. chair.

The W.D. Dist. G.M. stated that he would consult the R.W. the Dist. G.M. as to filling the vacancies.

There being no further business before the lodge it was closed in due form.

ROYAL ARCH.

INSTRUCTION.

The annual banquet of the Mount Sinai Chapter of Instruction was held on Saturday evening the 18th ult., at the Union Tavern, Air-street, Piccadilly. Comps. J. Boyd, P.Z., 45, M.E.Z.; J. Brett, P.Z. 177, H.; Thomas, H. 13, J.; Finney, Sen., 214, P.S.; Woodstock, P.Z. 180, S.E. About thirty sat

down to a sumptuous banquet. The chair was ably filled by Comp. J. Boyd, who, in eloquent and genial terms proposed the various masonic and R.A. toasts. Several excellent speeches were made. Comp. J. Hervey, P.Z., responded for the toast of the Grand Officers, and Comp. R. W. Little, P.Z., (Domestic) in very appropriate terms, returned thanks for the visitors. There were also present Comps. Mann, P.Z. 186; Stevens, M.E.Z., 185; Slack, J. 19; Cameron, J. 180; Jun. Finney, 214; D. Beck, 186; Gordon, Mersick, P.Z. 534.

MARK MASONRY.

METROPOLITAN.

MALLET AND CHISEL LODGE (No. 5).—This lodge (one of the oldest) met on Monday, the 27th ult., at the Horns Tavern, Kennington, under the W.M., Bro. W. N. Rudge, who was assisted by Bros. Dr. Lilley, P.M.; Farran, P.M.; Mitchell, P.M.; Harrison, P.M.; and his officers, advanced Bros. H. S. Sanderson, No. 89, H. Barry, No. 108, and C. J. Rogers, Harrington to the degree of M.M., and Bro. Vesper, P.M., Knt., was unanimously elected Tyler. After closing the lodge the W.M. adjourned to an excellent banquet.

MONMOUTHSHIRE.

NEWPORT.—Keystone Lodge (No. 109).—The usual bi-monthly meeting took place on Monday, 27th ult., and was well attended. In the absence, through illness, of the W.M., Bro. Colonel Lyne, R.W.P.G.M., the chair was taken by Bro. David Roberts, of Cardiff, G.S.B. The minutes of the last lodge having been read and confirmed, the ballot took place, when Bro. Charles P. Evans, of Newport, a M.M., and a member of the Silurian Lodge, No. 471, was unanimously admitted. Bro. Evans being in attendance was duly advanced, the ceremony being most admirably rendered by the acting W.M. Bro. Rogers of Swansea, favoured the brethren with the usual lecture, which was listened to with profound attention. The election of a W.M. for the ensuing year then took place, and the brethren were unanimous in electing Bro. Hellyer, S.W., to fill that office. Bro. Pickford was also re-elected Treasurer. Bro. Roberts was then invited to attend at the next meeting and instal the new W.M., which he very kindly promised to do, and after the usual complimentary vote of thanks had been passed to the chairman the brethren proceeded to discuss a new code of by-laws; but as time would not permit them to be all passed, the same were referred to a committee of the officers to report thereon at the next meeting. The lodge was then closed in harmony at 8.30 p.m.

KNIGHTS TEMPLAR.

LANCASHIRE.

ROCHDALE.—Albert Encampment.—The annual meeting of this Encampment was held in the Masonic rooms, Rochdale, on Thursday, the 16th of March, on which occasion the Sir Knights were honoured with the presence of the Deputy Grand Commander and Grand Chancellor for Lancashire.

The Encampment was opened at 6.30 p.m., by E.C. Sir Knight Clement Molyneux Royde, assisted by his officers and a good attendance of Sir Knights, amongst whom we noticed the following:—W. H. Wright, D.G.C.; G. P. Brockbank, G.C.; W. Roberts, P. Prov. G.C.; and W. H. Prince, G.E.

The E.C. having vacated the chair the D.G.C., Sir Knight Wright, in a very able and effective manner performed the ceremony of installing Sir Knight Holroyd as E.C. for the ensuing year.

The E.C. appointed the following Sir Knights as his officers: viz., W. H. Prince, P.E.C., as Prelate; W. Ashworth as 1st Capt.; H. Turner as 2nd Capt.; W. Roberts, P.E.C., as Reg.; C. M. Jones, P.E.C., as Treas.; E. Woodcock, Expert; Jno. Fothergill as Capt. of Lines; Robt. Whitworth as Almoner; Robt. Butterworth as P. Stand. Bearer; Thos. Oakden as 2nd Stand. Bearer; Thos. B. Ashworth as Pt. Herald; John Ashworth, J. as 2nd Herald; Ed. Wrigley, P.E.C., as Org.; J. Ashworth, Sen., Equerry.

The immediate P.E.C., Sir Knight Royde, presented the Encampment with £5 5s., to purchase a vote for the Boys' School, in commemoration of his having sat as E.C. in the Encampment named after his uncle, Sir Knight Royde, the Grand Commander for Lancashire, the vote to be vested in the E.C. for the time being of the Albert Encampment.

The Encampment having been closed, the Sir Knights adjourned to banquet, provided by Sir Knight Butterworth, of the Golden Fleece Hotel, under the presidency of the E.C., by whom a number of toasts were given and heartily responded to by the Sir Knights.

A CASKET OF MASONIC JEWELS.

We have inspected some very excellent specimens of Masonic Jewellery, manufactured by Bro. Richard Spencer, Great Queen Street. They consist of a casket containing miniature locket jewels of a Past Master, a Past Dist. G. Dir. of Cers., Bombay, (English Constitution), and a Past Principal Joshua (S.C.) The two Craft jewels are oval, 1½ inch in length—the R.A. jewel is round—and 1 inch in diameter. The emblem on the P.M. jewel is fixed on a blue enamel 22-carat gold plate, and has 4 brilliants set in the angle of the square; the border consists of a sprig of acacia on the right, and the ear of corn, &c., on the left; it is surmounted by a star of five points, in the centre of which is fixed a fine brilliant. The emblem on the P.D.G.D.C. jewel is also fixed on a purple enamelled 22-carat gold plate, two brilliants being set in centre of the ribbon tie above the ornamental border the word "Bombay" is neatly executed in gold letters; on the top of the jewel is a star of five points, with a brilliant in centre, corresponding with the P.M. jewel.

The emblems in the Royal Arch Past Principal Joshua's jewel are fixed on a plate of gold representing rays, and are a triangle of crimson enamelled on gold, each point of which rests on the border of the jewel, which is of purple and crimson enamel, the Volume of the Sacred Law lying open upon the triangle, at the bottom of the jewel is a pierced circle, and in the centre the triple tau, on either side having a chaste floral ornament; the top of the jewel is chased to correspond. The jewels are attached by blue, crimson, and purple ribbon to an 18-carat gold hall-marked bar, 3½ inches in length with chased edges, and ornamental floral engraving in centre, on the back having the following engraved inscription:—

"Presented by Lodge 'Eastern Star,' No. 1189, to W. Bro. Sorabjee Frommurze, P.D.G.D.C., Bombay, in recognition of his valuable services as Worshipful Master during the year 1869, and as a testimony of the respect which the members of the lodge entertain for him."

"Bombay, 17th January, 1870."

The above are all hall-marked, and fitted in a maroon morocco casket lined with silk velvet, with lock and key. The top is tooled with Masonic emblems in gold, the name of the brother being lettered in the centre.

THE ROYAL ARCH.

Captain Warren gives a very interesting account of his explorations and excavations at Jerusalem, which are of more than ordinary interest to companions of the Royal Arch, particularly to those who have penetrated the crypt. We quote as follows:

Captain Warren's excavations near the Sanctuary were made in many difficulties and dangers. In fact, they appear to have been carried on at the constant risk of life and limb to the bold explorers. The whole series of their progress was a succession of lucky escapes. Huge stones were day after day ready to fall, and some-

times did fall, on their heads. One of the explorers was injured so severely, that he could barely crawl out into the open air; another extricated himself with difficulty, torn and bleeding; while another was actually buried under the ruins. Sometimes they were almost suffocated by the stifling heat; or at other times they were plunged for hours up to their necks in the freezing waters of some subterranean torrent; sometimes blocked up by a falling mass, without light or escape. And these labours have to be carried on, not with the assistance of those on the spot, but in spite of the absurd obstacles thrown in the way of work by the singular union of craft, ignorance, and stupidity, which can only be found in Orientals—workmen who, in “winter, could never get the idea drummed into their heads that working would make them warm.”—Turkish dignitaries, believing that the sacred rock lies on the top leaves of a palm tree, from the roots of which of which spring all the rivers, and with a ready pretence for evading every request.

The results of the work, so far as has been carried on, may be briefly summed up, thus :

1. Several ancient aqueducts and many ancient cisterns have been discovered, and the much-vexed question of how Jerusalem was supplied with water in the days of Solomon practically settled.

2. Considerable progress has been made in determining the course of the ancient walls, on which depends the authenticity of the Holy Sepulchre. The discoveries made tend to confirm its genuineness.

3. Important materials have been furnished towards the decision of the controversy respecting the area of the temple.

4. The external aspect of ancient Jerusalem is in two or three points brought out with new points.

There are some proofs discovered of the form of the ancient's houses.

There is also the astounding revelation of the immense height of the Temple wall above the Kedron Valley.

5. Some approximation to the date of the wall of the Temple has been made by the discovery of the supposed Phœnician characters marked in red paint on their surface.

The interesting discovery by Dr. Robinson of what he supposed to be the arch of the bridge, which later travellers much contested, has now been definitely confirmed by the disclosure of its remaining fragments.

7. The whole history of the topography of Jerusalem is for the first time clearly set forth, while it has reached its best illustrations in the maps and contours now for the first time published.

Outside of Jerusalem, the explorers have made great additions to our knowledge of the Holy Land. The Lake of Genesareth, or Sea of Galilee, has been described more accurately and vividly than ever before, and at least a very near approach has been made, if not absolute certainly obtained, in fixing the hitherto uncertain locality of the places where the Saviour resided, Capernaum, Bethsaida, and Chorazin. The site of Capernaum has been identified almost beyond doubt.

The object of pottery—described by Mr. Chester—open a new sphere of sacred archaeology hitherto almost untouched; the peculiarity of those in the early Christian era seems well worth noticing.

Of all the discoveries connected with the Palestine Exploration Fund that of the Moabite Stone, if not the most important, is undoubtedly that which has excited the keenest and most general interest, and deservedly so.

1. It is the only inscription which has hitherto been found reaching back to the age of the Jewish monarchy.

2. It indicates the possibility—one might almost say the certainty—that more such inscriptions might be discovered, if only we had the means of searching for them. It removes the disagreeable impression that, as no written record on stone had ever been found, no such record had ever existed. Strange, almost incredible, as

this seemed, when compared with the acres of inscriptions (many of a much earlier date) in Egypt—yet it was a not unnatural conclusion, until this unexpected discovery broke the silence and dispelled the illusion.

3. Whether or not the King of Moab, who is mentioned, is the same “Mesha” as the monarch of whom we read in 2 Kings iii., he evidently belongs to the same dynasty. The few indications that the inscription contains of the state of Moab agree with those contained in the Sacred Books.

Whatever may be the variations of readings in other parts of the inscription, there is an entire agreement as to some of the most interesting parts. The names of Mesha, the names of Chemosh and Molech, the name Omri, the names of the various Moabite towns, above all the name of Jahveh, or Jehovah, for the God of Israel, appear in both the versions here presented to us. The book gives the various versions of the inscription, and the most accurate account of the discovery of the stone.

BRO. ROBERT BURNS.—MEMORANDA CONCERNING HIM BY HIS WIDOW.

The following is from the Inverness (Scotland) “Courier:”—

“The late Mr. McDiarmid, of the Dumfries ‘Courier,’ was an intimate friend of Mrs. Burns, widow of the poet, for fifteen or sixteen years preceding her death, in 1814, he was her adviser on all occasions, her amanuensis, and the safe kind depository of her thoughts and feelings on most subjects. During their intercourse he appears to have from time to time, noted down particulars concerning the poet, such as he conceived would illustrate the kindly nature of Burns, or remove erroneous impressions of his biographers. These memoranda have just been published, in ‘The Life and Works of Burns’ now completed, by Waddel, Glasgow, to whom they were communicated by Mr. W. R. McDiarmid. They begin with the poet's residence at Ellisland. As there was no proper house on the farm, a new one had to be built, and in the interim, Burns lived five months in the old house, which was occupied by a man named David Cally, or Kelly.

“About this time, Burns sometimes read books not always found in people's hands on Sunday. Mrs. B. checked this, when the bard laughingly replied, ‘You'll not think me as good a man, as Nancy Kelly is a woman?’ ‘Indeed, no.’ ‘Then I'll tell you what happened this morning. When I took a walk on the banks of the Nith, I heard Nancy Kelly praying long before I came till her, I walked on, and when I returned I saw her helping herself to an armful of my fitches.’ The parties kept a cow. * * * On one occasion Nancy and the bard were sitting together in the spence, when the former turned the conversation on her favourite topic, religion, Mr. Burns sympathized with the matron, and quoted so much Scripture that he was fairly astonished. When she went back she said to her husband: ‘Oh, David Kelly, how they have wronged that man; for I think he has mair o' the Bible off his tongue than Mr. Inglis himself,’ (Mr. Inglis was the anti-burgher minister.) The bard enjoyed the compliment, and almost the first thing he communicated to his wife on her arrival was ‘the lift he got from auld Nance.’

An old farmer, a neighbour of Burns at Ellisland, said the poet neither ploughed, sowed, nor reaped, like a hard-working farmer; he had a bevy of servants from Ayrshire, and the lassies did nothing but bake bread, which the lads ate warm with ale at the fireside. This being—

published, was characterised by Mr. Burns as most untrue:—

"Mrs. Burns has walked with a child in her arms on the banks of the Nith, and seen him sow, after breakfast, two bags of corn for the folk to harrow throughout the day. The poet had two women; one of them was his own sister. He kept twelve cows, and made butter and cheese. He had three horses, two for plough or cart, and one that he rode or harrowed with occasionally. There was no waste; on the contrary, everything went on the principle that is observed in any other well-regulated farmhouse."

We remember having heard Mrs. Burns speak on this subject; also Fannie Amour, the poet's relative, who was with him at Ellisland. Both were very indignant. Yet we must bear in mind that Burns was some months at Ellisland before his wife joined him. The latter also made frequent journeys to Ayrshire to visit her friends. In 1791 we find the poet writing to Thomas Sloan that Mrs. B. and family had been in Ayrshire for many weeks. At such times, with Burns's social habits and excise excursions, we may suppose that there was not very careful management at home.

Mrs. B. thinks that he was induced to give up the farm of Ellisland partly from despondency—Gilbert (the poet's brother) easily lost heart—and partly from his engagements as an exciseman.

We may add that Fanny Amour used to speak of Burns's occasional depression of spirits. He was easily cast down, said she, and thought himself in danger of dying whenever he took any illness. Mrs. Burns spoke to Mr. McDiarmid of the poet's habit of reading whenever he could snatch time.

"The family breakfasted at nine. If he lay long in bed awake he was always reading. At all meal times he had a book beside him on the table. He did not work in the forenoon, and was seldom engaged professionally in the evening. Dined at two o'clock when he dined at home. Was fond of plain things, and hated tarts, pies, and pudding. When at home in the evening he employed his time in writing and reading, with the children playing about him. Their prattle never disturbed him in the least.

"Burns thought himself dying before he went to the Brow, a sea bathing place on the Solway. He seemed afraid, however, of dwelling on the subject, considering Mrs. B.'s situation. On one occasion he said distinctly: 'Don't be afraid; I'll be more respected a hundred years after I am dead than I am at present.' He was not above a week (a fortnight) at the Brow when he returned. Mrs. B. was so struck with the change in his appearance that she became almost speechless. From this period he was closely confined to his bed; and was scarcely 'himself' for half-an-hour together. By this it meant that his mind wandered, and that his nervous system was completely unhinged. He was aware of this infirmity himself, and told his wife that she was to teach him and remind him that he was going wrong. The day before he died, he called very quick, and with a hale voice, 'Gilbert, Gilbert!' Three days before he died he got out of bed, and his wife found him sitting in the corner of the room with the bed-clothes about him. Mrs. Burns got assistance, and he suffered himself to be gently led back to bed. But for the fit his strength would have been unequal to such an exertion.

"Burns read the big Bible frequently, and said once to his wife, 'If the rest of them knew I was so religious they would laugh at me—meaning Syme and Maxwell.

"Soon after her husband's death, Burns had a very remarkable dream. Her bedroom had been removed to the family parlour when she imagined that her husband drew the curtain and said: 'Are you asleep? I have been permitted to return and take one look at you and that child; but I have not time to stay.' The dream was so vivid that Mrs. B. started up, and even to this moment the scene seems to her a reality."

These are small details, but they relate to a name of never-dying interest. Who would not rejoice to know as much of the daily life and history of Shakespeare. And Burns, as has truly been said, is our Scottish Shakespeare—a lesser diamond, but still a genuine one, of true adamantine lustre.

ADDRESS OF SIR KNIGHT GEORGE GARDNER AT THE DEDICATION OF THE MASONIC TEMPLE, CHICAGO.

Most Worshipful Grand Masters, Wardens, and Brethren:—When rational, intelligent and responsible beings, such as now through this beautiful hall, unite in a solemn and impressive ceremonial, invoking the Divine favour, and consecrating to special uses an edifice reared solely for that end, it would be strange indeed if the mind of every witness of that ceremonial should not be moved to inquire its origin and its significance.

In all ages of the world we find that men have been accustomed to set apart chosen places to uses more or less hallowed or peculiar, that, in their turn, the lofty hill, the lowly vale, the leafy grove, and the lonely desert have furnished to man a retreat, where the world could be in a measure forgotten, or shut out, and a sanctuary where his thoughts could be lifted above the things of earth, and soar in lofty contemplation of the soul's highest and most ennobling conceptions, reaching onward and upward, till Deity might seem almost within the grasp, and the secrets of eternity almost unveiled.

As men progressed in experience and in intelligence, these gave place to structures specially reared, and carefully adapted to the same uses, and, according to the taste and culture of the builders, more or less furnished and adorned with what might be best calculated to subserve the particular character of the ceremonies to be therein conducted, or to incite the thoughts of the beholder to the consideration and contemplation of those views and ideas which were deemed of the highest importance to his present good and future happiness.

All the resources of art, all the conceptions and creations of the most lofty genius, were exhausted in the erection and embellishment of these structures; the millions who throng them for tribute, or sacrifice, were equally delighted with their beauty and magnificence, and awed by their grandeur and solemnity; and, thus attracted, and influenced, it is no wonder that to the devotee, the temple in which he worshipped became at last, not only the shrine of his devotion, but the abode of the divinity to whom that devotion was rendered.

It was, however, specially reserved to the chosen people, working under the direction of our first Grand Master, himself inspired and instructed by the Supreme Architect of the Universe, to rear that wonderful and magnificent structure, so sublimely beautiful to the eye and dear to the heart of every well informed Mason, to which a mighty and favoured nation thronged with earnest zeal and unfeigned devotion. The oracles of which never spake falsely, the priests of which taught only righteousness and truth, and in the sacred recesses of which, even Deity himself condescended to manifest continually his sublime and ineffable presence.

What may have been the ceremonies with that wonderful and mysterious people, the Druids, consecrated their groves to worship and sacrifice, how the magnificent temples erected to Jupiter and Diana, and the host of heathen gods and goddesses, may have been dedicated to the worship of those divinities, it were fruitless to inquire, but, knowing the inherent disposition of the human mind, and judging by what we know has been done in all ages, we may be sure that pomp and circumstance were not wanted on these occasions, and that all was done that art could invent, or zeal suggest, to make the scene a solemn and impressive one, and to honour both the edifice, and the divinity to whom it had been erected.

But when Solomon, in all the gorgeousness of the regal magnificence which surrounded him, in the presence of an assembled nation hanging upon his utterances with that reverential attention which the wisdom of the speaker and solemnity of the occasion must have inspired, solemnly invoked the Eternal and Omnipotent God in that prayer which has no parallel in human utterance; and when that wonderful Temple, in all its beauty and glory resounded with the sublime petition, "hear thou, O Lord, in Heaven thy dwelling place," and in response thereto the ineffable presence was manifested and thenceforth continued there to dwell, then was revealed to man the only true mode of dedication and consecration of any earthly edifice to hallowed uses and purposes.

To-night, in this beautiful and appropriately finished room, in humble imitation of our first Grand Master, and possessed, as we trust with some small share of the spirit which inspired his action and his utterances, have been pronounced the august and impressive words by which, "in the name of the great Jehovah," we "do solemnly dedicate this hall to Freemasonry." Here, we

invoke the Supreme Architect and Lawgiver, by that name which no believing Jew ever dared to utter, by that sacred name which most fully expresses his power and his attributes, and solemnly, not lightly and thoughtlessly, do we set apart this spacious structure to the uses of Masonry. Henceforth these walls will be the guardians of the secrets of our order, witnesses of those rites which are essential as embodying and symbolising the most solemn and instructive teaching and illustration of the great truths and principles which guide and govern true brethren, and listeners to those vows and charges which bind men together in heart and soul, more truly and more completely than is possible to any other human organization.

Doubtless there will arise in the minds of some who hear me, both of the initiated and the uninstructed, the natural, and perhaps pertinent, inquiry, why are those secrets so carefully guarded, those rites so scrupulously insisted upon, those vows so solemnly made?

Time would not permit, nor does the occasion warrant, an attempt even at an elucidation of these questions; the Mason who diligently studies our institution will soon understand and appreciate the reasons for all these things, and by that study be made the better mason and the better man, while the uninitiated must be content to know, that countless thousands of good and wise men, in all ages of the world have shared those secrets, participated in those rites and taken upon themselves those vows, and never yet have deemed it for the good of mankind in general, nor to the advantage of the brethren to make them common to all men.

But not to Masonry alone have we erected and dedicated this beautiful hall. In the name of our patron saints and great exemplars, to one of whom it was given to proclaim the coming, and to the other to be the bosom friend and beloved disciple, of him, who, whatever may be claimed for his Divinity, was the embodiment of all that is good and beautiful and true in humanity, we have solemnly devoted this hall to Virtue; that attribute, the possession of which ennoble the humblest of God's creatures, and the want of which can never be supplied by wealth, or genius, or fame, or any of those other accidents or qualities which give men prominence among their fellows. Thus invoking those holy beings, thus pledging to them our offering at virtue's shrine, it should be, it will be, our duty as men and Masons, to see that these walls are never desecrated by any presence, nor disgraced by any deed which we should not be willing the whole world should know; that here shall be uplifted and maintained, that standard of personal and social purity and truth, without which we are but a mockery and a shame, and that we and our beloved order may stand before our fellow men with heads erect, and hearts conscious of no wrong to any being on earth, however insignificant or unworthy.

Thus, and only thus, may we command the respect and admiration of all mankind, clad in impregnable armour we may surely ward off the assaults of the envious, the malicious and the cowardly, and stand forth a burning and a shining light in the moral darkness with which they would enshroud this beautiful world.

Again, in this our solemn ceremony, we invoke all who are bound to us by the mystic tie, the whole brotherhood of the craft, the grand universal Fraternity, and in that august name we devote this hall, not to kindness and love and charity towards the brethren, or to those brought near to us by other ties or accidents, but to the great family of man, to Universal Benevolence. Guided and inspired by this spirit we recognise in every man, weak and erring and unfortunate though he may be, a brother; in affliction we administer comfort and consolation, in distress we afford relief and support, in doubt we counsel and guide him, and thus bearing him onward and upward, we perhaps teach him the path which shuns temptation, and wickedness, and misfortune, and restores him to perfect manhood. The whole world thus becomes the field of our labours, each and every creature wearing the human form may claim our attention, our aid, and our sympathy, the light and love which dwell in our hearts may spread abroad their heavenly warmth and radiance, till they illumine and irradiate the hearts of the whole family of man, life, and beauty, and strength may be renewed and diffused, while, at the same time, we ourselves are growing wiser and stronger, and better, from the exercise of those very energies, which we would infuse into those who need our sympathy and our aid.

We stand then, here in this temple, which we have hallowed

to the uses of Masonry, which we have pledged to Virtue and devoted to Universal Benevolence, solemnly, and we trust sincerely, have we invoked the Divine blessing, and ascribed to Him to whom it is most justly due all honour and glory. Henceforth this place must be to us the abode of truth, of love, and charity; here we must learn to subdue our passions, to be brave, prudent, temperate and just; entering this place we leave behind us envyings, and strifes, and jealousies, and departing from it we take with us into the world, honour, integrity, and that demeanour of life which will secure the respect, if not the applause of our fellow-men. Sacred to the mysteries of our order, this place shall also be sacred to its principles, here, secure from the intrusion of the world and its weaknesses and wickedness, we may perform our holy rites, perfect ourselves in virtue, and practice charity. Around us here is drawn a magic circle, whose centre is fixed and immovable, but the circumference of which is as wide as the world itself. Hallowed by a solemn ceremonial, this place will soon be doubly holy to us by the associations and the memories which will cluster around it, and to it we shall turn with a feeling kindred to that with which one visits the home and the friends of his early years. Perchance, within these walls, our children and our children's children may take upon themselves the vows which we have taken, their eyes behold the symbol upon which we now gaze, their hearts be moved with the same feelings which now animate our breasts. Here the wayfaring brother, though a stranger, may enter, ever sure of a heartfelt welcome, here the needy and the afflicted may always find an open hand and the sympathetic heart, here the weary and wayworn brother, far down the hill of life, may always claim and secure, for his trembling and uncertain footsteps, fraternal support and filial aid, and from this place will go forth those who will kindly smooth the pillow of the departing, and when the soul shall have deserted its tenement of clay, will see to it that the last sad rites due to humanity are not neglected.

See to it then, brethren, that this place be made and kept a worthy temple of our order, that each and every one of you, through evil report and good report, be true and faithful to those great universal principles here inculcated, that in all things here within and in the world without, you honour the craft. This done, you will walk uprightly before God and man while here below, and, when this weak and frail body shall moulder in the dust, your spirit departing, from earth, will find a haven of rest and joy in the Grand Lodge above, which we must believe is ever open to receive and welcome the true and worthy brother.

PUBLIC AMUSEMENTS.

THE ALHAMBRA.

Bro. Strange has secured the services of the "complete Reed band of the *Garde de Paris*." These splendid performers divided with the Prussian Guards the first prize in the contest between European bands in the Paris Exhibition of 1867. The Band play nightly "God Save the Queen" in a manner which must insure their popularity with the audience, and well-earned applause greets every one of the pieces performed—which consist of selections from Gretry's "*Cœur de Lion*," Meyerbeer's "*Marche aux Flambeaux*," the overture to "*William Tell*," &c., which were followed by the "*Marseillaise*," grandly performed and wonderfully effective in moving the audience.

The vocalists include Madame Guymar, Mr. Rowland Lascelles, Signor Bordogni, T. Maclagan, assisted by the now celebrated Alhambra Chorus.

The remainder of the programme is equally attractive. Indeed, Mr. Strange is fairly to be congratulated upon having made good music the leading feature, a course which has had the effect of greatly improving the general character of his audiences.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING APRIL 8TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, April 3rd.

LODGES.—Fortitude and Old Cumberland, Ship and Turtle, Leadenhall Street; Unity, London Tavern, Bishopsgate Street; Royal Jubilee, Anderton's Hotel, Fleet Street; St. John, Radley's Hotel, Bridge Street, Blackfriars; St. Luke's, Pier Hotel, Chelsea; Joppa, Albion Tavern, Bishopsgate Street; Union, Freemasons' Hall; Asaph, Freemasons' Hall.—**CHAPTER.**—Old King's Arms, Freemasons' Hall.

Tuesday, April 4th.

Colonial Board at 8.

LODGES.—Royal York of Perseverance, Freemasons' Hall; Albion, Freemasons' Hall; Old Dundee, London Tavern, Bishopsgate Street; Temple, Ship and Turtle, Leadenhall Street; Stability, Anderton's Hotel, Fleet Street; St. James's, Leather Market Tavern, Bermondsey; Grosvenor, Victoria Station, Metropolitan District Railway; Duke of Edinburgh, New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bermondsey; Royal Standard, Marquess Tavern, Canonbury.—**CHAPTERS.**—Prudent Brethren, Freemasons' Hall; Temperance, White Swan, Deptford.

Wednesday, April 5th.

LODGE.—Zetland, Anderton's Hotel, Fleet Street.

Thursday, April 6th.

LODGES.—Westminster and Keystone, Freemasons' Hall; Egyptian, Anderton's Hotel, Fleet Street; Strong Man, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Good Report, City Terminus Hotel, Cannon Street; Lion and Lamb, City Terminus Hotel, Cannon Street; Ionic, Ship and Turtle Tavern, Leadenhall Street; St. Andrew, Freemasons' Hall; Yarborough, Green Dragon, Stepney; Crystal Palace, Sydenham; Victoria Rifles, Freemasons' Hall; Excelsior, Sidney Arms, Lewisham.—**CHAPTERS.**—St. James's, Freemasons' Hall; Moriah, Albion Tavern, Aldersgate Street.

Friday, April 7th.

LODGES.—Hornsey, Anderton's Hotel, Fleet Street; St. Mary-lebone, Eyre Arms, St. John's Wood.—**CHAPTER.**—Prince of Wales, Willis's Rooms, St. James's.

Saturday, April 8th.

LODGES.—London, Freemasons' Hall; Phoenix, Freemasons' Hall; Caveac, Radley's Hotel, Fleet Street; Granite, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, April 3rd.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, April 4th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-

lane; Sidney Lodge, Cambridge Hotel, Upper Norwood; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.—**CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, April 5th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—**CHAPTER.**—St. James's Union, Swan Tav., Mount-street Grosvenor-square.

Thursday, April 6th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—**CHAPTER.**—Joppa, Prospect of Whitley Tav., 57, Wapping-wall; Prudent Brethren, Freemasons' Hall.

Friday, April 7th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester-square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 83, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—**CHAPTERS.**—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, April 8th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—**CHAPTERS.**—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

Correspondents are requested to send on their copy a day earlier in the ensuing week, as the Magazine will be Published on Thursday, April 6th, instead of Friday, April 7th (Good Friday).

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London," although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

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LONDON, SATURDAY, APRIL 8, 1871.

MASONIC CURIOSITIES, No. 2.

BY A MASONIC INQUIRER.

(Continued from page 244).

Long after when the children of Israel were come into the land Berkest which is now called the country of Jerusalem where King David began the Temple that is now called Temple Dei and is named with us the Temple of Jerusalem. And the same King David loved Masons well and gave them good pay and he gave the charge and manners that he learned in Egypt which were given by that worthy Doctor Ewclid and other more charges that you shall heare afterwards. And after the decease of King David there reigned Solloman that was King David's Sonne and he performed out the Temple that his father had begun and he sent after Masons in Diverse Countrys and into Diverse Lands and he gathered them together so that he had 24,000 workers of stone and were all named Masons and he chosed out of them 3,000 and were all ordained to be Masters Rulers and Governors of his Worke and there was there a King of another Region which were called Iram and he loved well King Solloman and gave him Timber to his worke and he had a sonne that was called a Man that was master of Geometry and was chiefe master of all his Masonrie and of all his Graving Carving and all other Masonrie that belonged to the Temple. This is witnessed in the Holy Bible (in Libra Regium

Quarto et Tertio) and this same Sollomon confirmed both the charges and the manners which his ffather had given. And thus was the worthy craft of Masonrie confirmed in that countrie of Jerusalem and many other regions and kingdoms. Men walked into diverse countrys some because of Learning to learne more cunning and some to teach them that had but little cunning. And soe it befell that there was a curious man named Namas Greecious who had been at the makeing of of Solloman's Temple and he came from thence into ffance and there he taught the science of Masonrie to men of that Land and so there was one of the Royall Line of ffance called Charles Marshall and he was a man that loved well the said Craft and took upon him the rules and manners and after that By the Grace of God he was elect to be the King of ffance and when he was in his estate he helped to make those Masons that were now and sett them on work and gave them charges and Manners and good pay as he had learned of other Masons and confirmed them a charter from yeare to yeare to hold their assembly when they would and cherished them right well and thus came this noble craft into ffance. And England in that season stood void as ffor agine charge of Masons until St. Albans's and St. Alban's was a worthy Knight and Steward to the King of his household and had govornment of his Realms and also of the Making of the walls of the said town and he loved well Masons and cherished them much and made there pay right good, for he gave them ijs. vjd. a weeke and iijd. Before that time all the land a Mason took but one penny a day and his meat till St. Alban's mended it and he got them a charter of the King and his councill for to hold a Generall Councill and gave it the name Assembly. Thereat was he himself and did help to Make Masons and gave them Charges as you shall heare afterwards. Soon after the decease of St. Albans there came diverse warrs into England out of diverse nations so that the good worke of Masons was destined and put downe until the time of King Adilston. In his tyme there was a worthy King in England that brought this land into good cost and he builded many great works and buildings therefore he loved well Masons for he had a son called Edwin the which loved Masons much more than his father did and he was soe practized in Geometry that he delighted to come and talke with the Masones and to learne of them

the Craft. And after for the love he had for Masons and the Craft he was Made Mason at Windsor and he gott of the King his ffather a charter and commission once every yeare to have assembly within the Realme where they would within England and to correct within themselves ffaults and trespasses that weere done as touching the Craft and he held their an assembly at Yorke and there he Made Masons and gave them charges and taught them the Manners and Commands the same to be kept ever afterwards and tooke them the charter and commission to keep their assembly and ordained that it should be renewed from King to King and when the assembly were gathered together he made a cry that all old Masons or young that had any writings in understanding of the Charges and manners that were made before the Lands wheresoever they were Made Masons that they should show them forth. There were found some in ffrench some in Greek some in Hebrew and some in English and some in other Languages and when they read and over soon well the intent of all of them was found to be all one and then he caused a book to be made thereof how this worthy craft of Masonrie was first found and he himself commanded and also then caused that it should be read at any tyme when it should happen that any Mason or Masons to be made to gave him or them charges and from that time until this day manners of Masons have been kept in this manner and forme as well as men might Governe it and ffurthermore as diverse assemblages have been put and ordained diverse charges by the best advise of Masons and ffellows (Juno unus ex somnibus sortat Librum et ille pondit manuum Suam Supor Librum.) Every Man that is a Mason to take good heed to those charges. If a man ffind himself guilty in any of those charges wee pray that he may amend himselfe or principally for dread of God. You that be charged take good heed that you keep all those charges ffor it is a great pekill to a man to fore-swear himself upon a Booke.

(To be Continued.)

METROPOLITAN FREE HOSPITAL, Devonshire Square, City.—The Committee of this excellent Institution has just received through its Bankers, Messrs. Barnetts, Hoares, and Co., Lombard Street, a third donation of One Thousand Pounds, under the initials "G.G." This munificent gift could not have been more opportunely made as the income of the Charity had been materially affected by the claims upon the benevolent for purposes arising out of the late war.

THE SQUARE AND COMPASSES.

By R.W. BRO. OTTO KLOTZ.

First, then, what do those symbols respectively and collectively convey to our mind? The Square teaches us to regulate our actions, for as the Operative Mason uses the Square to try and adjust all rectangular corners of buildings and to assist him in bringing rude matter into due form: so the Speculative Mason is taught by the Square to regulate his life and actions by the Masonic line and rule, and to correct and harmonize his conduct by the principles of morality and virtue, so as to render him acceptable to the Divine Being whence all goodness emanates, and to whom all must give an undisguised account of our lives and actions; hence the Square teaches morality.

The Square, then, is the theory of universal duty, it consists of two right lines, forming an angle of perfect sincerity, ninety degrees; the longest side being representative of the sum of the length of the several duties which we owe to the Supreme Being; the other that of the lengths of the several duties we owe to all men.

If, therefore, we as Masons pursue that theory, if we, to the best of our ability, faithfully discharge our several duties which we owe to our God, to our neighbour, and to ourselves, we will find that every approach towards that standard, is a step toward perfection and happiness, while every deviation therefrom tends to vice and misery; and for this reason we consider the Square a symbol of the perfection and happiness arising out of morality and justice.

The Compasses enable us to form the most perfect figure possible, namely the point within a circle. This figure in nearly all the ancient mysteries formed a most important symbol, the tribes contiguous to India placed a god in the centre of a circle as a symbol of Deity, surrounded by eternity; the Samothracians, the Chinese, and the Hindoos, held that figure in like veneration; and we as Masons consider the circle described by the Compasses as emblematical of the limits of our desires and passions. As the Operative Mason by the aid of the Compasses ascertains and determines with accuracy and precision the limits and proportions of the several parts in the plan for the building he is about to erect; so the Speculative Mason while erecting that spiritual edifice, that moral fabric, that temple not made with hands but eternal in

heaven, ascertains with accuracy and precision the limits and proportions of his building material, and by comparing the same with those divine laws and moral plans laid down for his guidance in the sacred volume, that spiritual Tracing Board of the G.A.O.T.U. he will readily be enabled to judge whether that material is in accordance with the divine standard, or whether it must be rejected.

By taking a very accurate pair of compasses set to a certain radius, describe a circle, then without altering the radius, we divide the circumference into six equal parts, the six points together with the point in the centre, give the number of perfection, these seven points connected by straight lines, viz: from point to point on the circumference, from the centre to the lower point and from the centre to each of the points next to the upper point to the third, the second to the fourth, and so on alternately until we have six lines, will give us the double equilateral triangle, which is the emblem of Christ, the perfect God and perfect man, the apex pointing upwards, alluding to his divinity, that pointing downwards to his humanity.

As the Compasses therefore is the instrument by which the most perfect figure is formed, and the most minute limits are ascertained, it teaches us as a symbol in every station in life, so to limit our desires, curb our ambition and keep our passions and prejudices within due bounds, that while rising to eminence by merit and by it alone, we may live respected and die regretted.

The Square and Compass collectively teach us all our duties and obligations towards God our neighbour, and ourselves, and point out the exact limit of good and evil, remind us of God's unerring and impartial justice, who will reward and punish as we have obeyed or disregarded his Divine command. The cube described within the circle remind us of the altar on which we were obligated, the double equilateral triangle within the circle reminds us of Him who died for us at Golgatha; the seven points represent the seven stars, the number of perfection, and are emblematical of that ethereal mansion, veiled from the mortal eye, which every Mason considers as the summit of perfection, and which he hopes to attain by the assistance of the spiritual ladder of which the principal rounds are Faith, Hope and Charity.

The point reminds of the "*Chief points*" in Masonry, which teaches us to be happy and com-

municate happiness, of the "*Principal point*" in Masonry, which teaches us the grand principles upon which Freemasonry is founded namely: Brotherly Love, Relief, and Truth; and of the "*Point within the circle*" which teaches us to circumscribe our actions within the limits of Scriptural command.

Freemasonry, like Geometry, is a science; a thorough knowledge of either can only be obtained by a regular course of studies, it can neither be purchased nor purloined, there is no royal road to Geometry, neither to Freemasonry.

The end or the chief aim of Freemasonry being to establish peace, intelligence, and happiness among mankind on earth, and thereby attain access to the Great Lodge above where the world's Great Architect lives and reigns for ever and ever.

The means applied to attain that aim being the components parts of our spiritual edifice, which has for its foundation Brotherly Love, Relief, and Truth, supported by Wisdom, Strength, and Beauty; raised by Temperance, Fortitude, Prudence and Justice, combined with Faith, Hope, and Charity; ornamented by Virtue, Honour, and Mercy, by Music, Poetry, and Eloquence; and united by Fraternity, Liberty, and Equality; and which edifice is raised and completed according to the Divine laws and plans laid down for our guidance by the G.A.O.T.U. in his holy book.

Having thus briefly shown that the Square and Compasses teach us the aim of every true Freemason, and point out the means by which alone that aim is attainable we are justified in saying that, as Charity is the greatest of the theological virtues; so are the Square and Compasses the most important of the many and various Masonic symbols since they, the Square and Compasses, in their symbolic meaning comprehends that of all others; and it may therefore most properly be said that: "The Square and Compasses, are well known symbols of Masonry which convey the abstract means and end of the science in the most clear and comprehensive manner."

A PLEA FOR FREEMASONRY.

By ALBERT G. MACKAY.

There is in the moral as in the physical atmosphere, an alternation of calms and storms. There are long periods of quiet, when science and philosophy are uninterrupted in their search for truth;

and then again there are sudden uprisings of bigotry and intolerance which seek, in a tempest of calumny, to overpower every attempt at healthful progress in the work of man's development. History records these periods with a certainty as painful as it is unerring. It points to the lamentable fact that there has been no association for human improvement that has not been met by detraction; no grand idea of reformation that has not been encountered by persecution. But truth, with whom are "the eternal years of God," survives the struggles, and, Antæus-like, rises from each shock with renovated vigour.

All great discoveries, all novel inventions, all unaccustomed schemes have encountered this never-failing opposition of ignorance. Galileo, when he taught new truths in astronomy, was visited with the anathemas of the church. Hervey, when he promulgated the theory of the arterial and venous circulation of the blood, was derided as chimerical. Jenner, as a reward for his immortal discovery of the preventive powers of vaccination, was met with charges of imposture and impiety.

Science has no enemy so bitter as the bigotry of ignorance.

Freemasonry, which professes to be a philosophy whose tendency is to make men better in a way peculiar to itself, has encountered this fate common to every scheme that does not move on in the ordinary and scarcely more than stagnant current of unprogressive life. One hundred and thirty years ago the Church invoked its curses upon the disciples of the Order. But the fulminations of the Vatican could not repress its progress, and it continued to flourish in defiance of papal bulls. Forty years ago, in this country, the persecution was renewed, and the attempt to crush the Association was again made, but happily made in vain. The political storm of anti-Masonry passed away, with no effect, save to purify the moral atmosphere; and during the ensuing calm of half a century Freemasonry has grown and strengthened, and made successful progress in all in which progress is desirable.

And now a new persecution is sought to be awakened, and from the pulpit and the press, in rare instances, and obscure places, are heard bitter oburgations against the Order. So rare indeed are these, and so obscure their authors, that they would be unworthy of notice did not

the spirit of intolerance by which they are moved deserve a serious condemnation. I have not, therefore, thought it inappropriate on this official occasion and before this audience, to select as the subject of my address "a Plea for Freemasonry."

"The absurdities and puerilities of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men." Such is the language of our antagonists, and the apothegm is delivered with all that self-sufficiency which shows that the speaker is well satisfied with his own wisdom, and is very ready to place himself in the category of those wise men whose opinion he invokes.

This, then, is one of the supposed strong points whence we are to be attacked. Others there are, it is true—such as the immorality of the institution, its impiety in claiming to be a religion, the exclusiveness and selfishness of its charities, the unchristian character of its teachings—all of which being assumed, for the sake of argument, as valid points of attack, might afford substantial topics of defence; but to night I shall confine myself to this single charge that Freemasonry is puerile in its object and design, and contains nothing within it that can entitle it to the respect or even to the attention of sensible men.

Is it then possible that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Masonry, and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the direction of their labors, and have been seeking to develope, not the principles of a philosophy, but the mechanism of a toy! Or is the assertion that such is the fact, a mere sophism such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that he has never read, or the skeptic, who attacks a creed that he does not comprehend? Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, when Gall and Spurzheim first gave to the world their wonderful discoveries in reference to the organization and the functions of the brain—discoveries which have since wrought a marked revolution in the sciences of anatomy, physiology and ethics—the Edinburgh reviewers attempted to demolish these philosophers and their new system,

but succeeded only in exposing their own ignorance of the science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong. How common is it, even at this day, to hear men deriding alchemy as a system of folly and imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice, but with patient learning, have shown, without any possibility of doubt, that these old alchemists, so long the objects of derision to the ignorant, were religious philosophers, and that their science had really nothing to do with the discovery of an elixir of life or the transmutation of the baser metals into gold, but that they, like the Freemasons, with whom they have a strong affinity, concealed under profound symbols, intelligible only to themselves, the search after Divine Truth and the doctrine of immortal life. Truth was the gold which they eliminated from all mundane things, and the immortality of the soul was the elixir of everlasting life, which perpetually renewed youth and took away the power of death.

So it is with Freemasonry. Those who abuse it know nothing of its inner spirit, of its profound philosophy, of the pure religious life that it inculcates. And hence, as they do not profess to be opposed to philosophy or religion, their abuse of the Masonic institution must arise from their utter ignorance of its true character.

It is to be deplored that all men are not governed by the simple rule of common sense, never to discuss any subject which they do not understand. We should thus have been spared much vituperation that is offensive, and much folly that is absurd. "Answer a fool," says the wise king of Israel, "according to his folly." But to answer these declaimers against Freemasonry, with a wisdom proportioned only to the folly which they exhibit, is a task whose difficulties unhappily preclude the possibility of success. How shall we reply to statements that are not founded on facts, or how controvert deductions that have not one particle of logic in their elements? Random assertion is not proof, and in an argument, sophistry and scurrility are unanswerable, simply because they are unworthy of an answer. If we are told that Freemasonry is evil in its tendencies, that it is the antagonist of true religion, or that it gives en-

couragement to vice, we point, in response, to the long and proud record of pious prelates, of virtuous statesmen, of upright Christians of all classes of society who have been members of the Fraternity, and who have zealously given to it, throughout their lives, their friendship and support. We thus show, by implication, the incongruity and absurdity of supposing that such men could either publicly or secretly hold communion with a pernicious or irreligious association. And we rest, as we have a right to do, on this reply to the the general calumny, until our antagonists and vilifiers shall particularize some positive and palpable evil in which the Institution is obnoxious, or some actual crime of which it has been guilty. When the charge is made in this tangible way, and when it comes to us supported, not by idle abuse or heedless declamation, but by the production of some substantial authority, or some attempt at historical testimony, then we will meet it as it should be met, charge after charge, specification after specification, and the authority will be sifted and the testimony cross-examined, so that "the truth, the whole truth, and nothing but the truth," shall be elicited. Until then let the general charge be met by a general denial, and thus will the fool be answered "according to his folly."

But if I am disposed, looking at the mode in which the revilers of Freemasonry conduct their arguments, to pass them over in silence, or at least without elaborate reply, I will not hesitate to enter a plea for the institution which will claim that its design, its history and its philosophy are entitled to the respect of the world, and are worthy of the careful researches of scholars. But to support this plea it is necessary that I should first show what the history of Freemasonry is.

At the very first glance, Freemasonry presents itself to any one who is at all acquainted with its organization, under two very different aspects.

First, as a secret society distinguished by a peculiar ritual:

And secondly, as a society having a philosophy on which it is founded, and which it proposes to teach to its disciples.

These, by way of distinction, may be called the ritualistic and the philosophical elements of Freemasonry.

The ritualistic elements of Freemasonry is that which relates to the due performance of the rites and ceremonies of the Order. Like the rubrics of

the church, which indicate when the priest and congregation shall kneel and when they shall stand, it refers to questions such as these: What words shall be used in such a place, and what ceremony shall be used on such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry, than the rubrics of a church have to do with the religious creed professed by that church. It might at any time be changed in its most material points, without in the slightest degree affecting the external character of the Institution.

Of course, this ritualistic element is in one sense important to the members of the Society, because by a due observance of the ritual, a general uniformity is preserved. But beyond this, the Masonic ritual makes no claim to the consideration of scholars, and never has been made, and indeed, from the very nature of its secret character, never can be made a topic of discussion with those who are outside of the Fraternity.

But the other, the philosophic element of Freemasonry, is one of much importance. For it, and through it, I do make the plea that the Institution is entitled to the respect, and even veneration of all good men, and is well worth the veneration of scholars.—*Masonic Trowel.*

(To be Continued.)

MASONIC JOTTINGS, No. 64.

BY A PAST PROVINCIAL GRAND MASTER.

DECREES OF THE GRAND LODGE 1717 TO 1720.

Bro. Findel states that the Decrees of the Grand Lodge 1717 to 1720 were revised, arranged and digested by Grand Master Payne and formed the groundwork of the inestimable collection—the 39 General Regulations. He refers to the Book of Constitutions 1723, 1738.

THE OLD YORK CONSTITUTION.

"In Germany this document occupied a very prominent place even down to our times, and had

much influence, whilst Kaase, Schneider, Fessler and many more considered it as genuine, indeed as the most ancient extant."—Findel.

"AN ACCEPTED MASON."—DR. PLOT.

A Correspondent will find "an accepted Mason," mentioned in the passage of Dr. Plot, cited Findel's History, page 125, first edition.

PROGRESS.

Brother.—expect not Progress so long as those who affect to desire it, continued as regardless of the rules by which only it can be ensured, as they have shown themselves during the last two years.
* * * The letter to which my brother alludes will be found "Freemason's Magazine," 29th January, 1870.

ERASURE OF THE CHARGES OF 1738.

The effect of the erasure from the Book of Constitutions of the Charges of 1738 would be to make English Freemasonry a Christian Freemasonry exclusively.

ASHMOLE. LONDON MASONS' COMPANY—FOUR OLD LONDON LODGES.

Ashmole, 10th March, 1682 was received by the London Mason's Company, for reasons analogous to those for which, it may be presumed, he would have been received by one of the four old London Lodges.

SCIENCE AND ATHEISMS.

A Brother thinks the union of Science and Atheism altogether impossible. Alas! The wayward intellect, the more we learn of Nature, overlooks her Author more."*

LODGES NOT UNDER THE GRAND LODGE OF ENGLAND 1738.

In the Book of Constitutions, published 1738, after a list of Provincial Grand Masters appointed for different places abroad, comes the following passage:—"All these foreign Lodges are under the patronage of our Grand Master of England; but the old Lodges of Scotland, Ireland, France, and Italy, affecting independence, are under their own Grand Masters; they have however, the same Constitution, charges, and regulations, in substance, with their brethren of England, and are equally zealous for the Augustan style, and the secrets of the ancient and honourable Fraternity."

WHAT IS THE MISSION OF MASONRY?

At the building of Solomon's Temple, the glories of Masonry, according to the traditions upon which the society is based, culminated in wisdom, strength, and beauty, as represented by the three Grand Masters; that wisdom which develops faith, firm and abiding, looking beyond the veil to things unseen; that strength which sustains hope in a blessed immortality; that beauty which it displayed in the graces and influences which true charity bestows.

The centre of Masonry has been as the flow of a gentle stream—now sparkling in the sunlight, now hidden by the luxuriance of the herbage, which her own waters have nurtured. If we lose, for a moment, the dancing of the sunbeam on the ripple, the bending foliage tells us the secret of the stream.

So quiet and unobtrusive has been the influence of Masonry, that she has scarcely been recognised as one of the great means in the regeneration of the nations.

Yet such she is; not by active interference in political or religious agitations: from this she is strictly debarred by her landmarks and discipline. But, gently instilling into the minds of her children those great and broad principles of justice and charity, a strict regard to the rights of all, and a pure unselfish love of the whole, she trains them to become useful members of society, and, through the individual, operates upon humanity. Upon this broad foundation, it may be emphatically said, rests the only platform on which all can meet, divested of political animosities and sectarian prejudices. This constituent feature of the Masonic system should ever be kept steadily in view. The rough ashlar becomes a perfect one; and how? The harsh edges of thought and will; the bitter feeling and hasty action are smoothed away in the lodge-room by the softening influences of courtesy and kindness, forbearance and encouragement. This is the lever with which she works.

We can scarcely estimate too highly the rare value of these virtues, when faithfully inculcated and habitually practised. It would be folly to claim that Masonry is the only necessary human institution, inasmuch as she combines the excellences of all, although the claim has been, at times, indiscreetly advanced. But we can, with truth, assert that she is the only association, the offspring of human minds, which combines perfect unity of sentiment, with unity of action.

What, then, is the mission of Masonry? Her wonderful preservation amid the vicissitudes of so long a period is a striking proof she was destined for some great and useful end. Institutions, which claimed kindred with her, have sprung up in clusters around her; but, like the insect of the hour, they have sunk into oblivion. She has overcome the opposition of the powerful; she has foiled the acts of the crafty; and unscathed, though purified, by the fires of persecution, she exhibits in her age the vigour of her youth. The surges of popular fanaticism have swayed against her temple; not a stone in her foundation is loosened. The green foliage, which time has planted winds around her columns; it has given strength to the slender shaft, and the columns stand firm and unbroken.

What then is the mission of Masonry? Are we, as some would willingly believe, merely a social band of brothers, with free hearts but light heads; fond of the glass and jest; desirous only to forget the troubles and cares of life in the passing cup and the revelry of the hour; productive of more harm to ourselves than to the wiser multitude who stand without? Why, the lesson which runs like a golden thread through all our ceremonies and ritual; impressed on the candidate when he enters our portals, and still lingering on his year as he departs; to moderate his desires and observe strict sobriety, to well each word, and to be prudent in action,

is an answerable refutation of so foul a charge. Some, it is true, have fallen by the wayside. We do not excuse the erring, for they sinned in the full light of moral teaching and suasion. But we would say to the censorious caviller, in the words of one who knew no sin, but could feel no sympathy for those less perfect: "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

To the great and good members of the Masonic Society, and their name is legion, men whom the world has delighted to honour, whose many virtues and noble deeds have won the crown of immortality, we may turn with pride and pleasure.

They are the true exponents of what Masonry has done and will do. We of the craft know how and where those characters were moulded.

Again, the Masonic institution is supposed, by others of the outer world, to be simply a benevolent society; an association of Brethren of Mercy, who are willing to devote some portion of their time and means to the relief of distressed humanity. Masons themselves have done much to foster this idea, for the burden of the many Masonic Addresses and writings have been the praise of charity, as a Masonic Almoner. Genius and eloquence have lavished their wealth on this fruitful theme, nor with wasteful prodigality, if rightly explained and understood.

Charity, in its restricted sense of almsgiving is, indeed, a jewel of which Masonry may be well proud; it is but one, however, of the many brilliant gems which encircled her brow. It is an incidental, not a constituent part of her system; the result of that devoted friendship, which kindred feelings and habitual associations naturally engender; the overflow of that tender sympathy, which is ever welling up from the deep fountains of the heart.

The mission of Masonry is to humanize, civilize, and fraternise mankind.—*Pomeroy's Democrat*.

MASONIC NOTES AND QUERIES.

THEISM SAID TO BE THE RELIGION OF FREE-MASONRY—THE KILWINNING FRATERNITY.

"Theism is said to be the Religion of Freemasonry; theoretically this may be so; but in practice the Kilwinning Fraternity ignores this cosmopolitan characteristic of the Order, and substitutes in its stead a feature (not, however, until after the novitiate has passed the threshold of the lodge) which effectually debars Turk or Jew from a full participation in their work.

We are led to this remark from a glance at the grounds upon which the first recorded *honorary* member of Mother Kilwinning was selected for that distinction.

In recording the minutes of the meeting, 20th December, 1766, the Secretary writes:—Mr. Alexander Gillies, Preacher of the Gospel, formerly entered in another lodge, having this day preached before the brethren in the church of Kilwinning, to their great edification, and with universal applause,—the brethren in consideration of the learning, sobriety, and *sound divinity* of the said Mr. Gillies, do unanimously admit him as an honorary member of the Mother Lodge of Kilwinning."—From one of Bro. Murray Lyon's communications to the "Freemasons' Magazine. [To be continued.]—CHARLES FURTON COOPER.

GALILEO.

Brother,—Be not surprised at anything you have seen, at anything you have heard. An uneducated man can compare himself to Galileo, and his shallow, worthless theory, to the immortal Italian's proposition that the earth moves round the sun.—A PAST PROVINCIAL GRAND MASTER.

A PRECEPT.

Engage not in controversy with the writer who wants knowledge, wants skill, and wants taste.—From a MS. entitled "Precepts for Authors."—A PAST PROVINCIAL GRAND MASTER.

THE TRUE, THE GOOD, THE BEAUTIFUL—EXPLANATION.

See the communication *ante* page 226. A critical young Oxford brother will perhaps find the communication less unintelligible; if for "productions of a kind altogether different from his own production representing the opposites of what is true, what is good, and what is beautiful," he reads (as I meant to write), "productions of a kind altogether different from his own—productions representing the opposites of what is true, what is good, and what is beautiful."—A PAST PROVINCIAL GRAND MASTER.

"THE FREEMASONS' MAGAZINE."

A distinguished member of Grand Lodge, and constant reader of our periodical, requests that the following passages may be reprinted. They are taken from my communication "Freemasons' Magazine," vol. 12, page 203:—"The usefulness of 'The Freemasons' Magazine' is certainly considerable at present (March 1865], but this usefulness may well be looked upon as nought in comparison with what it might become, were the lodges not so indifferent regarding its success as they appear to be." * * * Write to Bro. J. M. that in the judgment of a Past Provincial Grand Master for Kent, the lodge that does not subscribe to "The Freemasons' Magazine" omits to do an important act which, for numerous reasons, would most undoubtedly be for the good of Freemasonry in general, and of itself in particular. * * * There is no institution which the press, when under skilful and discreet management, may not be brought to benefit, and to an extent that few can imagine, except those whose attention has been directed to the subject. * * * Of all the establishments, social and charitable, with which I am acquainted, English Freemasonry is that whose influence and prosperity might, in my opinion, be most strengthened and increased by judicious recourse to the conveniences and powers furnished by the art of printing." * * *—CHARLES PURTON COOPER.

ADMISSION OF CANDIDATES.

I find the following as the introduction to an old work on Masonry, published in Paris:—*L'ordre des Francs-Maçons est une association d'hommes sages et vertueux, dont l'objet est de vivre dans une parfaite égalité, d'être intimement unis par les liens de l'estime, de la confiance et de l'amitié, sous la denomination de frères, et de s'exciter les uns les autres à la pratique des vertus.*

D'après cette définition il est de la sagesse et de l'intérêt de toutes les LL. de n'admettre dans leur sein que des sujets dignes de partager tous ces avant-

ages, capable d'atteindre le but proposé, et dont elles n'aient point à rougir aux yeux de tous les Maçons de l'Univers.

Les LL., pour la gloire et la prospérité de l'ordre, ne peuvent apporter tort de scrupule, d'exactitude, et de sévérité dans l'information sur les sujets qu leur sont proposés.—MASONIC INQUIRER.

BIBLE OF BRO. ROBERT BURNS.

The distinguished honour is claimed by the Grand Lodge of Georgia of having in its possession the ancient Bible used by Burns in his Lodge, and which can be seen at every meeting of Macon Lodge, Constantine Chapter, or the Grand Lodge. It bears the evidence of its antiquity in its printing, quaint illustrations and binding in boards of the "beechen tree." Its history is traced to its "deposit in our archives" in the following extract from the proceedings of the Grand Lodge of 1860:

"Bro. D. G. Chandler presented a Bible, in German Text, from Colonel Henry P. Thomas, of Gwynnette County, obtained from an elderly Scotch lady, who states that it was her grandfather's family Bible: that he was a member of Dumfriesshire Lodge, in Scotland, and the Bible now presented was used in that lodge when Robert Burns presided over it. It is now presented to be deposited in the library of the Grand Lodge, and the following memorandum to be printed and permanently affixed to the same:

"This book was presented to the Grand Lodge of the State of Georgia on the first day of November, 1860, by Bro. D. A. Chandler, in the name of Col. Henry P. Thomas of Gwynnette County. It was obtained by Col. Thomas from a Scotch lady, ninety years of age, who states that it was her grandfather's family Bible. Her grandfather was a native of Germany, who intermarried with a Scotch lady and settled in Dumfriesshire, and was a member of the Masonic Lodge at that place when the poet Burns presided over the Dumfriesshire Lodge, and family tradition says that it was at that time used in the Lodge. It has been preserved since that time with great care, on account of the reminiscences that cluster around it; and has been surrendered up with the express understanding that it be by Bro. Chandler delivered up to M.W.G.M. Rockwell, and deposited in the Grand Lodge of Georgia, to be preserved."

CATHEDRAL BUILDING IN THE FIFTEENTH CENTURY.

"We have only to look at the state of the building trades, as reported upon to the Chapter of Reims at the end of this century, and the commencement of the sixteenth, to see the state of anarchy into which all this order had from these causes fallen. Under the reign of Louis XI., a fire occurred which burnt off the roofs and destroyed the upper portion of the masonry, and all the various trades were called in to advise how it should be re-built. Then came the delegates from the masons, and the carpenters, and the plumbers; there was the 'Noble Grand' of the Ancient Order of Blacksmiths, and the Most Wise from everywhere, and a pretty mess they made of it. Each trade worked independently of the other; they destroyed the harmony of the building, and found none amongst themselves. The plumber sent his water-spouts where he liked, quite irrespective of

where the carpenter had made his roof to shed the water, who, also, was regardless of where the mason had intended him to do so. The stone-carver—we can hardly dignify him with the good old name of sculptor—worked at home, and came and hung up his handiwork on the wall, as though it were an easel picture, painted for anybody who would pay the sole thing needful—the price. Metaphorically, these garrotted the architect—he became simply an engineer and a keeper of accounts, and amongst them they murdered art. Henceforth, these assassins simply struggled amongst themselves; progress was no longer made, and the true principles which had led to such grand results were forgotten.* So much for art when operative free-masonry, free-carpentry, &c., became rampant. And until the general public and the moneyed classes know more about, and take greater interest in true art so long will it remain dead, or at least torpid.—W.P.B.

MASONIC ETYMOLOGY.

The "Keystone," as we perceive by page 246, tells us that Freemason is derived from "Phremaison," which means "Sons of Light." If so, may I ask what is the meaning of Free-weaver or *Phre*-weaver, *Phre*-Carpenter, *Phre*-Tailor, &c.? The prefix "free" was applied to the freemen of the other trades some centuries ago, as well as to the freemen of the Mason's trade, but many of our Masonic scribblers or "writers," as it seems to me for a purpose, ignore this, or else they are ignorant of it. Then as to "secrecy and exclusiveness" there was no more of that in the mason trade than among the other co-existing or pre-existing crafts. Then as to the assertion that "*We* are 'loving brothers' of the mystic tie, who have existed as a brotherhood for immemorial ages." (!) I defy the "Keystone" and all other publications who retail such statements to prove that either "*We*" or our society, of Speculative Masonry existed before last century.—W. P. BUCHAN.

THE PAPAL CHURCH AND FREEMASONRY.

At page 247 we are told on the authority of a Boston Masonic paper that "For more than four hundred years the Papal Church has been the unscrupulous and uncompromising enemy of Freemasonry." Now I do not believe that, for two reasons—first, "Freemasonry," such as is referred to, has not, I most unhesitatingly assert, existed for "four hundred years." Secondly, the first Papal Bull against Freemasonry was not issued until last century, viz., A.D. 1738, which is not the half of "four hundred years." Consequently what is the use of making such untrue statements for the Papal Church to laugh at, and also to point to as specimens of *Masonic veracity*!—W. P. BUCHAN.

NETHERLANDS MASONIC YEAR CALENDAR.

The Year book or Calendar of the Grand Orient of the Netherlands for 1871 has been published. The profits are devoted to the "Louisa" foundation for female orphans of brethren.

It is to be feared that Calendars of the Grand Orient of France of the Supreme Council of France, which ought to appear next month, will show a melancholy falling off of numbers there.—Bibliophile.

QUEEN OF SWEDEN.

Masons will hear with regret of the loss sustained by our Illustrious Bro. the King of Sweden, in the death of his Queen. She herself belonged to a Masonic house, the Royal Family of the Netherlands, and shared in her husband's interest for the Craft. All know how close is his sympathy with all that concerns the learning and institutions of the Craft, and with what welcome all English brethren are received in Sweden. All will wish that T.G.A.O.T.U., may soften this blow to the bereaved brother.—Bibliophile.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

PERFORMANCE OF MASONIC CEREMONIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have noticed with pleasure several communications on the performance of Masonic ceremonies, containing severe and often not unmerited censure on the levity displayed by subordinate officers, the practical jokes made use of, the intermingling of words most solemn with others of light, if not ribald character, the want of impressiveness and frequent inability on the part of the W.M., the tendency to banqueting and indulgence thereat which are exhibited in some lodges. As an old Mason, in the course of my career, I have several times brought these subjects before your readers, as have others also, without any direct effect on the rulers of the craft, to whom one of your correspondents imputes these blemishes, in the absence of any definite efforts to remove them. On our Order in general, however, much influence has been brought to bear with advantage, for undoubtedly there is far less cause for complaint in these respects than there was 20 years ago. One evidence of this exists in the extensive adoption of Masonic Halls, thus preventing the association with hotels, taverns, &c. Still I adhere to the opinion often stated, that until the authorities exercise more control over the various lodges, the same defects will continue more or less.

I have known Masters elected and installed, who, regardless of their obligation as to *ability* and willingness to rule the lodge, and to perform the duties of the chair, never acquired the requisite knowledge, and have not intended to do so, to say nothing of the power of giving solemnity to the scene. I am, therefore, persuaded of the necessity for requiring every candidate for the seat of K.S. to prove his knowledge of the three degrees before a competent board, previous to his appointment. In some instances I have been surprised at the indifference exhibited as to carrying out obligations even where their stringency has been pointed out, those taking them appearing to consider them a mere matter of form. I know a case which has occurred within a few days, where a W.M. has been installed who resides away, and of whom it is understood that he will not appear again among those whom he rules till the expiration of his year of office. The same district affords two other instances,

* "Building News," March 24th page 216.

for in a R.A. Chapter a companion has successively filled the chairs of the three Principals without once performing the work in either, and the same thing has occurred in the Mark Lodge. The brethren were, however, compelled to appoint them because they were the only candidates who had fulfilled the necessary condition of having presided over a Craft Lodge.

In clause 19, page 65 of the Book of Constitutions, (edition 1863,) it is stated that "every deviation from the established mode of working is highly improper and cannot be maintained." Let me ask how the "established mode" is to be ascertained. For myself, I adopt that of the Emulation Lodge of Instruction, in London, which, I deem the best. Some prefer the form used in the east of London, which is different in many respects. A definite decision on the part of Grand Lodge, as to either of these, or any other, is not only most desirable, but is imperatively demanded, in order to carry out the law quoted, which is otherwise a dead letter. The arrangement described as adopted in America appears to me the proper solution of the difficulty, for there competent inspectors are appointed who travel about, and make formal reports to Grand Lodge as to the condition of each Lodge examined, where defects are found to exist, the formation of a Lodge of Instruction should be insisted upon under the direction of a competent instructor duly authorized as such. Lately finding a subordinate, but very important officer going wrong, I ventured to assist, which I learnt was complained of. On the next occasion, though requested by the W.M. to interfere, I declined to do so, and the result was that more serious mistakes were made, and some necessary links in the chain of the ceremony were omitted. To this brother an offer of private instruction had been made, of which he had not availed himself.

In some lodges a proper feeling exists, and it is understood that any one of subordinate rank, who performs his duty well and qualifies himself to rise, shall do so, but even where there is such an understanding, it seems to me most desirable, that at a meeting of the P.M.'s and officers of the lodge previous to the installation, the W.M. elect, should in the presence of them all announce his intended appointments, thus giving each one an opportunity of defending himself in case it may be proposed to supersede him. In very many cases, however, the W.M. adopts no rule of the kind, but exercises his own irresponsible power, and thus I have known great injustice practiced by the promotion of a brother over the head of his superiors from motives of private friendship, from which there is at present no redress; the result has been that those aggrieved have entirely withdrawn from the Craft or have joined other lodges.

When I first served as W.M., in 1851, one of the members refused to pay his subscription and otherwise gave offence to the brethren. The matter having been formally brought before the lodge, it was determined to exclude him, and in consequence, acting on clause 21, page 65 of the Constitutions, the case was reported to the Provincial Grand Master, and the Grand Secretary. I understood that the object of such report was to prevent admission to any other lodge until after satisfaction had been given; if it be not so, I can see no other benefit to be gained by it.

But in this case I was informed several years ago that the rejected brother had been received as a member of another lodge, and thus the course taken was useless. Were the proper discipline maintained, the numerous instances of the removal of members for refusal to pay dues after repeated admonitions would be sent up to Grand Secretary, which might, perhaps, check their frequency.

Much of the above has been mentioned before in the "Freemasons' Magazine" by myself and others in different forms, but as great changes have taken place in the lodges by removals and extensions, it may be new and suggestive to many now belonging to the Order. I hope your correspondents who are discussing such matters will not consider me as interfering with them, for my desire is rather to render them support.

Yours fraternally,
P.M.

MASONIC SAYINGS AND DOINGS ABROAD.

A Balustre has been issued by the M.P. Sov. G. Commander of the Southern Jurisdiction, acknowledging, and in the most ample and satisfactory manner, correcting the error into which that Supreme Grand Council had inadvertently fallen, in supposing that the Supreme Council of Belgium had recognized the spurious body in Louisiana.

From the "Keystone" we learn that "a convention of the Grand Commanderies of the Masonic Order will be held in Baltimore in September next, and already extensive arrangements are being made for the event, which promises to be very extensive, and one which will attract to that city a large number of strangers. The Supreme Commandery assembles but once in four years, and the Convention next September will be the first occasion of the kind ever convened in Baltimore. A procession will march through the principal streets, and it is expected that 12,000 Knights will be in line, consisting of representatives from all parts of the United States, and from Canada, England, Scotland, and elsewhere. Pennsylvania has reported she will send a delegation of 1,500. The Boston Commandery have, even at this early date, chartered a steamer of the Boston and Baltimore line, for the conveyance of its delegates. The celebration is to continue four days, and other entertainments will take place. When the Commandery last met in St. Louis, the merchants of that city contributed 20,000 dols., and it is expected that Baltimore merchants will assist the Knights of that city in taking good care of their brethren."

The "Masonic Tidings" says that "Bro. Robert H. Waterman (33d) of Albany, Commander-in-chief of the Albany Consistory, recently discovered the original plates and documents of the Albany Lodge of Perfection, which were formerly in charge of Sir Wm. Johnston, at Johnstown. The seal of the lodge, which was also recovered, is executed in a style that would do credit to the workmanship of to-day. It bears the date of 1767. These documents and the seal were left by Sir Wm. Johnstone, on his death, in charge of persons at Johnstown, and were by them given in charge of Bro. Waterman. They are highly prized as venerable and important records of the early Masonic history of this State."

The Committee on Foreign Correspondence of the upreme Council of the A. and A. Rite of the Northern Jurisdiction of the United States, report that, "All efforts to open correspondence with the Supreme Council, whose Grand East is supposed to be at Edinburgh have failed, and the officers of that Grand Body appear to consider that the labour of a courteous correspondence is not a part of their duty, and the giving of light and Masonic information to sister Grand Bodies does not seem to be one of their tenets."

THE GRAND LODGE OF CANADA AND THE QUEBEC SECEDERS.

A reactionary movement seems, to some extent, to have set in amongst the Quebec Secessionists. In the "Craftsman and Canadian Masonic Record we find the subjoined petition to the M.W. Grand Master of Canada :

"We, the undersigned, residents of the township and village of Dunham, and members in good standing in Provost Lodge, No. 1, Canadian Register, beg most respectfully to represent that on or about the month of October, 1869, while there were only comparatively a few members present, Prevost Lodge did proceed to transfer its allegiance to the would-be Grand Lodge of Quebec, and that since that time have continued to hold said lodge and its warrant. That since that time the said lodge has been conducted in a very inharmonious and unmasonic manner. That your memorialists had hoped that this unhappy state of affairs would have been amicably settled at the last communication of the Grand Lodge of Canada, and renouncing all connection with the aforesaid proceedings, and refusing to recognize the authority of the would-be Grand Lodge of Quebec, are in consequence deprived of meeting in said lodge. That your petitioners are desirous of carrying on the work of the lodge as heretofore under the jurisdiction of the Grand Lodge of Canada, and they now pray that a duplicate warrant or dispensation be granted to enable them to do so, free of charge, and further that they may be authorized to proceed with the election of officers and their installation forthwith, and your petitioners, as in duty bound, will ever pray.

DUNHAM, Jan. 7, 1871.

(Signed) Allen Hogaboom, W.M.; James Olliver, S.W.; Henry Pagnello, S.D.; Levi Stevens, P.J.W.; Charles Edwards, M.M.; Cotton Brown, P. Sec.; A. K. Terrill, M.M.; Oscar Burton Woodarde, M.M.; James McElroy, M.M.; G. R. Longeway, P.J.W.; B. A. Longeway, M.M.; M. R. Bowker, M.M.; D. A. Bowker, M.M.; Alex. Duff Stevens, P.S.W.; Eugene Nelson Brown, M.M.

This deplorable schism, by which a large number of Masons, hitherto in good standing, are now placed in the position of expelled Masons, seems likely to come to no amicable settlement, which must be a source of regret to every true Mason.

We can see no possible end to the affair, unless the Quebec faction honourably renounce their assumption of the privileges of the Grand Lodge, to which undoubtedly they owe allegiance. The few recognitions which they have received from some of the Grand Lodges in the United States, only help to widen the breach, while they can have no useful effect in obtaining recognition from the more influential Grand Lodges of the World, by the members of whom the movement is held in decided disfavour.

If there was (as is argued by the Seceders), a new territorial arrangement of the Country, and it was desirable that the Masonic Jurisdiction should be co-existent, the initiative should have been taken by the Grand Lodge of Canada. This course was declined by a large majority, doubtless for reasons known to those who held the reins of Masonic Government.

To put a parallel case, it may be asked whether, if the lodges in Wales should imagine that they are sufficiently numerous to constitute a Grand Lodge, or that the vanity of some few of them led the members to desire the Grand Lodge honours which would be the result of such a division, it is likely that the Grand Lodge of England would quietly surrender its jurisdiction upon the first demand, and without weighty reasons being shown as to the desirability of such a proceeding? And is it likely that in the face of the opposition of the Grand Lodge of England, Continental Masonic bodies would accord their recognitions?

The Petition was favourably recommended by the Committee, to whom it was referred, and the Grand Master has decided to grant the prayer of the petitioners.

REVIEWS.

Peoples' Magazine. London: the Society for Promoting Christian Knowledge.

The April part is at hand. This work has been favourably noticed by us on previous occasions. The present part is equal to its predecessors.

Newspaper Cuttings. London: Livermore and Robinson, Bedford Street, W.C.

These will be found most useful books for the preservation of cuttings from Newspapers, periodicals, &c., and are arranged with Index at beginning, so as to render them easy for immediate reference to any subject, and forming at the same time a useful and elegant appendage to the drawing room table or counting-house. They are produced in various sizes and styles, all of them marvels of cheapness.

Pocket Notes on the use of Adhesive Stamps. By Bro. Edward Cox, P.M. 657, V.P. Royal Masonic Institution for Boys'. London: E. Cox, Chancery Lane.

This guide to the use of adhesive stamps on receipts, agreements, and other legal and commercial documents, cannot fail to be of the greatest use amongst our brethren engaged in the legal profession or in commerce. The conditions with regard to the use of stamps on various documents are so different that without "some sure information" even that astute personage "A Philadelphia Lawyer" would be puzzled in their use. The little pamphlet of Bro. Cox (published at Sixpence) will remove every difficulty.

THE MASONIC MIRROR.

. All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

ALTERATION IN THE DAY OF PUBLICATION OF THE MAGAZINE.—The Magazine will in future, be published on Saturday Mornings, instead of on Friday Afternoons; this alteration has been made in order to enable us to meet the wishes of a large section of our readers, so as to allow of the insertion each week of Masonic reports reaching the Editor on Thursday mornings.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday next, the 8th May, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside. At the preliminary meeting of the Stewards, the Officers of the Board were elected, and the usual business was transacted. We understand that the Steward's fee has been fixed at £4.

THE PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.—The installation of the R.W. Bro. Colonel Lyne as Provincial Grand Master of Monmouthshire, and of the V.W. Bro. S. George Homfray, Esq., as Deputy Provincial Grand Master, by the R.W. Bro. Theodore Mansel Talbot, Esq., Provincial Grand Master for the Eastern Division of South Wales, will take place at the Town Hall, Newport, on Thursday, the 20th of April. The brethren will walk in procession to Saint Woolos' Church, at 2.30 p.m., where a sermon will be preached by the Provincial Grand Chaplain, Bro. the Rev. Samuel Fox, and a collection made on behalf of Local and Masonic Charities. The banquet will take place the same evening, at the King's Head Hotel, at 4.30. Very active preparations are being made for the installation, and it is anticipated that a good muster will take place.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

BLACKHEATH LODGE (No. 1320).—A warrant for a new lodge at Blackheath has been granted, and will be consecrated on the 3rd of May, at the Crown Hotel, by Bro. H. Muggeridge.

St. Luke's Lodge of Instruction, No. 144, has been removed from the Pier Hotel, Chelsea, to the "Gladstone," 202 and 204 Brompton Road, S.W. The meetings are held every Friday evening at 8 o'clock.

Almoners of London, and other Lodges, are desired to be cautious with respect to Charles Couch and George Gibbs. Reasons why can be had of Vincent Bird, Almoner for Plymouth Stonehouse, and Devonport.

The Royal Arch Chapter of Improvement, No. 145, meets at Freemasons' Hall, every Thursday at 7, from October to May inclusive.

The installation of the M.W.S. elect of the Victoria Rose Chapter will take at the Masonic Hall, Ipswich, on Easter Monday. An unusually large number of candidates, most of whom are Officers in the Army and Clergymen appears in the summons. The great popularity of Bro. the Rev. R. M. Sanderson, the M.W.S., one of the "brightest and most learned" Masons in Suffolk,—and the fact that some of the members of the Supreme Grand Council have signified their intention of honouring the Chapter with their presence, all combine to make us prognosticate that this meeting will be one of the most successful ever held in this province, where the higher degrees are gaining ground every day.

Last week a Company was registered under the name of "The Lincoln Masonic Hall Company," for erecting a Masonic Hall in Lincoln; the capital is £4,000, in 800 shares of £5 each.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LODGE OF PROSPERITY (No. 65).—The installation meeting of this lodge was held on Thursday evening, the 23rd ult., at the Guildhall Coffee-house, Gresham Street, and was very numerously attended, Bro. G. F. Cook, W.M., presided, and performed the offices of the chair with judgment and ability. The hour appointed for installing the W.M. elect. Bro. D. Forbes, having arrived, he was presented, and in due form and according to ancient custom, he was placed in the chair of the lodge by the I.P.M. Bro. Forbes having been placed in the chair and saluted by his brethren, proceeded to appoint his officers thus:—Bros. E. C. Mather, S.W.; J. Stevens, J.W.; John Bellerby, P.M., Sec.; T. Davy, S.D.; Carruthers, J.D.; L. A. Liens, I.G.; and C. T. Speight, Tyler: after which a gentleman was initiated into the order, the newly-installed W.M. performing the ceremony with credit and satisfaction. Previous to the closing of the lodge, the W.M. placed on Bro. Bellerby's breast a very handsome Past Master's and Secretary's jewel, manufactured by Bro. Lamb, in recognition of his valuable services to the lodge. The gift was suitably acknowledged by the recipient, who has well deserved this reward. Eighty-four brethren sat down to a magnificent banquet, admirably served *a la Russe*, which reflected the very highest credit on the caterer. The usual loyal and Masonic toasts were proposed and properly responded to, that of the Immediate Past Master (Bro. Cook) being most enthusiastically received. A more substantial recognition of the eminent services he had rendered to the lodge during the past year was made in the presentation of a Past Master's jewel, which was voted out of the lodge funds, and a magnificent diamond ring, purchased by private subscription amongst its members. Among the numerous visitors who had the privilege of being present on Thursday evening were Bros. John Emmons, P.M. 813, Prov. G.P.; James Terry, P.M. 228 and 1,278, P. Prov. G.S.B., Herts; Atkins, Mann, Hart, Spratt, and Salisbury, of No. 813; E. Harris, P.M. 73; F. Walters, P.M. 73; Bowron, P.M. 933; and S. Watkins, 1,076, and many others.

ST. JOHN'S LODGE (No. 90).—The brethren of this lodge held their regular meeting at Radley's Hotel, Blackfriars, on the 3rd inst. Members present: Bros. Halcombe, W.M.; Gattierrey, S.W.; Rumford, J.W.; Eglese, P.M., and Treas.; J. Griffin, P.M., and Sec.; Thorne, J.D.; Hadley, P.M.; J. P. Griffin, P.M.; Mason, Rathbone, Hunter, Hickman, Bousfield. Visitors: Bros. Sntees, P.M., 246; Baxter, P.M., 8; Chappel, S.W., 7; Campbell, 60. Mr. W. P. Browne was initiated, and Bro. Bousfield was raised to the Second Degree, after which the brethren adjourned for refreshment.

TEMPLE LODGE (No. 101).—The regular meeting of this Lodge was held at the Ship and Turtle Tavern, on the 4th inst. Present:—Bros. Grumbly, W.M.; Youle, S.W.; Reynolds, J.W.; Bond, P.M., Treas.; Farmer, P.M., Hon. Sec.; E. Farthing, Jun., J.D.; H. G. Clark, P.M. 554, J.D.; Hastelow, P.M., M.C.; Flack, J.G.; F. J. Cox, I.P.M.; and Bros. Beard, J. H. Wynne, Perriu, W. W. Wynne, P.M.'s, and about 43 members were present. The visitors present were:—Bros. Gibbs, P.M. 15; Terry, P.M. 228, P.G.S.B. Herts; Clark, 144; Hubbard, 649; Smith, 907; and Watson, 1016. The candidate was unavoidably prevented being present, consequently there was no initiation. The new Bye-laws were read and distributed, and a poor brother was assisted with the sum of two guineas at the banquet in returning thanks as a visitor, Bro. Terry made an elegant and impressive speech alluding to the charities, the result of which was several liberal subscriptions to the "Royal Masonic Benevolent Institution," and after a most pleasant evening, the brethren separated at ten o'clock.

UNITY LODGE, (No. 183).—The regular meeting of this Lodge took place on Monday, the 27th ult., at the London Tavern; Bro. George Thompson, the W.M. presided, supported by several Past Masters and others. The routine business was disposed of, and a Passing and Raising preceded the ceremony of Installation, which honour was conferred upon Bro. H. Wadling, the S.W., by Bro. Todd, an old P.M. of the lodge. A vote of thanks, and the usual P.M.'s jewel was presented to the retiring Master, for which he replied. Bro. A. T. Hirsch having offered to represent the Lodge at the Girl's School Festival, the usual donation was voted to him to be placed on his list. The W.M. then appointed his officers as follows:—Bros. D. Shaboe, P. Prov. G. Chap., Chaplain; Garrett, S.W.; R. W. Groomridge, J.W.; E.C. Moore, S.D.; E. Collins, J.D.; R. Spencer, I.G.; Doggett, Sec., Speight, Treas. The Lodge was then closed, and the brethren—to the number of about twenty-five—sat down to a banquet, which was served in a first-class style. Amongst the visitors were Bros. Wynne, 101; and Chas. E. Thompson, S.W. 1158. After the cloth was drawn, the usual Masonic and loyal toasts were given. Special compliments were paid to Bro. Shaboe, Chap., and Bro. Todd, the Installing Master, for the interest they evinced in the welfare and prosperity of the lodge on that and many former occasions. The health of the W.M. was proposed. In reply, Bro. Wadling assured the brethren he would do all he could to cement the love and harmony which had so long existed in the Unity Lodge. Truly they were all united, and he hoped they would ever continue so. Other toasts were then given, including that of the Visitors, to which Bro. Thompson, 1158, and another brother replied, and a pleasant evening was brought to a close.

MONTEFIORE LODGE (No. 1,019).—The brethren of this lodge met on Tuesday, 5th inst. Present Bros. S. A. Kisch, W.M.; Meyer A. Loewenstark, as S.W.; N. H. Braham, J.W.; E. Palbert, P.M., Sec.; L. Jacobs, Treas.; J. De Solla, P.M., as S.D.; Blum, J.D.; Blum, I.G.; S. Pollitzer, P.M.; S. V. Abrahams, P.M.; Rantenburs, Pereira, V. Myers, F. Wheeler, Milner, Grunebaum Fox, Moore, and Brent. The visitors present were Bros. J. T. Moss, Prov. G. Steward, Middlesex; E. Reicoenheim, Grand Lodge of Hamburg; M. Pestonjee, W.M., Star of India Lodge; D. Joseph, No. 188. Messrs. Lionel Hart, Arthur Fox, and Adolph Fremindlick were balloted for and initiated. Three members were elected on the Benevolent Fund committee, and a committee of seven members with the W.M. appointed to revise the bye-laws. At the banquet which followed about fifty brethren supported the W.M., the intervals between the toasts were enlivened by the harmony of Bros. Moss and Myers, and a capital recitation was given by Bro. Meyer de Loewenstark.

GREAT NORTHERN LODGE (No. 1,287).—The regular meeting of this lodge was held at the Great Northern Hotel, Kings Cross,

on Thursday, the 16th ult. Present Bros. Moody, W.M.; Reed, S.W.; Staton, J.W.; Bescohy, S.D.; Hooper, J.D.; Forbes, I.G.; S. Webb, I.P.M., and Treas.; also Bros. Alexander, Nerdon, Arkell, Willie, Margerson, Elliott, Ritchie, Jupe, Roberts, Bowen, West, Ball, Freeman, and Marsh. The lodge having been opened Messrs. Edmiston, Lay, Passford, Catchpole, and Quail were initiated in a most impressive manner; and Bro. Roberts, after proper examination, was raised to the sublime degree of M.M. The W.M. invested Bro. N. B. Hendon as Secretary of the lodge for the ensuing year, who then read the minutes of the last meeting, which were duly confirmed. The lodge was then closed, and the brethren sat down to an excellent banquet, and spent an agreeable evening. Bros. Ferguson, S.W. 177; Rogers, J.W. 902; Davis, 188; S. Davis, 188; Bowyer, 65; and Cox, 1,257, were present as visitors, and severally replied upon their healths being drank, all expressing great satisfaction at the admirable working of the lodge.

PROVINCIAL.

DEVONSHIRE.

TOTNES.—Pleiades Lodge, (No. 710).—The usual monthly meeting was opened on Thursday, March 30th, by Bro. Wm. Cuming, W.M., assisted by Bros. Niner, S.W.; Watson, P.M., as J.W.; John Heath as I.P.M.; Presswell, Sec.; De Schmid, S.D.; Taylor, Org.; Colden, I.G.; Crocker, Tyler. There were also present: Bros. Dr. Hopkins, P.M. and P. Prov. G.S.W.; Capt. Westhead; Goodridge; Drennan, and others; also as visitors, Bros. Warren, 1254, and Hart, 1205. The minutes of the previous meeting having been read and confirmed, Bros. Westhead and Drennan, after passing a very satisfactory examination, were entrusted and dismissed for preparation. The lodge was opened in the 2nd degree, the candidates were recalled and admitted to the rank and privileges of F.C. by the W.M. The lodge was resumed in the 1st degree. A ballot was taken for three gentlemen who sought initiation, which proved unanimous in their favour. The chair was then taken by Bro. Dr. Hopkins, at the request of the W.M., by whom the ceremony of the 1st degree was duly administered to Mr. George Browse, who was thus made an E.A. The chair was again taken by Bro. Cuming. Bro. Dr. Hopkins made some remarks on the want of union among the members of the lodge, as they appeared to have no intercommunication and to exhibit no social interest in each other, never meeting except for the formal business of the lodge, and separating at its conclusion. This he thought a mistake, and observed that he had witnessed the good effects of a different course in other lodges with which he had been connected before coming to Totnes. After making one or two suggestions, he referred to the fact that it was not usual in No. 710, to notice in any way the decease of one of its members, an omission at which he had been much struck. A case of this kind had recently occurred, which, from the merits of the departed brother, and the estimation in which he was held by those who were intimate with him, must excite the sympathy and regret of the survivors. He concluded by proposing the following resolution, which was seconded by Bro. John Heath, who made some very kindly and feeling remarks, and added that the regard and regret of his brother officers in Her Majesty's service was shown by the circumstance that military honours were paid at his funeral. The proposition was of course passed unanimously. Resolved, "That the members of the Pleiades Lodge have heard, with deep regret, of the death of one of their number, Bro. Frederic Harris, M.D., at an early period of life, when his career as a medical man in the service of his country, appeared to be most promising, as well as his usefulness in the promotion of the best interests and the principles of our Order. That the W.M. and Wardens form a deputation to Bro. John Harris, and be requested to express to him the deep sympathy of the brethren with the members of his family under their present bereavement, and at the same time to hand to him a copy of this resolution. Farther, "that the lodge be put in mourning for the next three months. Messrs. F. Pope and W. B. Maye, were afterwards admitted

properly prepared, and initiated by the W.M., the charge being given by Bro. Dr. Hopkins. Several matters of business were discussed and arranged, and the lodge was finally closed.

IVYBRIDGE.—*Erme Lodge* (No. 1,091).—The annual meeting of this lodge, for the installation of the W.M., was held at the Kings' Arms Hotel. V.W. Bro. John Harris, the I.P.M., presided. Among the brethren present were also V.W. Bros. I. Watts, P.M. 156, P. Prov. G.T.; J. J. Hambly, P.M. 70, P. Prov. G.D.; J. B. Gover, P.M. 70, P. Prov. G.A.D.C.; J. W. H. Hawton, P.M. 954, P. Prov. G.D.C.; G. G. Nicholls, P.M. 70, P. Prov. G.O.; T. B. Harvey, P.M. 156, P. Prov. G.D.C.; W. Bros. L. D. Westcott, P.M. 70; J. B. Price, P.M. 202; W. Littleton, P.M. 1,091. The W.M. elect, Bro. W. H. Ley, was duly installed in ancient form. V.W. Bro. J. B. Gover conducted the installation. At the close of the ceremony the W.M. appointed the following officers:—Bros. M. Patterson, S.W.; J. Foot, J.W.; J. Harris, I.P.M.; J. W. H. Hawton, P.M., Treas.; H. Cole, Sec.; J. Hambly, S.D.; W. Boxall, J.D.; J. W. Metherell, D.C.; J. Bunker, I.G.; W. Boon, Tyler; R. Baker and J. Conway, Stewards.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—An emergency meeting of this lodge was held at the Freemasons' Hall, on Friday, the 31st ult., for the purpose of initiating three candidates, viz., Messrs. Walter Wilkinson, John Elwood, and Robert Edwards, all of Leicester, and they being in attendance were initiated accordingly, the ceremony being most impressively performed by Bro. George Toller, P.M. 523, and Prov. G. Sec. The W.M., Bro. Stretton, was in the chair, and the following brethren were present, viz.:—Bros. W. Weare, P.M., and Treas.; Crow, S.W.; Widdowson, Sec.; Palmer, S.D.; Smith, J.D.; Halford, I.G.; Bembridge, Tyler; Shuttlewood, Blankley, Beeton, Ginden, Wilkinson, Elwood and Edwards. The visitors were Bros. Toller, P.M.; Sculthorpe, S.W.; Partridge, S.D.; Atkins, Rowlett, Thorp, Mace, Bairfoot, and Rev. W. T. Fry, No. 523. On the conclusion of business the brethren adjourned to refreshment.

MARKET-HARBOROUGH.—*St. Peter's Lodge* (No. 1,330).—A regular monthly meeting of this lodge was held at the Assembly Room, Three Swans Hotel, on Friday, the 31st ult., the W.M., Bro. Kelly, Prov. G.M., in the chair. There were also present Bros. Sir Henry St. John Halford, Bart., S.W.; Rev. J. F. Halford, J.W.; R. Waite, P.M., Treas.; Morris, P.M., Sec.; Kemp, S.D.; Macaulay, M.R.C.S., I.G.; Clark, Tyler; Dr. Grant, Rev. F. M. Beaumont, Martin, Fuller, Freestone, Lawrence, Shovelbottom, Platford, Harrison, Gibbs, and Healey. Bro. Gibbs after having been duly examined was passed to the second degree, and Bros. Rev. F. M. Beaumont and Healey having also passed a highly satisfactory examination were severally raised to the sublime degree of M.M. The W.M. reported an offer of Bro. Charles Johnson, P.M., Leicester, to take copies and to present to the lodge photographic portraits of all the members, an offer which, on the proposition of the S.W., seconded by the J.W., was accepted with thanks. The lodge having been closed the brethren adjourned to refreshment.

SUFFOLK.

IPSWICH.—*British Union Lodge* (No. 114).—The usual monthly meeting of this lodge was held at the Masonic Hall, Ipswich, on the 30th ult. Present:—Bros. Philip Cornell, W.M.; C. F. Long, S.W.; Dr. Beaumont, E.N., J.W.; Rev. T. G. Beaumont, Chaplain; C. Schulen, P.M., Treasurer; W. Spalding, Secretary; Dr. Muir, J.D.; A. J. Barber, I.P.M.; Rev. E. L. Lockwood, D.P.G.M.; W. Boby, P.M.; Emma Holmes, P.M. Visiting brethren:—W. M. Smith, W.M. Perfect Friendship, 376; G. S. Golding, W.M. S. Luke's; W. T. Westgate, W.M. Prince of Wales, 959; Meadows, W.M. United Lodge, Colchester; Rev. R. N. Sanderson, P.M.; Dr. Elliston, P.M.; J. H. Staddon, P.M.; J. Franks, P.M.; S. B. King, P.M.; N. Tracy, P.M.; Lindley Nunn, P.M.; and between thirty and forty

brethren, including several officers from Colchester and Langford Fort, who accepted the hospitality of one of the most prosperous and yet exclusive lodges in Suffolk. The lodge having been opened in due form, and with solemn prayer, Bro. Fox, of the Royal Engineers, was examined as a F.C., and afterwards raised to the sublime degree of a Master Mason. Bro. Warren, of the 60th Rifles, had been announced to give a lecture on "Jerusalem raised," but owing to an accident he was unable to arrive until 9 o'clock, and in consequence of the lateness of the hour, the gallant officer had to curtail its length very considerably, and, unfortunately, mar its beauty. The address was listened to with great interest however, and the diagrams shown were much admired; a collection was afterwards made for the Palestine Exploration Fund, out of compliment to Lieut. Warren, whose brother has done so much, and made himself so famous in connection with Jerusalem and Palestine. Bro. Warren presented the lodge with some valuable works on Jerusalem, and the thanks of the lodge for his gifts and interesting lecture were ordered to be recorded on the minutes. The W.M. announced future lectures on Masonic subjects, by Bros. Warren, Emma Holmes, and Rev. R. N. Sanderson. Nearly forty sat down to the banquet which followed, and a most agreeable evening was spent.

INSTRUCTION.

STRONG MAN (No. 45).—This Lodge of Instruction is supposed to be the oldest in London (the Silver Jewels having been presented by various eminent brothers during the years 1799), has on its list of members the names of numerous distinguished Masons, deceased and living. It had been for some time in abeyance, but has been recently re-established at that very interesting home of Freemasonry, the Jerusalem Tavern, St. John's Gate, Clerkenwell, with the W. Bro. Jas. Terry, Prov. G.S.B., Herts, and P.M. of 228, and other lodges, as Preceptor. At this ancient hostelry the world-known Dr. Johnston, of Dictionary renown, so often presided at literary soirees. On Monday last the W. Bro. Mather Preceptor of the Charterhouse Club of Instruction, with 31 of its members; and Bro. James, Preceptor of the Prince Regent Club of Instruction, accompanied by 18 of its members, paid a brotherly visit to the Strong Man, as in a similar manner our forefathers formerly visited in a body each others' Lodges, thereby to obtain uniformity of working; the visit proved an intellectual treat. The W. Bro. Terry, Preceptor, assisted by the W. Bro. Bilby (organist of the Charterhouse), rendered the ceremony of Consecration and Installation to the gratification of about 70 brethren, assembled in the well-restored hall over the famous old gate; the proprietor of which, Bro. S. Wickens, during the whole of the evening attended to the comforts of his guests with his usual fraternal swavity. The brethren present expressed their enjoyment of the interesting scene the old hall exhibited, adorned with numerous valuable, antique, and curious paintings, prints, books, busts, &c.

ROYAL ARCH.

METROPOLITAN.

DOMATIC CHAPTER, (No. 177).—The Companions of this Chapter met on Thursday, the 23rd ult., at Anderton's Hotel, Fleet Street. Present: Comps. J. Coutts, M.E.Z., in the chair; W. J. Gilbert, H.; George Wilson, J.; H. G. Bus, S.E.; and the following P.Z.'s, Comps. T. A. Adams, P.G.P.; R. W. Little, W. Carpenter, Tyrrell, C. Sutton, E. Sissons, and W. Payne, G.T. The Chapter was opened, and the minutes of the former convocation were read and confirmed. The Report of the Audit Committee was read and confirmed. Two brethren were proposed for exaltation. The ceremony of installing the M.E.Z. and Principals was next performed. On the admission of the companions, the newly-installed M.E.Z. invested as his officers, Comps. G. Wilson, as H.; T. Cubitt, J.; H. G. Bus, P.Z., Treas.; R. W. Little, S.E.; Foulger, S.N.; Barrett, 1st Assist. S.; Hayward, 2nd Assist. S.; Scott, 3rd Assist. S.; and Weaver, Organist. The Chapter having been closed with solemn prayer,

and the companions adjourned to refreshment, the M.E.Z. then gave the usual R.A. toasts. Comp. John Coutts was presented with a P.Z. jewel of solid gold, manufactured by Comp. Lamb. On the bars is inscribed, "Palmar Qui Meruit Ferat," and on the back is "Presented by the Domestic Chapter, No. 177, to Comp. J. Coutts, P.Z., as a token of esteem in acknowledgement of his efficient services as M.E.Z., 1870, and 1871." Comp. J. Coutts, in appropriate terms, thanked the companions for the very elegant and valuable testimonial. Comp. Buss, in responding to the toast of the P.Z.'s, thanked the M.E.Z. for his kind expressions. They, the P.Z.'s, were always ready to do all in their power for the welfare of the chapter. Comps. W. H. Libbis, No. 975; S. Carey, 1056; and H. M. Levy, S.E., 188, severally responded to the toast of the Visitors. Comps. G. Wilson, T. Cubitt, Foulger, and Barrett severally responded to the toast of the Officers. The Janitor's toast concluded a very agreeable evening. Some capital singing from Comps. Foulger, J. Lawrence, and Webb, (who accompanied himself on the piano) enlivened the proceedings.

MARK MASONRY.

METROPOLITAN.

SAMSON AND LION LODGE (No. 86).—This rapidly increasing lodge met at the Freemasons' Tavern, on the 29th ult., when, in the unavoidable absence of the W.M., Bro. Israel Abrahams, the lodge was opened by Bro. A. D. Loewenstark, P.G.I.G., at 6 p.m., when the minutes of the installation meeting were read and confirmed. Ballots were taken for Bros. Captain Snow, P.M., John Faulkner, J. H. Milner, J. Knight, and were unanimous in favour. Bros. Snow and Faulkner being in attendance, and proving themselves qualified, were advanced to the degree of Mark Master. Several candidates were proposed for next meeting in October. At the last meeting the lodge was honoured by the presence of Bros. the Rev. G. R. Portal, M.W.G.M., and the Earl Percy, D.G.M.M., both of whom were elected honorary members. The following officers were present:—Bros. R. Boncey, P.M.; Meyer A. Loewenstark, P.M. and Sec., P.G. Steward; M. Emanuel, S.O.; I. K. Tippet, J.O.; E. Petit, M.O., E. P. Albert, J.W., a visitor, and many members.

DEVONSHIRE.

IVYBRIDGE.—Erme Lodge (No. 100).—The annual meeting of this lodge, for the installation of the W.M. for the ensuing year was held at the Kings' Arms Hotel, Ivybridge, V.W. Bro. John Harris, P.G.T., the W.M. elect, was duly installed. V.W. Bro. J. B. Gover, P. Prov. G.A.D.C., was the I.M. In the evening the brethren present dined together at the hotel, having been liberally catered for by Bro. Toms.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—Fbwke Lodge (No. 19).—A meeting of this lodge for the Installation of W.M., the appointment of officers, &c., was held at the Freemasons' Hall on Thursday, the 23rd ult., the W.M., Bro. Duff, in the chair. On the confirmation of the minutes, the chair was taken by the Prov. G.M.M., Bro. Kelly, who, in a Board of Installed Masters, proceeded regularly to instal the W.M. elect, Bro. Charles Johnson, who was afterwards proclaimed and saluted. The Treasurer's accounts having been passed, and that officer re-elected, the W.M. proceeded to invest the following as the officers for the ensuing year, viz.:—Bros. A. M. Duff, I.P.M.; Weare, S.W.; Partridge, J.W.; Rev Dr. Hayercroft, M.A.; Toller, S.O.; Richardson, J.O.; Stretton. Treas.; Sculthorpe. Sec.; Tarr, Registrar; Atwood, S.D., Barber, J.D.; Widdowson, I.G., Atwood and Buzzard, Stewards; Bembridge and Dunn, Tylers. Bro. William Tertius Rowlett, elected at a former meeting, was advanced in due form, after which the lodge was closed, and the brethren adjourned to refreshment.

A MASONIC ALLEGORY.

The most conclusive proof of the antiquity of Freemasonry, and of its Oriental origin, is the fact that its teachings are exclusively enforced by means of symbols, allegories and legends. The earliest learning of the world was purely symbolical; the first Great Light of Masonry is full of sublime parables; and we, as "Sons of Light," adhere both to the wisdom of the ancients, and their immemorial and impressive manner of communicating that wisdom, by means of emblematic parallels and an individual personification of the leading events of the Solomonic era. The lessons of Freemasonry will need to be inculcated as long as the air we breathe is tainted with the contagion of death, and until we are raised to that higher life, where Time shall be no more, and death shall be swallowed up in victory.

He who has been raised to the sublime degree of Master Mason, can gather a richness and fulness of knowledge from many an event in history, and many a parable in literature, that is lost to one who has never been initiated into Masonic mysteries. He has learned not merely the secrets of the craft, but possesses to a degree a key to the arcana of universal Nature. He constantly sees and hears, in the world of action and thought, works and words which suggest to him a wealth of instruction, that to the ordinary mind are without peculiar significance. Let us illustrate.

One of the most beautiful of Krummacher's parables, is that of the Creation of the Caterpillar. We may render it thus: When the parents of the human race had been banished from Eden for their transgression, and the gentle Abel had yielded up his life under the heavy hand of his brother, the angel of death came to Jehovah and said, "The fiat of death has gone forth over the earth; grant me to create some beings for ministers of destruction." Jehovah consented. Then the angel of the Lord descended and gave to the lion his terrible claws and blood-thirsty jaw; and immediately vultures screamed in the air, seeking to prey upon dead carcasses, and the venom-swelled viper lurked in the crevices of the rock. Thoughtfully the angel of destruction entered the garden of Eden, and saw Mirza, the beloved and mourning sister of Abel, growing flowers and trees. Everywhere there was peace, innocence, cooling shade, and pleasant fragrance. He hesitated for a moment. "Must I cause new grief to the gentle sufferer?" said he. "Be it so! Even from grief joy bloometh. Here also mortality must have its minister." He lowereth his rod, and from the dust which he touched issued a voracious caterpillar. Just then Seth drew near, and would have killed it, saying, "are not all creatures subject to us, and have we not dominion over them?" "But it is better," said Mirza, "to practice mercy and loving-kindness than violence. Let it live!" And she made an enclosure round the caterpillar, and gave it, morning and night, more leaves and flowers than it could eat.

When the heavenly messenger saw this, he was deeply moved, and said: "Man has not altogether lost

the image of his Maker. He is able to bestow charity on an enemy, and to render good for evil." Pausing a moment, he continued, "It is meet that the good should receive the beautiful," and touching the worm with his rod, he endowed it with the miraculous power of building its own sepulchre. The next morning when Mirza came to look at it, she thought it asleep. Then she went to gather flowers and leaves, for Mirza had grown to love the creature by doing it good; and all nature was dear to her heart since Abel walked with her no more. Returning again, she saw the chrysalis bright and fair as a silvery cloud. She stood amazed, saying, "Behold what a creature I have bred! Now it is dead, lying in a wonderful tomb. Who knows whether it may not come forth to life again."

Adam, her father, said, "Who can expound this?" And they carried the chrysalis into their habitation—as an emblem of Abel, the first who died on earth. When they were assembled one morning, speaking with mournful hearts of death, suddenly a gentle rustling was heard, and the Chrysalis moved. Next its silvery grave burst, and, lo, a living creature emerged out of the narrow shell, trembling in the soft air, and unfolding a double pair of wings. These, out-stretched, were as blue as sapphire, or the vault of heaven, and upon them the new-born creature fluttered, over the balmy and blooming trees. Holy joy and admiration filled the hearts of the first mortals, and they remembered Abel the first of the dead. They then heard the voice of the angel of death, saying, "Behold, life cometh forth from death, and days are converted into eternity. It is given to the pure mind and unto child-like faith to see truth in an emblem." From that day Mirza mourned no more for Abel, and the human race thought thenceforth of death with joyful hope.

What food for reflection there is in this charming allegory! How imbued is it with the loftiest spirit of Masonry! How it reflects and illustrates the teaching of our sublime degree!

If it be the mission of Masonry to inculcate and enforce this lofty teaching, which is the foundation doctrine of the Great Light which rests upon the Masonic altar, what manner of men ought the brethren to be? Our lives must reflect and exemplify our doctrines, or else the lives themselves will be bare chrysalises—empty shells—to be cast among the rubbish by the Chief Overseer above, when we come to carry the work of our lives before Him for inspection.—*Keystone.*

HERCULANEUM AND POMPEII.

Of all the ancient and now uninhabited cities, there is none other that awakens so much interest in the mind of a traveller, that appeals with such force to the imagination, that puts such a strain upon his sensibilities, that so bewilders his thoughts with wondering in what age he is living, and where all the people that once trod these streets and whose chariots made deep ruts in the hard pavement before our eyes—as Pompeii. I remember well the excitement which the story of its discovery

and continued exhumation made in my youthful imaginings, and the long desire I had to walk through the silent thoroughfares and to enter its deserted houses; and how fully all the fancies I had indulged were realized when I first held converse with the shades of the old Roman inhabitants by going into their houses and calling them up from the vasty deep of eighteen centuries. Scarcely less exciting and interesting was a visit after the lapse of fifteen years, for in the mean time, the larger part of the city had been excavated. The work has gone on vigorously, until now Pompeii is nearly all opened to the light of day.

I speak particularly of Pompeii, because very little of Herculaneum has yet been explored, and very little ever will be, owing to the different manner in which the two cities were buried. Pompeii was covered with a shower of ashes and scorias or cinders, buried deep and beyond all recognition of the site, but with such loose material that it is easily excavated. Herculaneum, on the other hand, was not only buried much deeper, but by lava or mud formed from the ashes and steam, which flowed like a sea over houses and buildings of all kinds, pouring into the doors and windows and every crevice, filling rooms and cavities of all kinds, and then hardening like rock, making the city one solid mass of stone. It was covered with this material to the depth of seventy feet or more. The work of excavation, therefore, is like removing stone from a quarry.

Herculaneum, though buried so much deeper than Pompeii, with material of such solidity was discovered first. A city had been built directly over it, whose inhabitants never dreamed that a buried city was below them, until one day, in digging a well, a citizen of Resina came down into an old Roman Amphitheatre. This was about the middle of the last century. A small portion of the city was then exhumed, and the work was so difficult it was abandoned. Search was then made for Pompeii; it was soon found, and explorations were transferred to its streets and carried on with varying rapidity until Victor Emanuel took possession of Naples, since which time the work has been more vigorously than ever before prosecuted. One can now spend the whole day in walking through street after street, without pausing to look into the houses. Some of the streets have the names upon the corners; nearly all have elevated side-walks, and the pavements of the carriage way are sometimes worn deep with marks of wheels, showing that carts and carriages were in as common use in ancient days as now.

The buildings of Pompeii could never have been magnificent in their proportions. We find nothing like the palaces and baths, as they are inappropriately called, which abound at Rome, the ruins of which often cover many acres, the arches and towers giving one an idea of the grandeur of the structures. In Pompeii everything was upon a small scale, but probably more exquisite in arrangement and adornment. The Amphitheatre, which is the spot usually visited first, and which stands at a little distance from the town, has been completely excavated, and is in perfect preservation, the seats and aisles remaining just as they were in that night when the multitude was driven forth from the devoted city by the fearful shower that overwhelmed it. In this Amphitheatre, about twenty years before the destruction of the city, according to Tacitus, on the occasion of some grand performance, a sanguinary fight occurred between the Pompeians and the people of Nucera, upon which it was closed by the order of the Emperor for ten years.—Near this is the villa of Julia Felix, one of the wealthiest citizens of Pompeii, in which was found an advertisement, a poster, to the effect that

"JULIA HAS TO LET FOR FIVE YEARS,
A BATH, A VENERIUM, NINETY SHOPS,
WITH TERRACES AND UPPER CHAMBERS."

They are still without tenants, although they have been advertised 1,800 years.

Let us turn into some of the houses in the heart of the city, and if we do not find the owners in, we can leave our cards and retire, after inspecting the premises. The old Pompeians were great patrons of the fine arts, especially of painting. Almost every house of any pretension was richly frescoed, the walls painted elaborately. In one respect the artists of that day and of that city excelled all others—in graceful drawings of the human form and drapery. Nowhere else—not in the wonderful works of Raphael, not even in his masterpiece, "The Transfiguration"—do we find such perfect aerial forms and postures. The figures float in air as gracefully, and seem to be as much in their

native element when thus floating, as in standing or when reposing on a couch.

The furniture, moveable works of art, ornaments and everything not stationary, have been taken from Pompeii, for safety and for deliberate examination, to the Museo Borbonico, as it used to be called, now the National Museum, forming one of the richest, most interesting and valuable collections of antiquities in the whole world. With the help of this collection, we can easily, in imagination, furnish one of the many luxurious homes of Pompeii. Here we find the various articles of furniture, which, in reality, are few, the homes of the ancients not being filled with chairs and tables and all sorts of fancy work like our own; but to make up for such deficiency, we find the whole arrangement for a feast in perfect preservation. The viands as they were prepared for eating on that fatal night, remain in abundance—loaves of bread fresh from the oven, perfect in form, but charred almost to blackness; fruits of various kinds, and nuts all unbroken. As the ladies are out and will not return to-day, we may enter their apartments. Here we find all the paraphernalia of the toilet, even to the rouge and false hair. (The apothecaries' shops have on hand a large quantity of cosmetics, showing that they were in great demand.) Here are bracelets and jewels, some of exquisite workmanship, gold and precious stones. Here are writing materials; inkstands and pens; lamps as they went out when Pompeii was extinguished; thimbles and distaffs and spinning wheels—in short, the whole catalogue of a woman's domestic life in the Roman days of old.

The shops with their contents are as great a curiosity as the homes. Some of them are extensive, the property of wealthy citizens, from which they derived their incomes. There are several bakeries, or cook shops, in perfect preservation, from which large quantities of viands have been taken. In some the bread was found standing in the ovens. The advertisements around the doors and in the interior show that the art of advertising is not a modern invention. And though somewhat out of place, I may here mention that the candidates for office in Pompeii, as in our time, made known their superior qualifications in glaring posters, which remain to this day.

The cellars were stored with wine, and although the old Falernian has long since evaporated, the amphorse, or earthen jars which contained the wine, stand in rows along the walls. In the house of Diomed—one of the most extensive and elaborately ornamented villas in the town situated near one of the gates of the city—were several cellars in which were large numbers of these wine jars of great size. This house being removed from the centre of the town, was evidently resorted to by the friends of the owner as a place of comparative safety; but more persons probably lost their lives in it than in any other. The skeletons or forms of seventeen persons were found in the cellars. On the women were found gold necklaces and bracelets and ornaments. Two were little children, whose heads were still covered with beautiful hair when found. In one of the houses in Pompeii two of the bodies are kept in a glass case, the attitudes and postures of the limbs expressing the mortal agony which came upon them while they were in full vigour and health. Diomed himself (or one who is supposed to be the owner of the villa bearing his name,) was found near the garden gate with a purse of gold and silver coin and other valuables in his hand, while the attendant stood by his side grasping the key of the gate.

Obituary.

MARIE ARTHUR JOSEPH DE BEAUFORT.

Readers of the Freemasons' Magazine will not, we believe, feel surprised at finding in its columns the copy of a circular-letter communicating, according to the usage of France, intelligence of the death of a grandson of our Right Worshipful Brother Purton Cooper, Past Provincial Grand Master of Kent.

It is inserted in order to evince esteem and regard for an old and valued Contributor.

Monsieur et Madame Ernest de Beaufort, Madame la Dousirière de Beaufort, née de Coucy, Monsieur C. Purton Cooper, Conseiller de la Reine d'Angleterre, Messieurs Edouard et Charles de Beaufort, Mesdemoiselles Jeanne, Marguerite et Marie de Beaufort, Monsieur le Vicomte et Madame la Vicomtesse du Pin de la Guérivière, Monsieur Edmond du Pin de la Guérivière,* Monsieur René de Beaufort, Monsieur le Baron de Dion de Ricquebourg, Monsieur George Brine, Capitaine dans la marine royale d'Angleterre, et Madame Brine, Monsieur de Coucy, ancien Conservateur des Forêts, Monsieur le Vicomte et Madame la Vicomtesse de Broissia et leurs enfants, Mademoiselle Marie de Dion de Ricquebourg, Monsieur George Chandos Brine, Monsieur et Madame Edmond de Coucy et leurs enfants, Monsieur et Madame de Forges et leur fils, ont l'honneur de vous faire part de la perte douloureuse qu'ils viennent de faire en la personne de MONSIEUR MARIE ARTHUR JOSEPH DE BEAUFORT, leur fils, petit-fils, frère, oncle, neveu et cousin, décédé à Boulogne-sur-mer, le 19 Mars 1871, dans sa douzième année, muni des Sacraments de l'Eglise.

PRIEZ POUR LUI.

Boulogne-sur-mer, le 22 Mars 1871.

Life is beautifully compared to a fountain fed by a thousand streams, that perish if one is dried. It is a silver cord, twisted with a thousand strings, that part asunder if one is broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they sometimes perish suddenly at last. We are encompassed with accidents every day, to crush the mouldering tenements which we inhabit. The seeds of disease are planted in our constitution by nature. The earth and atmosphere, whence we draw our breath, are impregnated with death. Health is made to operate to its own destruction. The food that nourishes contains the elements of decay; the soul that animates it by a vivifying fire tends to wear it out by its own action. Death lurks in ambush along our path. Notwithstanding this is the truth, so palpably confirmed by the daily example before our eyes, how little do we lay it to heart! We see our friends and neighbours perish among us, but how seldom does it occur in our thoughts that our knell shall, perhaps, give the next fruitless warning to the world!

* The coming of this child into the world is thus announced: Freemasons' Magazine, vol. 10, page 342; "Birth. At the Château de Coulommès, near Rheims, France, the wife of Arthur Viscount Delaguérivière, was happily delivered of a son and heir on Wednesday, 20th inst., (April 1864), the viscount is the only child of our Brother Purton Cooper's eldest daughter, Madame de Beaufort, by her first husband, the late Viscount Edmund Delaguérivière. The Past Provincial Grand Master for Kent has thus become a great grandfather."

PUBLIC AMUSEMENTS.

COVENT GARDEN.—On Saturday (this day) "Faust e Margherita" will be produced, inaugurating the re-appearance of Madame Pauline Lucca. On Monday "Don Giovanni," in which Madame Csilag will make her first appearance for five years. On Tuesday "La Favorita." On Saturday, April 13th., Madame Adelina Patti will appear as Amina, in "La Sonnambula," the part in which she first appeared before an English audience, and which, more than any since assumed by her, gained her great popularity.

At **DRURY LANE** Mr. Mapleson announces that the Opera Season of 1871 will commence on Saturday, the 15th of April.

HAYMARKET.—Bro. Buckstone relies upon the "Palace of Truth," as being sufficiently attractive to fill the house for the Easter Holidays. Mr. Sothern will reappear in a New Comedy, entitled "An English Gentleman," on Monday, May 1st.

At the **PRINCESS'S THEATRE** Bro. Webster and Chatterton announce a grand combination of attractions for Easter. An Original Farical sketch entitled "The Right Man in the Wrong Place," in which the Members of the Vokes Family will appear and Dance a new Quadrille invented by themselves. The Princess's version (by permission of Mrs. Charles Kean) of the Drama of Faust and Marguerite will be produced, with all the original effects. Mr. Phelps takes the part of Mephistopholes.

At the **ROYAL ADELPHI**, Bro. Benjamin Webster announces a New Farce, New Drama, New Comic Ballet. On Easter Monday, will be produced a New Farce, by John Oxenford, entitled "Down in a Balloon;" A New and Spectacular Drama, founded on Victor Hugo's Novel, entitled "Notre Dame; or, the Gipsy Girl of Paris," written by Andrew Halliday; and a Comic Pantomime Ballet, entitled "Quicksilver Dick."

ST. JAMES'S.—Vesta was withdrawn on Thursday, April 6th, its fiftieth night. On Saturday, April 8th, Mrs. John Wood appears as Mistress Anne Bracegirdle, in the New Comedy, "The Actress by Daylight."

At the **VAUDEVILLE** the long continued success of the "Two Roses" seems to necessitate a revision of the Floricultural vocabulary. In future it will be necessary to remove Roses from amongst the deciduous plants and class them under the head of sempervirens.

CHARING CROSS.—The French plays will be continued. On Easter Monday Victorien Sardou's "Les Pattes de Mouche" will be produced.

THE GLOBE THEATRE.—This Theatre will open on Monday, April 17, with a New Grand Opera Bouffe, in English.

THE ROYAL ALFRED, Edgware Road, will re-open for the Easter Season on Saturday, 8th of April, under the direction of Mrs. Charles Harcourt, Dion Boucicault's Drama, the "Colleen Bawn," and F. C. Burnard's "Black-eyed Susan," (with the original representatives,) will be produced.

THE SURREY THEATRE.—This Theatre will re-open on Saturday, April 8th. Mr. Charles Dillon will appear in King Lear. On Easter Monday, and during the week, this renowned actor will assume his great character of Belphegor, in the play of that name.

At the **GERCIAN** Mr. B. O. Conquest announces "Amy Robsart," Dion Boucicault's great Drama of "The Flying Scud" on Easter Monday, and a great novelty in preparation in which Mr. Geo. Conquest will appear.

THE GAITY THEATRE.—Mr. John Hollingshead announces "Peter the Shipwright," a new Opera-Drama in three acts, Music by Lortzing, with Mr. Stanley in the chief role; Malala, a new Musical Extravaganza, by Offenbach; and two New Ballets.

SADLER'S WELLS will open on Easter Monday, with "Hamlet," under the Management of Mr. D. J. Lewis.

At the **STANDARD THEATRE** on Easter Monday, the "Grand Duchess" Opera Company will appear in appear in Offenbach's Grand Duchess. The whole of the Covent Garden "Grand Duchess" Company will appear in their original characters. A Grand Morning Performance in aid of the Royal General Theatrical Fund, will take place on Tuesday, April 11th (Easter Tuesday), when the Wolf and the Lamb, the Palace of Truth, and the Poor Soldier will be performed, supported by the entire Haymarket Company, who have kindly proffered their gratuitous services on the occasion.

COURT THEATRE, "A New Fairy Tale," by W. S. Gilbert, with music by Alberto Randegger, will be produced on the 15th ult.

The Management have issued the following characteristic notice:—

NOTICE TO THE PAYING PUBLIC.—The Management beg to intimate that the free list is entirely suspended—that is to say, no orders for free admission will be given away. It has for a long time been the custom in several theatres to give away quantities of orders; at the Royal Court Theatre, under the present management, this system will never be countenanced. The visitor to the Court will always have the satisfaction of knowing that his neighbour has paid equally with himself for the entertainment provided, and that he is not placed next to those who never would or could pay for the seats they occupy. The management do not permit any fees, have provided proper attendants in livery, and improved the administration in the refreshment department. These reforms before the curtain have already been recognised by the public, and in adding to these a total abolition of the paper system at this theatre, they feel they are only fulfilling one more duty to those who do pay, and are the only real supporters of the drama.

At the **PHILHARMONIC** on Easter Monday Mr. C. Morton announces a new Musical Extravaganza, written by Arthur Rashon and Frank Arlon, entitled "The Nightingale's Wooing." Miss Hetty Tracey, from the Vaudeville, takes the principal character. Barbe Blue, Offenbach's Opera Buffa, will shortly be produced.

CRYSTAL PALACE.—The Easter arrangements at this Popular Holiday resort are varied as ever. A Grand Ballet is announced, under the direction of Mr. Hollingshead, of the Gaity. It is entitled "Aladdin," the characters being supported by Mlle. Carle, Miss Dunbar, Herr Carle, Messrs. Warde, Rayner, Martinette, and 300 other performers. The out-door sports, as usual, will attract the greater portion of the holiday folks at this, the Easter Carnival of the working classes of the Metropolis and environs.

At the **AGRICULTURAL HALL**, on Easter Monday, Bro. F. Strange announces a Grand Entertainment. The celebrated Band of the Garde de Paris, in Full Uniform; the Alhambra Band, under direction of M. Riviere; Blondin, the Hero of Niagara, in his marvellous Feats on the High Rope; and a variety of other entertainments, which will doubtless attract a full attendance.

A Grand Dramatic Ball was held in Willis's Rooms, in aid of the Funds of the Dramatic, Equestrian, and Musical Sick Fund Association, which proved eminently successful, and will doubtless contribute a large sum to the funds of this institution.

ASTLEY'S UNDER THE HAMMER.—On Tuesday last, Astley's Theatre—the history of which has perhaps been more eventful than that of any other place of amusement in the Metropolis—was, with all its valuable wardrobes, properties, fittings, fixtures, stabling, out-buildings, &c., submitted to public auction, at the Mart, Tokenhouse Yard, by Messrs. Driver, of Whitehall. The announcement of the sale attracted a numerous company, but there was very little bidding for the property. The highest bid was £10,000, an advance upon which sum all the persuasive eloquence of the auctioneer failed to obtain. The property was, consequently, not sold, the reserve price being, we understand, £14,000. It now remains for sale by private contract.—*Eds.*

Poetry.

TO THE CRAFT.

"Esto Perpetua.."

A health to the Craft—the brave old Craft
Which hath lived in the Old World long,
Here's health and renown to its "Triple Crown"
And its myriad sons so strong;
There's aid in its arm in the day of harm,
When the tide of life ebbs away;
And it proves its might on misfortune's night,
When storms round a brother play.

CHORUS—

Then hurrah for the Craft—the brave old Craft,
Which hath stood in the wide world long;
And still may it stand, the pride of the land,
When ten thousand years have gone.

It saw the old times, when the "Temple's" chimes
Pealed forth the wondrous work was done,
And it lives at this day in bright array,
'Tho two thousand years have gone;
But death yields a sway which all must obey,
And a ruthless King is he:
Yet the Craft will live, and its "sign" give
When a king he'll cease to be.

CHORUS—

Then hurrah for the Craft, &c.

In days of yore our "Templars" bore
Their "Red Cross" through the world,
But now our shield has the azure field,
With "Peace and Harmony" unfurled;
Oh! o'er the grave of the young and brave
The sunlight plays, the flowers bloom,
But the Widow's prayer and the Orphan's tear
Are shed o'er the Mason's tomb.

CHORUS—

Then hurrah for the Craft, &c.

And now 'tis the story when the brethren may
With pride look back to the past;
For on History's page the brightest age
But a few short years can last.
Empire's old, with their warriors bold,
Their cities proud—their peopled plains,
Are lost in the wave—of the yawning grave
But the OLD CRAFT—IT still remains.

CHORUS—

Then hurrah for the Craft, &c.

KEYSTONE.

WHAT IS FREEMASONRY?

BY DR. J. G. WINEGARDEN.

What is Freemasonry
With all its mystic rites;
Its symbols, signs, and secrecy,
Seen only by its lights?

It labors in the stilly night,
With most untiring zeal,
Closely concealed from human sight,
And guarded by true steel!

It is Morality,

In truest, purest form,
Veiled in chastest allegory,
Which symbols fair adorn!

Its labors all are to promote
The happiness of man!
Its many symbols all denote
Some step in the great plan!

Think not erroneously

That evil is its work,
Or that it seeks feloniously
A single soul to hurt!

It labors in the sunny day,
As well as in the night,
The blackened hand of vice to stay,
And vindicate the right.

Go ask good Charity,

Whence greatest help doth flow;
Inquire of Vulgarify
Who is her fellest foe!

Intemperance, who treats with scorn
Thy bloated, senseless life?
And war, how are true brothers born
Amid thy bloody strife?

Go ask the anguishing—

The widow pale and sad,
With little orphans languishing—
Who bath them fed and clad!

Ask Innocence, so sweet and pure,
Who doth her virtue guard?
Ask Slander who is always sure
Her stories to discard.

Go ask proud Royalty

Who are her chosen ones!
Ask true devoted Loyalty
Who are her bravest sons?

Fidelity, who's freest of
Adultery and lust?

Who shares thy deepest, warmest love,
And guards thy dearest trust?

It is Freemasonry

That thus each virtue guards;
Whose hand, with true complacency,
All evil aims retard!

Who labors long and zealously
To spread the light of Science!

Preserving Art most jealously
Through beautiful alliance!

Forbear most strenuously

From all future abuse;
Nor join those who most heinously
Freemasonry traduce!

For every time you blamefully
Denounce this brotherhood,
You outrage virtue shamefully,
And stain her motherhood!

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING APRIL 15TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, April 10th.

LODGES.—St. Georges and Corner Stone, Freemasons' Hall
Alban's, Albion Tavern, Aldersgate Street; Confidence,
Anderton's Hotel, Fleet Street; St. Andrew, London Tavern,
Bishopsgate Street; Leigh, Freemasons' Hall.—**CHAPTER.**
—Mount Zion, Radley's Hotel, Blackfriars.

Tuesday, April 11th.

LODGES.—Burlington, Albion Tavern, Bishopsgate Street;
Percy, Ship and Turtle, Leadenhall Street; St. Michael's,
Albion Tavern, Aldersgate Street; United Strength, Old
Jerusalem Tavern, Clerkenwell; Nine Muses, Clarendon
Hotel, Bond Street; Wellington, White Swan, Deptford;
Ranelagh, Royal Sussex Hotel, Hammersmith; Doric,
Anderton's Hotel, Fleet St.

Wednesday, April 12th.

Committee Royal Masonic Benevolent Institute at 3.
LODGES.—Fidelity, Freemasons' Hall; Enoch, Freemasons'
Hall; Union of Waterloo, Masonic Hall, William Street,
Woolwich; Kent, Guildhall Coffee House; Vitruvian, White
Hart, College Street, Lambeth; Justice, White Swan, Dept-
ford; Pilgrim, Ship and Turtle, Leadenhall Street; Belgrave,
Anderton's Hotel, Fleet Street; Merchant Navy, Silver
Tavern, Burdett Road, Limehouse; Lily Lodge of Richmond,
Greyhound Hotel, Richmond; Montefiore, Freemasons' Hall;
McDonald, Head Quarters First Surrey Rifles, Camberwell;
Beaumontree, Private Rooms, Leytonstone; Hervey, Iron
School Rooms, Moore Park, Walham Green; St. John of
Wapping, Gun Tavern, Wapping.

Thursday, April 13th.

Quarterly General Committee, Girl's School, Freemasons' Hall.
LODGES.—Royal Abtelstane, City Terminus Hotel, Cannon
Street; Regularity, Freemasons' Hall; Friendship, Ship and
Turtle, Leadenhall Street; Bank of England, Radley's Hotel,
Blackfriars; Polish National, Freemasons' Hall; Canonbury,
Exeter Hotel, Strand; Dalhousie, Anderton's Hotel, Fleet
Street; Capper, Marine Hotel, West Ham; Upton, Spotted
Dog Tavern, Upton, Essex; Finsbury Park, Finsbury Park
Tavern, Holloway.—**CHAPTERS.**—Hope, Globe Tavern,
Greenwich.

Friday, April 14th.

LODGES.—Caledonian, Ship and Turtle, Leadenhall Street;
Bedford, Freemasons' Hall.—**CHAPTER.**—Britannic, Free-
masons' Hall.

Saturday, April 15th.

Audit Committee Boys' School.
LODGE.—Panmure, City Terminus Hotel, Cannon Street.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, April 10th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal
Albert, New Cross-ld, Deptford; St. James's Union, Swan Tav.,
Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House,
Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South-
wark; High Cross, White Hart Ho., Tottenham; Eastern Star,
Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav.,
Haverstock Hill; British Oak, Bank of Friendship Tavern,
Bancroft Place, Mile End, E.; Tower Hamlets' Engineers,
Duke of Clarence, Commercial Road, E.; Union Waterloo,
King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb
Street, Belgrave Square; Sincerity, Railway Tavern,
Fenchurch Street; Prince Regent Club, Prince Regent Tavern,
111, East Road, City Road, E.C.; Wellington, White Swan
Tavern, Deptford.

Tuesday, April 11th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria
Station; Domestic, Palmerston Arms, Grosvenor-park, Camber-
well; Jordan, Alwyne Castle, Canonbury; Yarborough, Green
Dragon, Stepney; Prince Frederick William, Knights of St.
John's Tav., St. John's-wood; Dalhousie, Royal Edward,
Triangle, Hackney; Royal Albert, White Hart, Abchurch-

lane; Sidney Lodge, Cambridge Hotel, Upper Norwood;
Pythagorean, Prince of Orange, Greenwich; City of
London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.
New Wandsworth, Freemasons' Ho., New Wandsworth.
—**CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st
Mount Zion, White Hart, Bishopsgate-st.; Robert Burns
Sussex Stores, Upper St. Martin's Lane.

Wednesday, April 12th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength
Bull and Gate, Kentish Town; Israel, Rising Sun Tav.,
Globe Road; New Concord, Rosemary Branch Tav.,
Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam-
beth; Peckham, Maismore Arms, Park-road, Peckham-Rye,
Temperance in the East, George the Fourth, Catherine-st.,
Poplar; Prosperity, Gladstone Tav., Bishopsgate-street;
Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—
CHAPTER.—St. James's Union, Swan Tav., Mount-street
Grosvenor-square.

Thursday, April 13th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent,
Duke of York, Borough-rd., Southwark; United Mariners, Three
Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st.,
Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich;
Manchester, Berkeley Arms, John-st., Berkeley-square; Tran-
quillity, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington,
Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak
Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-
park, at 7; City of London, Shepherd and Flock Tav., Bell
Alley; St. John's, Hollybush Tav., Hampstead; Merchant
Navy, Jamaica Tav., W. India Dock Road, Poplar.—
CHAPTER.—Joppa, Prospect of Whithy Tav., 57, Wapping-
wall; Prudent Brethren, Freemasons' Hall.

Friday, April 14th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea;
Temperance, Victoria Tavern, Victoria-road, Deptford
Unions (Emulation Lodge of Improvement for M.M.),
F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd,
Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchest-
square; Florence Nightingale, Freemasons' Tav., Woolwich;
Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith;
Belgrave, Duke of Wellington, Spring-gardens, Charing-cross;
St. James's, Gregorian Arms, Jamaica-row, Bermondsey;
Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho.
Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan,
Price's Portugal Ho., Fleet-st.; Charter House, Hat and
Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav.,
Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes;
Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav.,
33, Gresham Street; Royal Standard, Marquess Tavern;
Canonbury.—**CHAPTERS.**—Domestic, Fisher's Restaurant,
Victoria Station.

Saturday, April 15th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—**CHAPTERS.**—
Mount Sinai, Union Tavern, Air-street, Regent-street;
Domestic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-
street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of
Masonic meetings, which shall be duly inserted. Communica-
tions should be forwarded so as to reach us as early in the
week as convenient—not later than Wednesday if possible.
We have to request our correspondents to be particular in
writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges,
are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers Address, "Freemasons' Magazine, London,"
although mostly reaching us are liable to miscarriage, and
are invariably delayed in delivery.

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LONDON, SATURDAY, APRIL 15, 1871.

THE MISSION OF MASONRY IS PEACE.

In the midst of war and strife, Masons, as a body, are ever found busy at their work of Mercy; and during the deplorable war which we had recently congratulated our readers as being at an end, the Masons came nobly to the front in their merciful work. Finding their mediations for peace, and their appeals to the better feelings of their fellow men of no avail, they assiduously employed themselves in the mission of mercy, and rendered opportune assistance to the Sick and Wounded.

In the present unhappy circumstances in which the erewhile fair city of Paris is now placed—in the midst of internecine war—we still find the Freemasons true to their principles. From a daily contemporary we learn that—

“The Freemasons of Paris have issued a manifesto, calling upon the French people, in the name of humanity, fraternity, and their desolate country, to stop the effusion of blood, and to establish the basis of a definite treaty of peace.”

This may be called the true mission of Masonry. To do good to mankind is the chief aim and end of its institution.

Notwithstanding the denunciations of the Anti-Masons, the anathemas of Popes, and the persecution of Masons in priest-ridden Countries, Masonry has overcome all opposition. It has asserted its principles. Silently but perseveringly it has pursued its way; and in the course of events, it has, in our day, come to pass that Masonry proudly rears its head, and establishes its Grand East in

Rome, once the stronghold of the now crumbling Roman Catholic Church, where in times past it were death to meet for the performance of the innocent ceremonies of our order, founded upon the highest principles of morality and virtue—whose precepts are Brotherly Love, Relief, and Truth,—whose brightest jewels are Charity and Mercy.

To do good to others, (especially to his brother Mason—but still to all men), should be the profession of every true Mason, and his great aim to soothe the unhappy, to comfort the mourner, to relieve the distressed, to succor the unfortunate, to sympathise with the desponding spirit, and restore peace where strife abides.

Truly the Mission of Masonry is Peace!

A PLEA FOR FREEMASONRY.

By ALBERT G. MACKAY.

(Continued from page 266).

A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when, and the place where it first took its birth. It has been traced to the Mysteries of the ancient pagan world, to the Temple of King Solomon, to the Roman colleges of artificers, to the Crusades for the recovery of the Holy Land, to the Guilds of the middle ages, to the Stonemasons of Strasburg and Cologne, and even to the revolutionary struggle in England in the time of the commonwealth, and to the secret efforts of the adherents of the House of Stuart to recover the throne. But whatever the theory may be selected, and wheresoever and whensoever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world an unchanged organization. Take, for instance, the theory which traces it back to one of the most recent periods, that, namely, which places the organization of the Order of Freemasons at the building of the Cathedral of Strasburg, in the year 1275. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a brotherhood organized and controlled by a secret discipline, engaged in important architectural labours and combining

with its operative tasks, speculations of great religious import. If we seek any chance it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained, but with a scrupulous preservation (as if it were for purpose of identification) of the technical languages, the rules and regulations, the working tools and the discipline of the operative art. The material only on which they wrought was changed. The disciples and followers of Erwin of Steinbach, the Master Builder of Strasburg, were engaged, under the influence of a profoundly religious sentiment, in the construction of a material edifice to the Glory of God. The more modern workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a brotherhood employed in the long pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration?

But this is not all. This society, or brotherhood or fraternity, as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and above all else a Golden Legion, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality. Did the Masons of Strasburg and Cologne invent these symbols, these myths and this legion? Certainly not, for they are found in similar organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbolic mode, and their legend, if it differed from the Masonic in its accidence, was precisely identical in its substance. For Hiram there was Dionysus, for the acacia, the myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and the same sacred teaching of the name of God and the soul's immortality. And so an ancient orator who had passed through one of these old Greek Lodges, for such without much violence of language they may well be called, declared that those who have endured the initiation into the mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the legend of the

Master's Degree? And this same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothracia, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the divine truth of the resurrection.

This will not, it is true, prove the descent of Freemasonry as now organised from the religious mysteries of antiquity, although this is one of the theories of its origin entertained and defended by scholars of no mean pretensions. But it will prove an identity of design in the moral and intellectual organisation of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting questions: Whence came these symbols, myths, and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence in a future life by symbols and legends, which convey the lesson in a peculiar mode. And now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is comparatively a modern institution. And between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history.

Does not all this present a problem in moral and intellectual philosophy, and in the archæology of ethics which is well worthy of an attempted solution? How unutterably puerile seem the objections and the objurgations of a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great brotherhoods that have filled the world for so many ages, so far back indeed that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they taught in their mystic assemblies from direct revelation through an ancient priesthood that gives no other evidence of its former existence, but the results which it produced.

Man needs something more than the gratification of his animal wants. The mind requires food as well as the body, and nothing can better give that mental nutriment than the investigation of subjects which relate to the progress of the intellect and the growth of the religious sentiment.

Again, man was not made for himself alone. The old Stoic lived only for and within himself. But modern philosophy and modern religion teach no such selfish doctrine. Man is but part of the great brotherhood of man, and each one must be ready to exclaim with the old poet, "homo sum ; humani nihil a me alienum puto"—I am a man, and I deem nothing relating to mankind to be foreign to my feelings. Men study ancient history simply that they may learn what their brother men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers, and they strive to measure the intellect of man as it was then, and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us all as subjects of common interest.

And this, then, is the plea that I enter for Freemasonry ; that its history is closely connected with the history of intellectual and religious progress from the remotest times, and that it therefore presents historical and philosophical problems for investigation which no scholar can treat with contempt, which every scholar should treat with profound consideration.

MASONIC CURIOSITIES, No. 2.

BY A MASONIC INQUIRER.

(Continued from page 262).

THE FIRST CHARGE is that you shall be true to God, and Holy Church., and to use noe error on Heresie, you understanding and by wise men's teaching also that you shall be true leige men to the king of England without treason or any ffals-hood and that you knoe no treason or treachery but that ye amene and give knowledge there of to the King or his counsell also that ye shall be true to one another (that is to say) every Mason of the Craft that is Mason allowed you shall doe to him as you would be done to yourselfe.

SECONDLY and ye shall keep truly all the counsell of the Lodge or of the Chamber and all the Counsell of the Lodge that ought to be kept by the way of masonhood also that you be noe theefe nor theeves to your knowledge, for that you shall be true to the King Lord or Master that you serve and truely to see and work for his advantage also you shall call all masons 'your fellows or your bretheren and noe other names. *Fowerthly also you shall not take your ffelows wife in villeney nor deflowre his Daughter or servant nor put him to disworship also you shall pay truly for your meat or drink wheresoever you go to table or board whereby the Craft may be [not] slandered. These be the Charges that belong to every true Masons both Masters and Fellows.

Now I will rehearse other Charges single for Masons allowed.

FIRST that noe Mason take on him noe Lords worke nor other mans but if he know himself well able to performe the worke soe that the Craft have noe slander.

SECONDLY also that noe master take worke but that he take reasonable pay for it so that the Lord may be truly served and the master to live honestly and to pay his ffellows truly, also that noe master or ffellow suplant others of their worke (that is to say) if he have taken a worke or else stand master of a worke that he shall not put him out without he be unable of cunninge to make an end of his worke also that noe master or ffellow shall take no prentice for less than seven yeares and that the prentice be able of Birth that is ffree borne and of Limbs whole as a man ought to be and that noe mason or ffellow take noe allowance to be maid mason without the assent of his ffellows at least six or seven that he that be maid be able in all degrees, that is free borne and of a good kindred true and no bondsman and that he have his right limbs as a man ought to have.

THIEDLY also that a master take noe aprentice without he have occupation sufficient to occupie two or three ffellows at least.

FOWERTHLY also that noe Master or ffellow put away Lord's worke to taske that ought to be journey worke.

FIFTLY also that every Master give pay to his ffellows and servants as they may deserve so that he be not defamed with false working.

* An omission here evidently.

SIXTHLY also that none Slander another behind his back to make him lose his good name.

SEVENTHLY that noe fellow in the house or abroad answer another ungodly or reprovably without cause.

EIGHTLEY also that every Master Mason reverence his elder also that a Mason be no common player at the Dice Cards or Hazard nor at any other 'unlawful playes through the which the Science and Craft may be dishonord.

NINETHLY also that noe Mason use no Lechery nor have been abroad whereby the Craft may be dishonored or slandered.

TENTHLY also that no fellow goe into the towne by night except he have a fellow with him who may beare record that he was in an honest place.

ELEVENTHLY also that every Master and fellow shall come to the assembly if it be within 50 miles of him if he have any warning and if he have trespassed against the Craft to abide the award of Masters and ffellows.

TWELFHLY also that every Master Mason and fellow that have trespassed against the Craft shall stand in sorrow of other Masters and ffellows to make him accord and if they cannot accord to God to the Common Law.

THIRTEENTHLY also that a Mason or fellow make not a Moulde Stone Square nor Rule to noe Cowan nor sett no Cowan worke within the Lodge nor without to no Mould Stone.

FOURTEENTHLY also that every Mason receive or cherish strange ffellows when they come over the country and sett them on work and if he have none the Mason shall refresh him with money unto the next Lodge.

FIFTEENTHLY also that every Mason shall truly serve his master ffor his pay.

SIXTEENTHLY also that every master shall truly make of his worke taske or journey whether so it be.

These be all the Charges and Covenants that ought to be read at the making of a Mason or Masons.

The Almighty God who have you and me in his keeping.—Amen.

CHINESE SECRET SOCIETIES.

A recent correspondent of the "New York Telegram," speaking of the habits of the recently imported John Chinaman, says :

One of the most curious features of Chinese

emigration is that the emigrants carry with them one of the most interesting of their institutions. It is, of course, generally known that the original Celestials were conquered by the Tartars; that a Tartar dynasty was lifted to the throne of the Chinese empire, and that Tartar garrisons were scattered all over the land. All this occurred many hundred years ago. But two curious societies of the Ghee Hins and the Toe Peh Kongs, the former established for the purpose of restoring the Ming dynasty, and the latter for the purpose of maintaining the Tartar supremacy, sprang up at that period, and the feud has been kept up ever since. All Chinamen belong to one or the other of these organizations, and wherever they go they establish lodges. The Ghee Hins live in one street, and the Toe Peh Kongs in another. Each society has its flags and all its members are armed. On great occasions public displays of their strength, and very frequently an attack is ventured upon by the non-parading organization, and a bloody struggle ensues. Such faction fights are very common in Australia.

Until lately very little was known about these societies. But about two years ago, in the island of Pewang, there was a riot among the Chinamen which lasted seventeen days, and in which 2,000 men were killed. The British government was powerless to stop it, and, perhaps, as the Chinaman did not attempt to molest Europeans, they were not anxious to do so. But a committee was appointed, after everything was over, to find out the true character of the offending organizations. For some time none of the witnesses examined had the courage to tell the truth about the objects and rites of their organizations; but, at last a man came forward who made a clean breast of it.

The rites of initiation, as he described them, are very elaborate, and occupy nearly a whole day. They begin soon after daybreak. The candidate having been properly dressed and adorned with certain emblems, is ushered into the lodge blind-folded. The bandage is taken from his eyes, and he finds himself in the midst of men who are all armed with spears and maces, while the hall is hung with devices such as naturally inspire terror. The next thing done is to cut off the head of a fowl. The candidate is asked to carefully look at the operation, and to remember it well, for a similar fate would befall him if he should ever betray the secrets that are soon to be confided to his dis-

cretion. Then comes the oath of good faith. It is administered by the President and is excessively minute and rigid, and so lengthy that its reading occupies two hours. The candidate is next handed over to the care of some of the brethren, who instruct him in the pass-words and secret signs. The ceremony concludes with a sumptuous repast, cooked according to certain prescribed rules.

MASONIC JOTTINGS, No. 65.

BY A PAST PROVINCIAL GRAND MASTER.

ENGLISH FREEMASONRY AS A PARTICULAR FREEMASONRY, AND AS A UNIVERSAL FREEMASONRY.

English Freemasonry, as a particular Freemasonry, acts in alliance with all Christian Churches and sects; and, as a Universal Freemasonry, it acts in alliance with Natural Theism, Jewish Theism, Mahomedan Theism, and Parsee Theism.

THE FOUR OLD LONDON LODGES.

Before the revival, the four old London Lodges were separate independent lodges. They had no Head Lodge; they had no subordinate Lodges.

DESAGULIERS AND ANDERSON.

Brother,—Desaguliers is said to have been a Calvinist, whilst Anderson was a Preacher in the English High Church.—FINDEL.

EVIDENCE.

The man who can look into, who can analyse his own mind, wants not evidence of the existence of Masonry in all countries and in all ages in which civilization was advancing.

THE EDWIN LEGEND, PRESTON.

Brother Findel is right in stating that Preston disputes the historical value of this legend, and declares it opposed to Athelstan's character, citing in evidence the *Biog. Brit.*, pages 132 and 133.—See Preston, page 121, Dr. Oliver's Edition. The reference to the *Biog. Brit.* is, however, omitted.

AULDBY.

Auldby, near York, is said to have been the residence of Prince Edwin. A short notice of it given to the Past Provincial Grand Master for Kent, by an antiquary, lately deceased, when employed by the Record Board is now in Lincoln's Inn Library.

YORK.

There is every reason to believe that York was deemed the original seat of Masonic government in England.—PRESTON.

REPUTATION.

I have known many Masons who have laboured all their lives to obtain a reputation, which, after all, was but the proof of the bad use made by them of the talent which the Great Architect of the Universe meant, should be employed for the amelioration of their fellow-men.

MASONRY. TENDENCY.

Contemplative and Meditative Masonry has a tendency to Mysticism, and Mysticism has a tendency to Pantheism.

"THE UNIVERSE WILL DIE."

The Jotting, respecting which a brother enquires, occurs in Freemasons' Magazine, vol. xxiii, page 231.—"Peradventure Science teaches that the Universe will die."

THE DARWINIST.

The Darwinist is not an Atheist. The door of the lodge ought not to be shut against him.

THE PRIVILEGE TO VISIT THE LODGE-ROOM.

There was a time in the history of Masonry when no one would have thought to question the right, which every brother in good standing had, to visit any regularly constituted lodge. It is true, it was always then the prerogative of the Master to refuse admission to any one not a member of his lodge; but this prerogative he was expected to use with great discretion—more particularly so because no one was competent to call him to account for it.

While the essential forms and ceremonies of Masonry have not undergone nor admit of any change, we all know that its internal organization, and, to some extent, its government have been materially altered.

In our own country, more particularly, we have sought to adapt the latter, as far as possible, to our civil government. Hence the number of independent Grand Lodges—one for almost every State or Territory. The result of all this has been that Masonry, as far as its internal government is concerned, has lost its unity. The Freemason

who now visits another or foreign jurisdiction, finds himself too often a stranger in a strange land; and of late there has been manifested a spirit from which even Grand Lodges have not been free, to make even his visit to a lodge a difficult matter.

But this is certainly an inroad upon the ancient usages and customs of our Society. Masonry has ever boasted its universality—has boasted that the well-instructed Mason is recognized as such everywhere, and will meet a brother's welcome wherever a Mason may be found. This boast can certainly not have reference merely to his receiving Masonic alms when he may need them away from home; it can certainly not seem simply that he will be taken care of when sick in a strange land; for if only that is meant, then Masonry has nothing to offer beyond what the numerous charitable and beneficiary associations of the present time grant in an equal degree. No, it must mean and does mean, a Mason, when from home, will find—at least ought to find—in every Mason he may encounter, a brother, who will endeavour to make the stranger forget that he is among strangers; who will prove, if required, a sincere counsellor, and make the wayfarer's abode as pleasant as one as circumstances will permit. But how can this be done unless the stranger can make himself known to his brethren? And is not a visit to a Masonic Lodge the most appropriate way for a sojourning brother to seek out and make the acquaintance of the resident brethren? The true and well-instructed Mason will always prefer this channel to any other. It is, therefore, highly important that in his approach to the Lodge he should meet the extended hand of welcome. This, however, is not always the case; in too many instances he even has been excluded altogether, by order of a Grand Lodge, simply because he hailed from some particular jurisdiction.

The Subordinate Lodges, of course, cannot be held responsible for such a violation of Masonic courtesy and propriety. They, however, we fear, are too often derelict in carrying out the spirit of Masonic hospitality. How often have we watched a strange brother after he has entered a Lodge-room, who by his whole demeanour showed that he was a stranger among strangers! He may have been from the far West, or some distant region; he knew, probably, but few persons and

these only in a business connection. Away from his home, from his family, from his friends, he may have felt lonely, and sought for companionship. He bethought himself of the lessons which he had learned in the Lodge-room in his distant home, and he said to himself, I will arise and seek my brethren of the Mystic Tie, and there I shall satisfy the longing of my soul for true fellowship or companionship. He sought and found the Lodge-room, proved himself a bright Mason, knocked, and the door was opened to him, and he was invited to take a seat. What else did he find there? Strangers to Joseph? Eagerly did he participate in the loved work of the Lodge, but alas! like a strange-workman in a foreign country, no glances of fraternal welcome met his eye, no warm pressure of the hand gave a silent estimation that he was among brethren. And when the labour closed, and the craftsmen were no longer under the government of the gavel, and flocked together in little knots for friendly greeting and social chat, alas! the poor strange brother is too often left standing alone, while the friendly conversation all around made him doubly conscious of his utter loneliness; and in too many instances he is supposed to depart more depressed in spirit than when he came into the room. And yet one word of greeting, the cheerful word of inquiry, one fraternal smile of welcome, might have gladdened his heart, strengthened for the coming toils of the day, and prevented him, probably, from falling into the snares of more sociable but treacherous company. Surely, all true brethren will agree with us that a visit to a Lodge ought to be made a more pleasant thing, especially to the stranger, and that at least the ordinary courtesies be extended to the visitor at our Masonic home, which he would receive if admitted to our family circle. The neglect of it, whenever it occurs, is a disgrace to the Lodge which is so far forgetful of its fraternal duties.—*Pomeroy's Democrat*.

MASONIC NOTES AND QUERIES

SYMBOLIC ARCHITECTURE.

"Symbolic Architecture expresses the two chief objects of the Masonic Fraternity—the moral culture and the unity of mankind. The place where this symbolic architecture is practised is the Lodge: and the Lodge is the living union of the body and soul of Freemasonry."—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

TRADITIONS.

A young and very intelligent Brother to whom we are indebted for some of the most interesting communications that have ever been made to our periodical, stated in its columns, 2nd October, 1869, that traditions to be rejected, must not merely be denied, but they must be proved to be false.

Of this statement an eccentric individual (I forbear to employ a more appropriate epithet) whom it closely concerned, notwithstanding his attention was specially called to it, has not thought fit to take the smallest notice. In consequence, all his assertions adverse to the points sustained by our traditions are regarded as if they had never been put forward.—CHARLES PURTON COOPER.

IGNORANCE.

Think not that in our Masonry darkness can be dispelled by Ignorance striving to enlighten Ignorance.—A PAST PROVINCIAL GRAND MASTER.

BRO. ALBERT G. MACKAY, ON FREEMASONRY.

This well-known brother observes (page 265) that Freemasonry presents itself to us under two aspects, viz:—First, as a Secret Society distinguished by a peculiar ritual. And secondly, as a society having a philosophy on which it is founded, and which it proposes to teach to its disciples. These, by way of distinction, may be called the ritualistic and the philosophical elements of Freemasonry."

Now if it be asked when did these "ritualistic and philosophical elements" of our Freemasonry first exist? I take the liberty of answering—Not until about A.D. 1717.—W. P. BUCHAN.

ERASURE OF THE CHARGES OF 1738.

What can a P. Prov. G.M. be thinking about, when at page 266 he says that the effect of the erasure of the 1738 Charges would be to make English Freemasonry a Christian Freemasonry? It is not so, for in the first Charge of the 1728 Constitutions we have the real foundation of all true Freemasonry, viz:—universality.—W. P. B.

THE KORAN *versus* DRUNKENNESS.

"The Koran forbade, and has absolutely extinguished, wherever Islam is professed, the bestial drunkenness, which is the disgrace of our Christian English and Scottish towns."—W. P. B.

MR. FROUDE ON IMPOSTURE (vide page 130).

"What does an ascertained imposture deserve but to be denied, exposed, insulted, trampled under foot, till the very geese take courage and venture to hiss derision?"—W. P. B.

NATIONAL STRENGTH AND MORALITY.

"When nations are easily conquered, we may be sure that they have first lost their moral self-respect." This shows the value of a high standard of morality in *active work*.—W. P. B.

STEPHEN JONES.

The following is the communication in the *Athenæum* referred to in the *Freemasons' Magazine* (page 249).

'GOODY TWO SHOES.'—I hope you will not think the authorship of 'Goody Two Shoes' to be a subject too trifling for the *Athenæum*. It is, at any rate, a question upon which there has been often debate; and at this time in the South Kensington Museum, a copy

which is a part of the Dyce bequest, is exhibited under a glass case with the label attached, "Attributed to Oliver Goldsmith." The story has been so attributed; and it has merits which would not diminish the reputation even of the author of 'The Vicar of Wakefield.' 'Goody Two Shoes,' however, was not written by Goldsmith. The author was Mr. Giles Jones, resident secretary of the York Buildings Water Company. This gentleman was an intimate friend of Mr. John Newbery, the well-known bookseller and publisher in St. Paul's Churchyard, and he took part with him in that series of moral and entertaining books for children, of which 'Goody Two Shoes' was one. Mr. Jones also wrote another "famous" (as the term then went) 'History of Giles Gingerbread'; and it has always been a tradition in his family that he was the author of 'Little Tommy Trip.' The names of his other stories are not known. His brother, Griffith Jones, was a friend of Johnson, Smollett, and Goldsmith. Griffith was Editor of the *London Chronicle*, of the *Daily Advertiser*, and of the *Public Ledger*; he contributed many papers to the *Literary Magazine* and the *British Magazine*. Of his sons, the eldest, Stephen Jones, was the editor of the *Whitehall Evening Post*, and of the *General Evening Post*. He was also the conductor of the *Freemasons' Magazine*: and succeeded Isaac Reed as Editor of the *European Magazine*, and Dr. Stanger Clarke as editor of the *Naval Chronicle*. The younger son of Giles Jones, Mr. John Jones, succeeded his brother Stephen in the editorship of the *European Magazine* and the *Naval Chronicle*; and the son of John Jones is Mr. J. Winter Jones, the present Principal Librarian of the British Museum. You have now "chapter and verse" for the settlement of the often-disputed parentage of 'Goody Two Shoes.' For fifty years her history was the delight of every child in England who could read. Then came an interval of thirty or forty years, during which she was half-forgotten. I am happy to say that a new condition has lately been published. Perhaps you do not remember that the tale was written not only for children, but for grown people, and for a political purpose?—W.M.

R.W. THE EARL OF CARNARVON.

It will interest you as a journalist, and all brethren connected with the press, to know that R.W. Bro. the Earl of Carnarvon has consented to act as President at the dinner of that valuable institution, the Newspaper Press Fund.—W. SIMPSON.

R.A. AT JERUSALEM.

At the Society of Antiquaries, and elsewhere, there has been a good deal of correspondence going on lately as to the recent discoveries at Jerusalem. It is a great loss to Masonry that Bro. Captain Warren, and the Rev. William Tristram are no longer engaged in the researches, but it is to be hoped we shall have some observations of the Masonic fruits from Bro. Besant, the Secretary to the Palestine Exploration Fund, and Honorary Secretary to the Masonic Archaeological Institute.—K. E. & W.

MASONRY IN FRANCE.

All the recent events in France will inflict a moral blow on Masonry in France, and consequently in many other countries in Europe, where the French example exert influence. The whole constitution will

be further disordered by the landmarks displaced, and political distinctions will divide the Masonic bodies and lodges, for it is to be feared, as has before happened in France, in such cases politics will be made a part of the lodge programme.—Bibliophile.

MARQUIS OF LORNE.

Is the Marquis of Lorne a member of the Craft?
—M.L.

A MASONIC MYSTERY,—W.M.'s.

Mr. James F. Irvine, of Court Down, of Bath, reports to Notes and Queries, (4th. S. VII., page 284,) that since the restoration of the west front of Wilts Cathedral it has been discovered that in the line of subjects, representing the resurrection of the dead, each group has had a number marked on it. Of these numbers it is remarked that they are Arabic, and that this is an exceptional use of them at the period in question.

The sculptures are of long date, not later than the early decorated period. The material used is the local Douling stone, so that the work was executed at, or near the spot; but the use of these figures seems to raise a doubt whether the artists were local men, or brought from a district, where these numbers were in use to this country to execute the sculptures. Mr. Irvine further reports that no letters have as yet been seen on them, or Mason's marks, though Mason's bench marks are abundant in the Cathedral, and in the bed joints of the stones of the west front.

I should like to put this forward as a possible example of communications of Freemasons with the east during the middle ages.—READERS.

MASONIC JURISPRUDENCE—REVIVAL OF JURISDICTION.

How far is it legitimate for a body belonging to one jurisdiction and temporarily acceding to another, to return to its former jurisdiction.

Take the case of a Lodge or Chapter which having been under another national jurisdiction as a Netherland Lodge at the Cape of Good Hope comes under the English jurisdiction, circumstances arising, it ceases to belong to the English jurisdiction, and it claims its Netherland jurisdiction again.

Take the case of Chapters of a jurisdiction which by treaty recognise another jurisdiction, and afterwards secede, the question is how far a transfer to their original jurisdiction again is legitimate? Will our Grand Registrar, the V.W. Bro. McIntyre, favour me and other members of the craft with a reply through the "Freemasons' Magazine"?—R. A. M.

INSTALLATION OF M.W.G.M

As a S.W., being entitled to admission to the Grand Lodge of England, and not being altogether sure that I may ever become a prominent member, I am anxious to be present at the installation of the M.W.G.M., but I am informed by your journal that the M.W.G.M. is now engaged in a glorious mission of peace in the settlement of differences at Washington between us and our American kindred.

He cannot be, unless early released, in Grand Lodge,

and I am anxious for information as to the nature of the installation which some of your well-informed readers may be able to give.—J. W.

[However ready and willing any of our readers might be to comply with "J.W.'s" request, we could not admit such a communication. "J.W." had better ask one of the Past Master's of his lodge who would give him as much information anent the ceremony as he may know.—Ed. F.M. and M.M.]

PAST GRAND MASTERS.

I am an old Mason, but not old enough to settle by experience a point which has been raised by some younger members. For very many years I sat under the Earl of Zetland as G.M., and always heard his health given at banquet, but now after his retirement with long service and that he is a P.G.M., I never hear his name or his health mentioned in my lodge and some others. He seems to have dropped to leeward. I understand, too, that Bro. H.R.H. the Prince of Wales was made a P.G.M. without being a G.M. at all, and he appears to be no more thought of by us than the other P.G.M. One point that arises is this, that though Past Grand Deacons and Past Grand Sword-Bearers are Past Grand Officers, and as such rise to return thanks for a toast, that Past Grand Masters are not Past Grand Officers at all, or are not entitled to special commemoration. Will the Grand Director of Ceremonies kindly inform me and others of your readers what is the proper course for lodges to pursue at their banquets and festivities where toasts are given?—M. M.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Can any of your readers inform me whether it is a fact, that, any member of a Scotch Lodge, on joining a lodge under the English Constitution, by that act forfeits all claims on the Grand Lodge of Scotland?

I have been informed that this is true, but until I have further proof I am loth to believe it.—Eclectic.

A MASONIC IMPOSITION.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I shall feel obliged if you will insert the enclosed paragraph from the "Evening News and Hull Daily Express," of yesterday. Those of your readers who have had any experience among "Begging Masons" will be glad to see that an effort has been made to check the progress of such vagabonds. Too much praise cannot be given to the W.M. of the Kingston Lodge, 1010, for the moral courage he has displayed in dealing so promptly with this case, only one I fear in a very great number that pass unpunished from mistaken sympathy with such rascals. In this instance a great service has been rendered the Craft, and I hope to hear soon that others have followed the example; the evil is a growing one, and requires energetic and determined action to endeavour to stop such disgraceful practices. As far as possible, enquiry should be made

respecting the correctness of the statements made by such persons; and members of lodges should be cautioned not to believe persons moving from place to place; but refer them to an appointed officer whose experience fit him to deal with such cases.

I am, Dear Sir and Brother,

Your obedient Servant,

WM. DAY KEYWORTH, P.M., 57, and Almoner for the Hull Lodge.

"IMPOSING ON FREEMASONS."—At The Hull Police Court, this morning, before T. H. Travis, Esq., Henry Newcomb was brought up on a charge of begging.—It appeared that the prisoner had obtained from the prosecutor, Mr. C. James Todd, Worshipful Master of the Kingston Lodge of Freemasons, the sum of 16s., being third class railway fare from Hull to Liverpool, under the following circumstances:—On Saturday last he represented himself to be a member, of twenty six years' standing, of the Mariners' Lodge, 249, Liverpool, and that he had been the assistant carpenter of the ship Percy, Captain Holmes, from Liverpool to New York and home, and which ship, he stated, had been wrecked off Deal on the 6th inst., on her passage home, in which he lost everything, and that he only wanted sufficient to get to Liverpool again. Instead, however, of going to Liverpool on Saturday, he seems to have enjoyed himself with the money he had obtained, for on Sunday he was found very drunk in the streets of Hull, and on Monday commenced a fresh system of plunder, carefully concealing the fact that he had already been relieved. He had also collected other sums on Saturday. No ship called Percy had been lost off Deal, nor is the prisoner a member of the Mariner's Lodge. He pleaded guilty to the charge of begging.—Mr. Travis sentenced him to 30 days' imprisonment, with hard labour. The prisoner is a short, thick set man, with sandy hair, moustache and whiskers slightly tinged with grey, with a reddish face. He is about 5ft. 7in. in height, and about 47 years old.

PERFORMANCE OF MASONIC CEREMONIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Although agreeing in some respects with your correspondent P.M., I must, most respectfully, *disagree* with him with regard to the differences in the working of the West and East End Lodges and Lodges of Instruction, as from personal experience I know that those differences are merely verbal and grammatical; I think that if brethren anxious to become Rulers in the Craft would visit various Lodges of Instruction as our brethren formerly did, an uniformity of working would be easily attained, and the style of conducting our solemn ceremonies much, and easily improved, especially in such cases as those cited by "P.M."; at the same time I quite agree with him that in many cases brethren are too often appointed and selected to office for *any but this proper* reason, viz.: ability, and a conscientious intention to discharge the offices for which they may be selected with propriety and zeal for our ancient and honourable Institution; and this is a point to which I earnestly call the attention of all Masters and Past Masters of Lodges, as I fear it is too often by their neglect that careless inefficient members are promoted to office, and remain,

Dear Sir and Brother,

Yours faithfully,

A MEMBER OF GRAND LODGE.

MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Master of Nebraska has decided that Masons in his jurisdiction shall not work on the Lord's Day. Ditto with G.M. of Ohio. All honor to M.W. Bros. Deuel and Newcomb. A year ago Lodges met in London, England, on the Sunday.—*Gavel*. [The Editor of the *Gavel* must be in error, unless he means a Lodge of Instruction].

There are now about three hundred Lodges Michigan, having a total membership of about 22,000 in regular standing. Besides these it is estimated that the number of unaffiliated Masons will reach fully 5,000, making the aggregate in the neighbourhood of 27,000 in the State of Michigan. The Grand Master has issued thirteen dispensations for New Lodges.

The fee for Dispensation for new Lodges in Mississippi is fixed at fifty dollars, and the fee for Charter thirty dollars.

The "Masonic Orphan Home" in Tennessee is progressing with rapidity and success. The subscriptions up to the last report show that seventy-six Lodges in West Tennessee had contributed to the Endowment Fund 84,400 dols.

A destructive fire occurred in Springfield, Illinois, on Feb. 23, to the building occupied by H. G. Reynolds as a Printing Office, and the Publishing Office of the *Masonic Trowel*. The third floor was occupied as a Masonic Lodge-room and by various orders in the City.

The office of O. H. Miner, Grand Secretary of the Grand Lodge, was also in the building. The jewels belonging to the Masonic Lodges were mostly saved, but the furniture, clothing, and much of the regalia were lost. All the records and documents belonging to the Grand Lodge, together with their large and very valuable library were destroyed.

The Masonic Board of Relief of Grand Lodge of California expended, during the past year, in aid of "Distressed Brothers, their Widows and Orphans," 8,121 dols., leaving a balance in their treasury, of this same fund, of 59,875 dollars. A noble work, nobly done.

The Grand Council of Royal and Select Masters of Michigan has refused to add the "Super Excellent" to the Council degrees.

The *St. Louis Freemason* says, that "During the past three or four years we have been shown letters to merchants in this city, received from entire strangers, and written to men who were not Masons, stating that they 'wanted goods on time, and would pay for them on the square'—some wanted to sell—some wanted parties to make selections on them &c., and all wanted it done on the square, or under the arch, and some around a triangle, and some inside of a circle, &c., and many letters were ornamented with rude drawings of these various emblems. Some signed their names as 'M.M.'—'R.A.M.' 'K.T.' &c.

Of course no attention was paid to these things by sensible people, except that some called on us to know what it meant, as they thought their correspondents were trying to come a sort of a Mexican puzzle over them. Now this is all wrong—it is in direct violation of the first principles of Masonry, viz:—that no man can become a Mason who is known to use or want to use it for mercenary, or business purpose.” [This is a caution which would well apply to some of our English brethren.]

A SPURIOUS BODY OF THE ANCIENT AND ACCEPTED RITE IN ENGLAND.—“Pomeroy's Democrat” says “It would really appear to us that the ‘Freemason’ (London) is going fast on the downward track, and becoming more and more the organ of everything base and spurious under the guises of so-called Masonry in England. Its number of February 25th is especially noticeable for its articles on Adrogynous Masonry (bodies to be composed of females), &c., &c., while in every respect more attention seems to be paid to that which, however illegitimate, will bring grist to the mill of its publisher, as a Masonic costumer and vendor of jewels and gew-gaws for a race of English Cagliostro now springing up. The following, purporting to be the proceedings of a body, calling itself a Chapter of Rose Croix, at Rochdale, caps the climax; for we have the most positive information from England, that the said body is entirely illegitimate, and not recognized by the Supreme Council 33°, for England and Wales. We give it this publicity so that all bodies and brethren of the Ancient Accepted Rite in the United States will make a note thereof, and govern themselves accordingly, for to hold communication with any member of said body would be to associate with a clandestine Mason.”

“Rochdale Chapter.—The annual convocation of this chapter was held in the Masonic Rooms, Rochdale, on Saturday last, the 18th inst., Bro. William Roberts, P.M.W. Sov., in the chair, in the unavoidably absence of the Most Wise Sov. Bro. John Barker. The chapter was opened at 3.30. in the presence of illustrious and distinguished princes of the order, who honoured the chapter by accepting an invitation to be present. The minutes of the previous meeting been read and confirmed, the muster-roll called, having and other business transacted by Bro. John Fothergill, Red Cross Knight of Babylon and Knight of the East and West, was received, regularly exalted, and admitted a member of the Order according to ancient rites and ceremonies. After the ceremony, which was very efficiently performed by the respective officers, Bro. Prince, 1st Gen., was installed M.W.S. of the chapter for the ensuing twelve months, and

appointed as his officers the following:—Bros. R. Hankison, H. P.; James Holroyd, 1st Gen.; W. Ashworth, 2nd Gen.; Robert Butterworth, Grand Marshal; John Fothergill, Raphael; Robert Whitworth, Chancellor; William Roberts, P.M.W.S., Herald; William Briggs, Organist; and Benjamin Toulson, Captain of Guard. The ceremony being ended, the convocation was closed, after having disposed of several matters which had been brought before the members, when several members formed themselves into a convocation of the Holy Order of K.H., &c.”

The “Keystone” says that Mary Commandery, No. 38, Philadelphia, have appointed a committee to make preparations for a pilgrimage to San Francisco, Cal., in 1872.

A largely attended meeting of the Masonic fraternity was held at Cleveland, Ohio, on February 14th, to consider the project of building a Masonic Temple in that city. The result was the taking of preliminary steps to form the “Masonic Temple Association of Cleveland,” with two hundred and fifty thousand dollars capital, in shares of fifty dollars each. Books of subscription were opened, and a considerable amount of stock was taken.

The following resolution stands upon the records of the M.W. Grand Lodge of Colorado:—

Resolved,—That no Lodge in this jurisdiction shall knowingly hereafter recognise as a Mason any citizen of Colorado who shall hereafter be made a Mason outside of the jurisdiction of this Grand Lodge during his citizenship, unless by permission of the lodge in whose jurisdiction he resided.

The “Keystone” suggests that Masonic journals should set apart a portion of their space for a permanent record of the fraternal dead, so that the humblest brother should not pass away without the fact being noted, and the brethren being thus reminded of their own approaching fate.

The Grand Lodge of Mississippi provides, in its new regulations, that subordinate lodges must not confer any of the degrees under a less sum than ten dollars each for Entered Apprentice and Fellow Craft, and twenty dollars for that of Master Mason.

The Masons of Portland, Oregon, will commence next spring, the building of a temple on the site of the building on which the first lodge was opened in that city.

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

ALTERATION IN THE DAY OF PUBLICATION OF THE MAGAZINE.—The Magazine will in future, be published on Saturday Mornings, instead of on Friday Afternoons; this alteration has been made in order to enable us to meet the wishes of a large section of our readers, so as to allow of the insertion each week of Masonic reports reaching the Editor on Thursday mornings.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirrat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday next, the 8th May, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside. At the preliminary meeting of the Stewards, the Officers of the Board were elected, and the usual business was transacted. We understand that the Steward's fee has been fixed at 24.

THE PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.—The installation of the R.W. Bro. Colonel Lyne as Provincial Grand Master of Monmouthshire, and of the V.W. Bro. S. George Homfray, Esq., as Deputy Provincial Grand Master, by the R.W. Bro. Theodore Mansel Talbot, Esq., Provincial Grand Master for the Eastern Division of South Wales, will take place at the Town Hall, Newport, on Thursday, the 20th of April. The brethren will walk in procession to Saint Woolos' Church at 2.30 p.m., where a sermon will be preached by the Provincial Grand Chaplain, Bro. the Rev. Samuel Fox, and a collection made on behalf of Local and Masonic Charities. The banquet will take place the same evening, at the King's Head Hotel, at 4.30. Very active preparations are being made for the installation, and it is anticipated that a good muster will take place. We are told that very many highly distinguished members of the Craft have written to say they will be present at the above meeting. All preliminary arrangements are completed, and to add to the brilliancy of the affair, the splendid band of the 21st Regiment, now stationed at the Newport Barracks, will head the procession to St. Woolos' Church, at 2.30 p.m.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

BLACKHEATH LODGE (No. 1320).—A warrant for a new lodge at Blackheath has been granted, and will be consecrated on the 3rd of May, at the Crown Hotel, by Bro. H. Muggeridge.

St. Luke's Lodge of Instruction, No. 144, has been removed from the Pier Hotel, Chelsea, to the "Gladstone," 202 and 204 Brompton Road, S.W. The meetings are held every Friday evening at 8 o'clock.

The Royal Arch Chapter of Improvement, No. 145, meets at Freemasons' Hall, every Thursday at 7, from October to May inclusive.

FRIARS' LODGE will be consecrated on Wednesday, the 19th inst., at the Cheshire Cheese Tavern, Crutched Friars. Bro. James Terry, P. Prov. G.S.B., of Herts, is named by the Deputy Grand Master as the Consecrating Officer.

The Hervey Lodge of Instruction has been removed from the Britannia to the Swan, Walham Green. The lodge will also shortly remove to the same Hotel in consequence of the Iron School Room, (in which the lodge has hitherto been held) being removed.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

STRONG MAN LODGE (No. 45).—The regular meeting of this lodge was held at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, on Thursday, the 6th inst. The chair was occupied by Bros. Edward John Reed, W.M.; Henry Follett, S.W.; James Blake, J.W.; H. Moss, P.M., Treas.; J. S. Sundy, P.M., Sec.; N. Arnold, S.D.; Colley, Barton, Dyer, Codner, and Vass, Past Masters; Bradley, Tyler; and Tall, Hill, Briant, Riches, Roberts, Johnson, Wickens, Gow, and Davis. Messrs. Stephen Hornby, and Thomas Broughton, were initiated. A banquet was given in Bro. Wickens's usual excellent style.

ROYAL JUBILEE LODGE (No. 72).—The brethren of this lodge assembled at Anderton's Hotel, on Monday 3rd inst. Present:—Bros. H. J. Wright, W.M.; J. J. Laskey, J.W.; H. Webb, P.M., Treas.; J. Nunn, P.M., Sec.; J. Dann, S.D.; A. Curry, D.O.; C. Dodson, P.M., Amongst the numerous visitors present we noticed Bros. R. Boney, P.M. 79; H. Wingiton, 79; F. Walters, W.M. 1309, P.M. 73; H. Thompson, P.M. 177, P.M. 1158; B. Robards, W.M. 228; H. A. Lovett, 1314. The minutes of previous meeting having been read and confirmed, two gentlemen were initiated, and two brethren raised to the sublime degree of Master Mason. The remaining business having been disposed of, the brethren adjourned to an excellent banquet was followed by the usual loyal and Masonic toasts.

FITZOX LODGE (No. 569).—The regular meeting of this lodge was held at the Head-Quarters of the Hon Artillery Company, on the 24th ult. The chair was taken by the W.M., Bro. Gowlan, M.D., supported by his officers as follows:—Bros. Daniels, J.W.; Matthews, P.M., Treas.; Eglese, P.M., Sec.; Watson, S.D.; Honey, J.D.; Dyer, I.G.; Adams, P.M.; Long, P.M.; Graves; Wilkins, Smith, Spicer, &c. The lodge being duly opened, the minutes were read and confirmed. The names of several candidates were subjected to the ballot, which in each case proving unanimous, they were duly initiated into our ancient mysteries, the ceremony being performed in a most impressive manner by the W.M., who was ably assisted by his officers. At the close of the business the brethren retired to refreshment. Bros. Lazarus, Walters, and others were present as visitors.

LODGE OF ST. JAMES (No. 765).—The installation meeting of this lodge was held on Tuesday, the 4th inst., at the Leather Market Tavern, New Weston Street, Bermondsey. The brethren met under very depressing circumstances. Last month they

had to condole with the worthy host, Bro. Kennedy, who was suffering from the recent loss of his estimable wife, to whom he had been united for many years, and this evening they were informed, on their arrival, that he himself was prostrated on a bed of sickness almost beyond hope of recovery. Under the circumstances the feeling of the brethren of the lodge was to postpone the meeting, but being informed that the intended postponement would have an hurtful effect on the sufferer, the lodge was opened. The W.M. and all his officers were present. The visitors were Bros. Harris, Walters, and Rose, P.M.'s 73; Free, S.W. 73, Grace, J.W. 73, and S.W. 1,178; Bartlett, J.W. 147; Dr. Parker, P.M., late of the Lodge of St. James; Dr. Blakeley, P.M. 765; Haley, 862; and Smith, 902. The minutes of the previous meeting of the lodge were read and confirmed. Bros. Jolley, Brimmer, Ireland, and Bishop were raised to the sublime degree of Master Mason. The W.M. then retired from the chair, which was then assumed by Bro. Montague Scott, P.M., and the W.M. elect, Bro. R. P. Hooton, having been presented, received the benefit of installation at his hands, the ceremony being most admirably performed. The Installing Master was warmly applauded and congratulated on concluding his arduous task. The report of the Audit Committee was then read, which showed the careful and satisfactory manner with which the monetary matters of the lodge had been handled during the past year by the retiring W.M., Bro. Hyde. He succeeded to office with a very small balance, and after having handsomely provided for every emergency, he was now enabled to hand over a considerable sum to his successor. The finances of the lodge have never been in a sounder state, and Bro. Hyde's year of office has truly been one of credit to himself and advantage to the lodge. A handsome and valuable P.M.'s jewel was placed on his breast in the course of the evening. The following are the officers appointed and invested by the W.M. for the ensuing year:—Bros. G. Hyde, I.P.M.; Neville, S.W.; Jones, J.W.; W. Jones, Treas.; R. White, P.M., Sec.; Childs, S.D.; McCallum, J.D.; Jolley, I.G.; and Buckworth, W.S.

COSMOPOLITAN LODGE (No. 917).—The last meeting of the season was held at the City Terminus Hotel, on Tuesday last, when there were present:—Bros. Fabrin, W.M.; Gibsen, S.W.; Harnes, J.W.; Stein, P.M., Sec.; Jones, J.D.; Keys, I.G. The lodge was opened in the second degree, when the W.M. examined and entrusted Bros. Taylor and Lewis, and the lodge being opened in the third degree, the W. Bro. Stein in his usual correct style raised Bros. Taylor and Lewis to the third degree. The lodge was then resumed by the W.M. to the first degree, and closed in form, and with solemn prayer, and adjourned to October. The W.M., and brethren then partook of a banquet. The only visitor present was the W. Bro. F. Vesper, P.M., 95, 180, 181, and founder of the Yarborough Lodge, 554.

HERVEY LODGE (No. 1260).—A meeting of the above flourishing lodge took place on Wednesday, 12th inst., at Bro. Burton's, the Swan, Walham Green, in consequence of the Iron School now being removed. The lodge was opened soon after 4 o'clock by Bro. G. King, W.M.; P. H. Jones, S.W.; J. Way, J.W.; G. King, Jun., P.M. and Sec.; W. Wymore, S.D.; A. Czarnecki, I.G.; C. Thomas, W.J.; Hollingsworth, Hyde, Ajar, Dr. Godrich, Davidson, Dawson, and others. Among the visitors we noticed: Bro. T. Holland, W.M., 172; Barnby, 4; E. Schubert, 186; Fabain, P.M. 487; W. Bray, 511; S. Curtis and T. Farrell of 975. The lodge was opened in due form, and the minutes of last lodge confirmed. The ballot was then taken for three gentlemen for initiation and two brothers for joining, and was unanimous. Messrs. Bicknell and Morson only being present, they were initiated into Freemasonry according to ancient custom, each one taken separately. This being the evening for installation, Bro. P. H. Jones, S.W. and W.M. elect, was installed into the chair of K.S., according to ancient custom, the whole of the ceremony being worked in a most faultless manner, by the W.M., Bro. King. The newly installed W.M. appointed and invested for his officers: Bros. King, I.P.M.; Way, S.W.; Weymore, J.W.; Ayshford, Treas.; G. King, Jun., P.M., Sec.; Czarnecki, S.D.; Thomas, J.D.; Davidson, I.G.; C. T. Speight, Tyler. It was proposed, seconded, and carried unanimously, that the future meetings of the lodge be held at Bro. Burton's, the Swan, after some propositions for initiation. The lodge was closed in due form, and the brethren adjourned to the banquet, which was supplied in a most recherché style by Bro. Burton. The I.P.M. was presented with a P.M.'s

jewel, of a very chaste design, from the hands of Bro. Davis, of Clerkenwell. The brethren then separated after spending a very pleasant evening, expressing wishes of continued prosperity to this good working lodge.

ROYAL STANDARD LODGE (No. 1,298).—The regular meeting of this lodge was held at the "Marquess," Canonbury Street, on Tuesday, 4th inst. Present Bros. R. Lee, P.M. 193, W.M.; H. Ballantyne, P.M. 754, acting S.W., in the unavoidable absence of our much respected Bro. John F. Wilson; W. J. Woodman, J.W.; R. Shackell, W.M. 30, Hon. Sec.; H. Dudden, S.D.; E. G. Modridge, J.D.; F. M. Sweetland, D.C. acting I.G.; F. Rafter, Organist; Charles Woodman, W. H. Cohen, G. W. Rutherford, S. T. Cleaver, H. W. Cattlin, and W. Jameson, Bros. R. Buller, P.M. of the Albion Lodge, No. 9, and E. Hart, of the St. James's Union Lodge, No. 145, were present as visitors. Mr. Daniel James Woodman was initiated. Bros. Cleaver and Cohen were passed to the degree of Fellow Craft. The lodge was then closed in ancient form, and the brethren adjourned to refreshment.

LODGE OF ASAPH, No. 1,319, held its usual monthly meeting at Freemasons' Hall, on Monday, 3rd inst. Present:—Bros. E. S. Jones, P.M., W.M.; Charles Coote, P.M., S.W.; J. M. Chamberlin, P.M., J.W.; James Weaver, P.M., P.G.O. Middlesex, S.D.; Edwin Frewin, J.D.; Charles Coote, Jun., Treas.; C. S. Jekyll, I.G.; W. A. Tinney, D.C.; W. H. Weston; J. M. Ball; W. H. Stephen; H. Snelling; J. Egerton; H. Snyders; H. J. Tinney; H. Baker; J. Baker; John Strachan; J. T. Carrodus; Thomas Edgar; J. Boatwright; W. T. Maby; and Edward Terry. Visitors:—Bros. Charles Heywood, 189; Edward Swanborough, 188. The lodge being opened, the ballot was taken for Messrs. W. J. Castell, W. Graves, and L. Silberberg, and, being in attendance, were initiated into the mysteries of Freemasonry. Bros. John Strachan and J. T. Barrodes, were passed to the second degree. Bro. Joseph Baker was raised to the degree of M.M. The W.M. gave the charge to the initiates and explanation of the tracing boards in the three degrees. Bros. John Read, P.M., 720, Organist; Edwin Swanborough, 188; and Charles Wellard, were proposed as joining members; and Messrs. George Augustus Compton, Joseph Horton, and Charles Wright, for initiation. A distressed brother was relieved with the sum of £5. The business being finished, the lodge was closed in due form with solemn prayer.

INSTRUCTION.

STRONG MAN LODGE.—An excellent meeting of this old lodge of Instruction took place last Monday Evening, at Bro. Wickens's, the Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Bro. James Terry, the preceptor, rehearsed the ceremonies of consecration and installation, and had the gratification of finding that the capacities of the ancient hall were tested to the fullest extent, so great was the throng of visitors. No fewer than thirty-four fresh names were added to the roll of members, and thanks were tendered to the Finsbury, Charterhouse, and Prince Regent Clubs for their attendance on this occasion. Bro. Terry performed his allotted tasks to the admiration of all present; and the musical ability of Bro. Bilby, of No. 861, who presided at the harmonium, afforded much pleasure to the assembled company.

PROVINCIAL.

LANCASHIRE, (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148)—The brethren of this lodge met at the Masonic Rooms, Sankey Street, on the 27th ult., when there were present Bro. W. Richardson, W.M. Mossop, W.M. 1250, as S.W.; D. Finney, P.M. 148, as J.W. J. Harding, S.D.; J. Bowes, P.M., P.P.G. Reg. Cumberland and Westmoreland; W. Crompton, I.G.; H. Syred; C. Wood, T. M. Patterson, Org.; T. Jones, P. Jones, S. Hunt, J. Shepherd, P.M.; W. S. Hawkins, Dr. Massingham, R. Robertson, T. Morris, J. H. Gornall, J. S. Patten; J. Pilling, P.M., and and I. Hannah, Tyler. The lodge was then opened in due form with prayer, the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. E. Howorth, and Mr. J. W. Thorp, which proved favourable in

each case. Bro. Thorp being present, was initiated. Bro. Patten was passed to the degree of F.C. The lodge was closed in the second degree. The motion of Bro. Bowes, seconded by Bro. Mossop it was unanimously agreed to give the votes of the Lodge for the Boy's School to Thomas Lassiter Molineux. The lodge was closed, and the brethren separated. The following brethren were present as visitors: Bros. J. Burton, 300; T. Jones, 291; P. J. Edelsten, 1250; E. Roberts.

WEST DERBY.—Pembroke Lodge (No 1209).—At the annual meeting on the 16th ult., the brethren met for the purpose of installing the W.M. elect., and for other business. Bro. W. Crane, W.M., opened the lodge, and the minutes of the previous meeting were read and confirmed. Bro. William Vipes, as the W.M. elect, was presented to Bro. T. Marsh, A. Prov. G.D.C. Bro. Hamer, Prov. G.T., and Bro. W. W. Crane, W.M., P.M. 249, for installation, which ceremony being ably performed, and the brethren having saluted in the three degrees, the W.M. appointed the following brethren as his officers for the ensuing year:—Bros. J. Sallars, S.W.; J. Clegg, J.W.; Clayton, Treas.; P. Macmildrow, Sec.; W. Jones, S.D.; W. Wilson, J.D.; W. Cotter, I.G.; J. Cook, D.C.; J. W. Kelly, Steward; and J. Robinson, Tyler. Amongst the visitors were Bros. A. C. Mott, Prov. G.D.; J. Jones, S.W. 216; James Ridley, P.M. 321 (Ireland); Dr. Speer, 1,094; Pickup, 1,049; W. J. Lunt, P.M. 823; Bros. Thomas and Ogle were elected joining members. After the close of the lodge the brethren retired to the banquet, provided by the host, Bro. Rawlinson, at which about forty sat down. The usual loyal and Masonic toasts followed. Bro. Mott, P.G.D., in the course of his remarks in replying to the toast of "Our Masonic Rules," said he was proud to know that that lodge, though comparatively new, had contributed its full share towards the educational institution for children. The claims of that institution were very great, and he trusted the brethren would put their shoulders to the wheel. He congratulated the brethren of Pembroke Lodge at having placed in the chair a brother who was so eminently qualified to fulfil the duties by his large experience and genial disposition. Bro. Crane, I.P.M., in proposing "The Health of the W.M.," said the selection was one which would do credit to Masonry generally, and prove highly satisfactory to the brethren of that lodge in particular. Bro. Vines was known to most of them as an excellent Mason, and he gratefully acknowledged the good service he had rendered to him (Bro. Crane), during his year of office, never having been absent from a single meeting. In acknowledging the compliment, the W.M. thanked the brethren for having placed him in the chair. The lodge he said had been very much indebted to Bro. Crane for the efficiency he had displayed during his year of office, making it one of the most promising in the province. He assured the brethren that he would do his best for the interest of the lodge, so far as his time and circumstances would permit. The W.M. said he proposed with much pleasure "The health of their esteemed and worthy P.M., Bro. Crane." It was the intention of the lodge to present him with an address, but as it was not completed to his satisfaction, he had resolved to postpone his presentation till next meeting, if that met with their approval. No lodge could possibly have prospered more than 1299 had done under Bro. Crane. They had spent in the purchase of lodge furniture, &c., something like £137 and he was happy to say they had now only owed about £16, Bro. Crane hardly knew how to thank the brethren for their very flattering terms of approval. The financial position of the lodge was not due to his exertions alone, but was largely due to the great help he had received from the officers and brethren generally. He had received the most hearty support from all the brethren, for which he must express his gratitude; and he trusted it would be an incentive to him to continue to work for the interests of the lodge, Masonry in general, and all his fellow-men. Bros. Mott, Baker, J. Jones, Ridley, Speer, T. Dodson (W.M. Lodge of Furness, No. 995), and Worthington responded for the visitors. The "Newly-admitted Brethren" was acknowledged by Bro. Thomas, and the Tyler's toast concluded a pleasant evening.

MONMOUTHSHIRE.

NEWPORT.—Silurian Lodge (No. 471).—The monthly meeting of this lodge was held on Friday, 28th ult. There was a very large attendance. W. Bro. C. H. Oliver, P.M., took the chair, in the absence, through illness of the W.M. The minutes having been read and confirmed, Mr. Charles Henry Oliver, jun., was duly

initiated by his father, the ceremony being most ably and efficiently rendered by the W.M. Six new members were proposed, and the brethren were then all invited by the Provincial Grand Secretary to attend the Provincial Grand Lodge meeting on the 20th inst. The lodge was then closed in harmony at 8.50 p.m.

YORKSHIRE (WEST).

PROVINCIAL GRAND LODGE.

On Wednesday last the Provincial Grand Lodge of West Yorkshire held their annual meeting in the Masonic Hall, South Parade, Huddersfield, under the presidency of the V.W. Bro. Bentley Shaw, Esq., D.P.G.M., in the absence of the M.W. the Right Hon. the Earl de Grey and Ripon, Grand Master of England, and P.G.M. of West Yorkshire, whose duties on the High Joint Commission, in the interests of the English people required his presence in America. About 150 brethren were present. The Grand Lodge was held under the banner of the Lodge of Huddersfield, 290, and the officers of that lodge opened up to the third degree. The Provincial Grand Lodge was opened in form, and with prayer, and after the confirmation of the minutes of the previous meeting, the roll of Lodges in the province was called over. The candidates for the election to the Boys' School, and also for the Annuitants election were agreed upon. The officers for the ensuing year were next invested, and amongst others are the following:—Bros. Lieut-Col. Harpin, of Holmfirth, P.G.S.W.; Henry Day, of Dewsbury, P.G.J.W.; J. Carnen, of Huddersfield, P.G. Reg.; Rev. Clarke, of Bingley, P.G. Chap.; Henry Smith, of Wakefield, P.G. Sec. Bro. C. Oldroyd, of Dewsbury, was re-elected Prov. G. Treasurer. After the officers had been invested, a petition for relief from the widow of a deceased brother, was received and responded to, and the lodge shortly afterwards closed. On the close of the business of the Provincial Grand Lodge, a banquet was served in the banquetting-room to a goodly number of the brethren. When the cloth had been removed, the D.P.G.M. ably occupied the chair, and the remainder of the day was spent in real Yorkshire Masonic style. Great regret was expressed by the D.P.G.M., the Earl de Grey's unavoidable absence, which was joined in by all present. In connection with the Lodge of Huddersfield this year is a circumstance well worthy of note from its rarity, often as we may hear of family and a son or sons in the Craft, or even in the same lodge, seldom does such a circumstance as the three principal officers in the lodge being held by father and sons. But such is the fact in this lodge this year, and one on which the brethren of the lodge look with pride and pleasure. The W.M. Bro. John Turfner Rhodes, was initiated into Freemasonry 26 years ago, and has worked the several office in the lodge till he has reached the summit of his ambition. As his sons Bros. J. W. Rhodes, and D. K. Rhodes reached the age of maturity, they, like their father, sought to be partakers of the arts and mysteries of the Craft, and since their admission into the order such has been their progress and proficiency that they have earned from their brethren the name of expert workmen. They have each held junior offices in the lodge, and on the initiation of Bro. D. K. Rhodes, he was under the guidance of his elder brother, then J.D. Now they rank as their father's S.W., and J.W. Truly they sprung from the same stock, and share in the same hope. Such was the esteem in which the W.M. was held, that at his installation the very large number of 140 brethren were present, including upwards of 30 Past Masters. The W.M. carries the palm as the oldest Mason in England.

ROYAL ARCH.

DEVONSHIRE.

TOTNES.—Pleiades Chapter (No. 710).—The day of the regular meetings proved to be an unfortunate one, being that immediately preceding Good Friday, which prevented the attendance of some of the Companions, who, at the last moment, announced their inability to be present by messages and telegrams. Thus part only of the business was performed, the remainder being left for an emergency meeting to be held on an early date. The Chapter was opened soon after noon by Ex-Comps. Rev. R. Bowden, P.Z., acting as Z; Dr. Hopkins, acting as Pr. Soj.;

and others. The minutes of the previous meeting were read and confirmed. Dr. Hopkins, P.Z., read a telegram just received from Comp. Glandfield, P.Z., and Pr. Soj., assigning a valid reason for his absence, and tendering his resignation of membership on leaving Devonshire to reside in Essex. On the proposition of the acting H., seconded by Z, it was resolved, that the chapter receive with deep regret the resignation of Ex. Comp. Glandfield, as of one who has not only rendered important services in carrying out the work, but has endeared himself to the Companions by his uniform kindness and courtesy, and his zeal and ability in every department of the Craft, the members embracing this opportunity to wish him God speed in his new location, and to congratulate any chapter in that district which may secure the co-operation of so valuable a colleague. It was determined to change the day of meeting from the first Wednesday in January, April, July, and October, to the first Thursday in those months. On the proposition of Ex. Comp. Dr. Hopkins, P.Z., seconded by Ex. Comp. J. Heath, Z., it was resolved, "That the members of this R.A. Chapter, desire to record on their minutes the expression of their deep sorrow caused by the early death of Comp. Frederic Hains, M.D. in the midst of a career of usefulness as a medical officer in the naval service of his country, and of great promise as a member of the Masonic Order and of the Pleiades Chapter; that the past and present Principals be requested to form a deputation to Bro. John Hains, to inform him of the feelings of respect and esteem on the part of the members of this chapter for the memory of the deceased, and of their cordial sympathy with his surviving relatives; further, that the Scribe E. be directed to supply a copy of this resolution to be placed in the hands of Bro. John Hains on the occasion." A ballot was taken for Bros. Rev. S. T. Wood, Lambie, and De Schmid as candidates for exaltation, which proved unanimous in their favour. Bro. Lambie being absent owing to illness, the other two were then admitted, and received the privileges and mysteries of the R.A. degree from Ex. Comp. Rev. R. Bowden, acting as Z., who also gave the mystical lecture, the symbolical and historical lectures being delivered by Ex. Comp. Dr. Hopkins, P.Z. Comp. River was as effective as usual in the work of Pr. Soj. A Board of Installed 3rd Principals having been formed after the retirement of those who had not attained to this rank, Comp. Geo. Heath was installed in the chair of J. by Comp. Dr. Hopkins. Similar ceremonies for the 1st and 2nd Principals were necessarily deferred, owing to the illness of one, and the unavoidable absence of the other. The chapter was closed at 3 p.m.

MARK MASONRY.

YORKSHIRE (NORTHERN, EAST.)

WEST HARTLEPOOL.—*Electio Lodge*, (No. 39).—The annual meeting of this flourishing lodge, and installation of the W.M. elect, took place in the Freemason's Hall, on the 28th ult., when there was a large muster of brethren, including the following visitors:—Bros. F. Binckes, G.S.; A. Clapham, D. Prov. G.M.; J. Strachan, Prov. G, Sec.; J. Stokoe, Prov. G. Treas.; W. Foulsham, P.G.T.O.; J. Redsdale, P.G.J.D. The lodge having been opened and the minutes confirmed, Bro. Dr. Gourley, Prov. S.G.W., took possession of the chair, and proceeded to install the S.W., Bro. J. W. Cameron, as W.M. for the ensuing year—the ceremony being performed in an able and impressive manner. The W.M. then invested his officers as follows: Bros. Dr. Gourley, I.P.M.; Rev. Dr. Tristram, F.R.S., S.W.; J. B. Watt J.W.; W. D. Coron, Treas.; C. T. Casebourne, Reg. of Marks and J.D.; R. H. Stafford, Sec.; G. Hudson, M.O.; J. Hunter, S.O.; G. T. Pearson, J.O.; T. Harland, S.D.; Watkinson, Tyler. Two brethren were proposed as candidates for advancement at the next regular meeting. The lodge was then closed, and the whole of the brethren shortly afterwards proceeded to Stockton, to attend an especial Provincial Grand Lodge, and the consecration of a new lodge by the R.W. Prov. G.M., the Earl Percy.

DEVONSHIRE

TORRES.—*Pleiades Lodge* (No. 26).—The quarterly meeting was held at 6 p.m., on Thursday, April 6th, and for the same reason as that assigned in the case of the R.A. Chapter, was very scantily attended. It was presided over by Bro. Dr. Hopkins

P.M., and Past G.W., the chairs of the Wardens being occupied by Bros. Rev. R. Bowden, P.M., and Glandfield. Bro. John Heath, W.M., acted as I.P.M. About six other members were present, and Bro. John Chapman, No. 35, as a visitor. Owing to the absence of the Secretary and the books, the minutes of the previous meeting could not be read. A ballot was taken for three candidates for advancement, in addition to three previously balloted for, but, under the circumstances, the ceremony was deferred till an emergency meeting to be held shortly. On the proposition of the acting W.M., and seconded by the W.M., the following resolution was passed:—That the early and lamentable death of Bro. Frederic Hains, one of the youngest members of this lodge of Mark Masters, calls for an expression of regard and respect for him while he was in life, and of sincere regret at his lamented decease, especially as he had but recently been admitted into this branch of the Masonic Order, of which, as of the others, there was great reason to believe that he would become an ornament had he been spared. May he have marked so well on earth as to have been favorably observed and recorded by the Grand Overseer of the Universe! That the W.M. and Wardens, with the Past Masters, be deputed to hand to Bro. John Hains, a copy of this resolution, and to convey to him the sincere condolences of the lodge on the melancholy event. A dispensation from the M.W. Grand Master for the installation of Bro. A. B. Niner, as W.M., he not having yet filled the chair of a Craft Lodge was read, and ordered to be copied into the minutes. Bro. A. B. Niner was presented by the W.M. as his successor designate in the chair of Adoniram. After the preliminary proceedings, and the withdrawal of those below the chair, a board of Installed Masters was constituted, and Bro. Niner was duly inducted into office as W.M. by Bro. Dr. Hopkins, P.M. The board being closed, the brethren re-entered and took part in the usual saluting ceremonies. The subordinate appointments were deferred, as were also the addresses to those invested with collars which are usual on such occasions. Bro. Glandfield, J.W., having resigned membership on account of his intended removal from Devon, some very complimentary remarks were made by the W.M. and P.M.'s, accompanied by expressions of great regret at the loss of so faithful, zealous, and skilful a brother. The lodge was closed at 9:30.

ANCIENT AND ACCEPTED RITE.

SUFFOLK.

IPSWICH.—*Victoria Chapter Ross Croix*.—The regular meeting of this chapter was held on Easter Monday, 10th inst., at the Masonic Hall, Ipswich. There were present: Ill. Bro. Rev. R. N. Sanderson, 30°, M.A., M.W.S.; Ex. Bros. W. T. Westgate, 1st General; G. S. Golding, 2nd General; W. Cuckow, Raphael; Ill. Bro. Emma Holmes, 31°, Recorder; Bros. G. Spalding, Janitor; A. J. Barber, Org.; Ex. Bros. Geo. Cresswell; R. W. Beaumont, R.N.; Dr. Muir; Dr. Mills, E. The visitors present were: The Ill. Bros. Capt. N. G. Philips, 33°, Lieut. Grand Commander Supreme Grand Council; I. M. P. Montagu, G. Sec. General, S.G.C.; S. Rosenthal, 33°, France; H. Dubosc, 30°; Ex. Bro. Rev. G. W. Marwood, M.A., Prelate, Hilde Chapter, Whitby. The chapter was opened in due form. The minutes of last meeting were read and confirmed. The following brethren, candidates for perfection, were balloted for and accepted. Bros. P. Cornell, W.M. British Union Lodge; Capt. Terry and Lieut. Warren, 60th Rifles; Capt. Cotton; Capt. Hales; Capt. Herring, and Lieut. C. S. Pinwill, and Donville Taylor, of the 27th Inniskillings; The Rev. T. G. Beaumont, Rector of Chelmondiston; and The Rev. Charles Acland, P. Prov. G. Chap., Oxford. The whole of the brethren being present except Bros. Acland and Taylor; and having first made the obligation of allegiance to the Supreme Grand Council, and passed through the intermediate degrees, were made Knights of the East and West. Their petition being presented and the august ceremonies gone through by the M.W.S., Ill. Bro. Sanderson, the brethren were crested and dubbed Knights of the Pelican and Eagle and Sovereign Prince's Rose, the accolade being given by Ill. Bro. Philips, I.G.C., S.G.C. Ill. Bro. Harcourt, 30°, was then balloted for and accepted as a joining member of the chapter. The whole of the newly perfected S. Princes signified their wish to become joining members of the chapter. On the motion of the Recorder it was decided that in future the subscription of members

residing without the liberties of Ipswich should be one half that of resident S. Princes. The names of certain candidates having been given in for perfection at the next meeting, and other business having been transacted, the M.W.S. proceeded to appoint his officers for the ensuing year, when the following Ex. and Perfect Princes were invested: Ill. Bro. Emra Holmes, 31st, 1st General; Ex. Bros. Rev. F. G. Beaumont, High Prelate; Dr. Mills, 2nd General; W. Cuckow, G.M.; A. J. Barber, Recorder; G. S. Golding, Treas.; W. Warren, Raphael; W. T. Westgate, D.C.; P. Cornell, Capt. of the Guards. The Recorder presented a scroll containing the names of the members of the 31st, 32nd, and 33rd degrees from the Supreme Grand Council, which was ordered to be framed and placed in a conspicuous position in the chapter. The third point having been given and the candidates received into the mystic circle, the Sovereign Chapter was closed, and the brethren retired to refreshment in the banquet hall. After the cloth had been removed some excellent speeches were given by Ill. Bros. Capt. Phillips, 33^o, and The Sec. General, S.G.C., relative to the flourishing condition of the A. and A. Rite, and the attempts of certain ambitious Masons to foist the Rite of Misraim into an equal position, and the wise and fraternal advice of the members of the S.G.C. was received with every mark of respect by the assembled brethren, who fully appreciated the honour of receiving the gallant and popular Lieut. Grand Commander and his worthy and zealous coadjutor, the Grand Secretary General; and a very agreeable evening was spent, enlivened with excellent music by some of the E. and P. Princes. The brethren separated at a late hour.

LIGHT COMES FROM THE EAST.

An address delivered by Bro. B. P. Poore, before the Grand Lodge of the District of Columbia:—

Light comes from the East!

Journeying there a quarter of a century ago, when I was a young craftsman, I found legibly inscribed upon stupendous piles of Masonry in the valley of the Nile signs and symbols, the meaning of which I had been taught, while receiving my three first degrees of Freemasonry, before leaving home. There, sculptured thousands of years ago, yet with their outlines, as fresh as are those of the exterior decorations of this edifice, I saw the all-seeing eye, the mosaic pavement, the blazing star, the square, the circle, the parallel lines, the three vases, the balances, and the other emblems well known to every member of the fraternity present.

Upon the walls of one edifice, which I remembered well, are painted in bright fresco, a representation of the procession which came to dedicate it—officers, members, and neophytes, with their insignia, prepared for work. Indeed, I believe that all readers of history admit the existence, in ancient Egypt, of a powerful secret association, which embraced the foremost men of the nation—the men of progress.

The rulers were unwilling to relinquish despotic power, and the ignorant feared to assert their rights; but these enlightened students, concealed by mystery, imparted instruction to all around them. By ingenious hieroglyphics, and by imposing rites, and by curious ceremonies, they explained to men in every station of life, their duties and responsibilities.

This process of mental culture may seem tedious in these advanced days, but their emblems and their organization, and their ceremonies of initiation are enulogized by modern scholars who have examined them as displaying a profound knowledge of the human heart and its wants. There and thus originated the philosophic and philanthropic ideas which we now call Freemasonry. The mysterious veil of Isis contained the cradle of our Order.

In Greece I again saw traces of the working of this sacred ritual, which had been carried there by the Phœnician merchants, who transported the grain raised in the fertile valley of the Nile to more populous but less fertile lands on the shores of the Mediterranean.

At Eleusis, as at Thebes, the Masonic visitor now sees well-known signs and symbols, and recognizes the familiar arrangement of the now ruined temple. These Grecian mysteries, we are told by the ablest historical writers, were solemn and religious, and their secrecy was sealed by the most positive obligations; but the end and the aim of all this was to encourage virtue, to elevate morals, and by the aid of ceremonies to make known the revelations of reason under the veils of mystery.

Some at this distant day may think that this mystery was not then necessary. But the fate of Socrates and of Seneca prove that it was not then safe for human wisdom to take an open and bold course in instructing mankind. Popular frenzy poisoned the chalice for one of these sages, and tyranny opened the life-veins of the other.

The brotherhood made voluntary engagements to exercise generosity, forbearance, and benevolence, such as was not practiced in the community at large in which they lived.

Palestine, the birth-place of the Christian religion, had previously become the chosen home of the mystic order, which there forsook its mythological divinities, and consecrated itself to the true God. The mysteries of Egypt and of Greece were reconstructed, and were made so practically serviceable in building the Temple of Solomon, that the edifice was reared under the direction of Hiram of Tyre, in all its majestic proportions without the sound of hammer nor axe nor any other tool of iron having been heard. But I respectfully differ from those who date the existence of our Order from the building of our Temple, or who believe that we now perform the work there inaugurated.

I have seen on the massive masonry of Solomon's edifice the same marks of the craftsmen that I had seen on the masonry of Egypt and Greece; and I also saw above that work of Solomon, in successive strata, the work of Zerubbabel, of Herod the Great, of the Saracen, of the Crusader, of the Turk. The work of Solomon, as preserved by us, is the first union of symbolic fraternity with the religion of the Hebrews, the first and the constant worshippers of the Great Jehovah, but it was not the foundation of Freemasonry, neither is it the entire superstructure.

Think not, brethren, that I would detract from the glory of King Solomon, or of Hiram of Tyre, good workmen both, who merit the respect of every craftsman. And it is well, on such an occasion as this, that we, amid the joys of our dedication, should remember the ever-glorious morning when the Great Temple was pronounced finished.

There is not in Masonic History a more interesting chapter than the record of that imposing scene, when a hundred and fifty thousand craftsmen rested from their labours. Brethren who for seven long years had wrought in harmony were congregated from the quarries to meet together for the last time. Their long and hallowed labours were now ended. The glorious structure, reared by God's own command, and strictly after the outlines placed by his direction on the trestle-board, was now completed.

The cap-stone had been brought forth with shoutings and crowned the inspired work. Then was the time, if ever, the Mystic Order which had done all this was to be extended the wide-world over. The object so long coveted by the associated craftsmen was then to be attained, Freemasonry was then and there invested with the attributes of perpetuity, and supplied with passports with which to journey into every land until the archangel's trumpet shall summon her craftsmen before the Grand Architect.

Christianity soon sought an alliance with the Mystic Order, and those professed ministers of the Gospel who now denounce Freemasonry should remember that when

they do so they strike ungratefully at the institution which, in its mature power sheltered their faith when in its infancy.

The fathers of the Christian Church have left abundant proof that it was by the secret mysteries based on those of Memphis and Eleusis and Jerusalem that their doctrines were originally promulgated. They have recorded that "by God's gift they were made partakers of these mysteries, and therefore qualified to judge of them; and when the scoffers of those days became inquisitive, they were told that "to the initiated it is given to know these things."

In the chronicles of the early Christian Church handed down to us we are told that its rites were always celebrated in secret. Baptism and the sacrament especially were administered only in the presence of the initiated, with closed doors, and a guard set to protect the brethren from profane intrusion. It is also well known that the early Christians wore regalia or costumes indicating different classes, and that they had secret signs of recognition. The faithful disciple received at his initiation a new name.

This was engraved, together with a secret signal or mark upon a white stone, which the possessor retained as a voucher for his membership and fidelity among strangers. But the signal most in use among the early Christian brotherhood was the sign of the cross, expressive of their faith. In this sign they conquered. Thus provided with name and word, and mark and sign, the faithful went abroad, certain of finding, even among the pagan and Jewish brethren of the mystic tie, friends who would cherish them, and who would minister to their wants with fraternal care.

With the evidences which Freemasons possess of the intimate relations which existed between primitive Christianity and the Mystic Order, they may quote to any professed religious teachers who ignorantly oppose them the words of Cyril, Bishop of Alexandria, in the year 412: "These mysteries are so profound and so exalted that they can be comprehended only by those who are enlightened. I shall not therefore attempt to speak of what is most admirable in them, lest by discovering them to the uninitiated I should offend against the injunction not to give what is holy to the impure, nor to cast pearls before such as cannot estimate their worth." And he also wrote: "I should say much more if I were not afraid of being heard by those who are uninitiated, because men are apt to deride what they do not understand, and the ignorant, not being aware of the weakness of their minds, condemn what they ought most to venerate."

With Christianity, Freemasonry was introduced into Europe and Great Britain, where may now be seen on an imposing cathedral the identical signs and symbols, which I have described as on the ruined temples of Egypt and of Greece, and at Jerusalem.

Christianity had in turn availed itself of the mysteries, and woven into pagan rites the golden emblems of regenerated life. Do not think, my brethren, that I would elevate Freemasonry to the equality of a rival with Christianity, or as necessary to the enjoyment of the inspiring truths of revealed religion.

A man may be a good Christian, and yet be ignorant of Freemasonry; a man may be a bright Freemason, and yet not repent and believe; but Freemasonry is nevertheless the handmaiden of Christianity, aiding, assisting, comforting, and strengthening.

We bow before the declaration of the Great Architect of the universe: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." "Judgment also will I lay to the line and righteousness to the plummet." And we all endeavour, I hope, to make ourselves worthy of a place in that foundation, square to the line and upright for the plummet.

Our British brethren determined, in the year 1635, under the direction of Sir Christopher Wren, then Grand Master of Masons, that thenceforth others than operative craftsmen might belong to the Order, and that all free-born citizens, worthy and well qualified, might be initiated. But the symbols and phrases of operative Masonry were retained, to be used in illustrating speculative Masonry; thus preserving the time-honoured mystic rites to aid in the elucidation of great truths, and in leading to a proper contemplation of the mysteries of revealed religion.

It was this British Speculative Masonry which was transplanted to the American colonies not a century and a half ago, and made to some extent a social institution. The gentlemen of Maryland and of Virginia were delighted with this new "mystic tie," and the progress of the fraternity hereabouts was encouraged by the coming of brethren in the king's regiments, sent here to war against the French and their Indian allies. It was in these provincial and military lodges that Bro. George Washington learned to love the craft he afterward adorned.

The Revolutionary struggle commenced, and Freemasonry cemented with the life-blood of her noblest sons the foundations of the infant Republic. Peyton Randolph, Grand Master of Virginia, died while presiding over the Continental Congress at Philadelphia, and Joseph Warren, Grand Master of Massachusetts, fought and fell on Bunker Hill. Some of the brethren who were among the first in the field to defend the liberties of their land received a dispensation, under which they worked, and during the Revolutionary struggle at least ten other military lodges were formed. Among those who knelt at Masonic altars were those gallant generals, Bros. Harry Lee of Virginia, Sullivan of New Hampshire, Putnam of Massachusetts, Caswell of North Carolina, Ogden of New Jersey, Barton of Rhode Island, and Gist of Maryland, and in the east Washington, with his allies—Lafayette of France, and Steuben of Germany. Truth bids me add the name of Arnold, who forgot his Masonic lesson, turned a deaf ear to the teachings of St. John, and followed the example of Judas. Alas! bad men are to be found in every brotherhood!

When independence had been accomplished, and peace had been established, Freemasonry received many military craftsmen into its permanent lodges, and the fraternity became a recognized social institution of the Republic. There were lodges at Alexandria and at Georgetown, and I have good reasons for believing that Potomac Lodge, No. 5, of this jurisdiction, is descended from St. Andrew's Lodge, which was in working Order at Georgetown, in 1773. Certain it is that the brethren in Georgetown were reorganised in 1789 by the Grand Lodge of Maryland, which authorised them to convene as Lodge No. 9, with Bro. Frier as their Worshipful Master. Of this lodge, No. 9, at Georgetown, the only record or relic is the marble gavel, well identified as having been used by Bro. George Washington, the President of the United States, at the laying of the corner-stone of the Capital, and by him then handed to the Worshipful Master, Valentine Reintzel. The lodge room was in the third story of the Worshipful Master's residence, a three-story brick house, situated on the west side of Jefferson Street, between the canal and Bridge Street, and the Masons of Georgetown continued to meet there until they erected their first Masonic Hall, in 1860. The house was destroyed by fire about 1857.

While many of the early lodges in Maryland and Virginia were organised under charters granted by the Grand Lodge of England, and worked in accordance with the York Rite, there are reasons for believing that the craftsmen in Georgetown were generally Scotchmen, and were members of the Scottish Rite.

Three different lodges which succeeded each other in

Georgetown had the same leading members, who retained possession of the jewels, which were handed from one organization to another, as if from some cause the charter had lapsed each time, and a new one was obtained by the same brethren, with a different number.

(To be continued.)

AN ADDRESS.

DELIVERED BY THE DISTRICT GRAND MASTER OF TURKEY.

Brethren,

I desire to avail myself of the present meeting of the District Grand Lodge to offer you a few remarks, and I, therefore, beg your kind indulgence whilst I address you on the subject of the peculiar position which we occupy in this country as Freemasons, and the character which we should sustain in it.

Here, we are all in the "East," and each one of us is liable to be questioned on the principles and objects of our beloved institution. Many grave and deeply erroneous impressions exist here regarding it. Some persons suppose that we desire to inculcate a new Religion; others imagine that we form a political society of a secret and dangerous character; and there are again others, I regret to add, who declare that we are all so many Atheists, without any religious faith whatever.

The object of my remarks, therefore, is, chiefly, to endeavour to define our true position, and to remove, by their publicity, so ignorant and so erroneous a supposition.

Beyond the precincts of the lodges, we certainly represent many of the various faiths and creeds of the world, and the varied nationalities which unfortunately separate, rather than unite, men together; whilst, within them, these are all forgotten, and we meet here only as so many brothers, with no feelings of superiority either in matter of faith and of nationality; animated only by a sentiment of love for each other, and by a common desire to seek the promotion of the happiness and welfare of all. Perhaps it is to this liberality and the total absence of all religious and political discussions, that we may ascribe the aspersions afore-mentioned.

Every craftsman who understands the real purposes and uses of Freemasonry—who rightly appreciates the nature and value of those intimate relations which it tends to establish between its members—who cherishes, and seeks to render more deep and abiding, that true friendship and tender affection by which all Freemasons should ever be united, must derive from any occasion like the present, when all are alike animated by mutual confidence, esteem and affection, a real happiness, marred by none of those feelings and passions which are too often agitated in the outer world by religious and political passions, and which should find no place in the heart when upon its altar burns the genuine fire of Masonic Brotherhood. This fact, alone, fully shows the benefits which we derive from not allowing any such questions to be discussed in our lodges.

It is greatly to be desired that the real principles and objects of our beloved institution should be better understood here, especially amongst our friends of the Mussulman community, in which a prejudice exists against it to a certain extent, the result, of course, of ignorance and of the absence, also, of all means of procuring positive and reliable information.

Freemasonry, as we all know, originated in the East, and I am confident will be more appreciated in its native land when it is more properly understood and known, as it fully merits. It is a sad misfortune for us all that there are many excellent, and, on most other subjects, well informed persons, who really do believe that to be a Freemason is to be an Atheist, or, at least a Materialist. How great a calumny this is, you are all aware. No one who is an Atheist, or who admits that he is one, can ever be permitted to enter within the portal of a lodge, where the All-seeing Eye of the Creator of all men penetrates the heart of every one. Always deeply impressed with this fact, our great principle is the Paternity of God and the Fraternity of all mankind. We leave it, however, to each brother to follow the dictates of his own conscience and the particular faith of his forefathers without seeking to control or convert him to any other. Freemasonry thus occupies a "neutral ground," on which we may all meet together, as so many brethren, without any cause to apprehend offence being given

to any one's faith, whatever it may be, so long as it fully recognises the Creator of all things. We, nevertheless, feel a profound interest in the spiritual as well as the temporal welfare of each one of our brethren, yet without doing more than to remind him, at each one of our meetings, of his duties to a common Creator and to his brethren.

On the subject of Religion, I may here add that a man may be compared to the stately tree of the forest. His religious convictions, like its roots, are often deeply seated. At an early period both may be caused to take almost any desired form or shape; whilst at a later one, the effort becomes so dangerous as even to jeopardise the existence of both. Thus, what is true in vegetable life is somewhat equally so with regard to the religious ideas of mankind. There are, however, some men who, unfortunately, seem to have no fixed religious convictions at all. These, certainly, make very bad Freemasons. We are apt to condemn others for not believing as we believe. In our unfairness, we take it upon ourselves to judge and pronounce sentence upon others. We are even unwilling to accord to them that liberality and indulgence which we claim for ourselves. Whilst our own religious faith has been the fruit of our earliest education—that of our childhood, and for which we are scarcely responsible—we deny this to others whose faith differs from our own. As we grow up to the age of maturity, these early conceptions have become strengthened in our minds by education and by all the associations of every-day life. In fact, like the roots of a tree, they become too deeply seated to be easily removed from their native soil, and too often, when unsettled by new ones, the mind is apt to receive none other, or, at least, not with the same strength of conviction. This is, I believe, too often the real cause of Atheism. Compulsion certainly never brings sincere conviction, which can only result from research and instruction. What great errors have been committed on this point, during the varied periods of man's history; and how cruelly has mankind suffered by a violation of this self-evident fact! A great change in this respect is, however, now coming over the minds of men of education and reflection. Religious as well as civil liberty is making great progress throughout the civilized world. Men are becoming year after year more tolerant towards each other in matters of religious convictions,—greatly to the advancement of real civilization and real happiness. This principle of tolerance is now, and always has been, one of the great principles of our time-honoured Institution. To it, I fully believe, is due, in a great measure, the perpetuation of our Order, whilst so many other institutions, which have been less wise, have ceased to exist. We only maintain as an obligation from which there can be no deviation, that all men are the children of our common Parent, the Omniscient and Almighty Creator, who uses no force or violence to compel our religious convictions, but leaves each individual free to hold those which he deems correct, and thus renders every one responsible only to Him. It is this innate sense of responsibility to the Divine Creator that elevates Man above the brute creation, where purely animal instincts and passions lead to no thought of a future existence. If, therefore, we call ourselves brethren, it is because we all recognise the Paternity of a common Father and Creator; and to deny this would be to deny that we are brethren.

Whatever differences of opinion on matters of religious faith disturb the harmony which should exist among mankind in general, we, here in the East especially, should never permit them to influence us in our intercourse as Freemasons. Free and sincere on this point, each one is left to construct the edifice of his own moral and religious character. Let us, therefore, continue to act on this liberal and charitable principle, which is so commendable everywhere, and show, by our example, that notwithstanding the varied character of our individual convictions, we are all bound together by the sacred ties of Fraternity, and no one should think the less of another because he differs with him. Let each individual, moreover, endeavour to remove the erroneous and highly injurious impression of our being Atheists, or that we are desirous of introducing a new religion, by a conscientious discharge of our religious duties, whatever those may be, at all times deeply grateful to the kind Providence which has, for so many centuries, protected and prospered our Institution, whilst so many others have ceased to exist. This alone demands of us an increasing devotion to Him whom we call, in our peculiar language, The Great Architect of the Universe, and a more vigilant watchfulness over our lives,

so as to render them all the more consistent with the great principles by which we profess to be governed. Freemasonry, like all other human institutions, must derive its claims to respect and confidence from the character and conduct of its component members. It cannot hope to enjoy a real and genuine prosperity, or to accomplish what I regard as its high destiny and duty in this country, unless its members ever keep in view the fact that the privilege of being Freemasons brings with it the obligation of walking worthy of their calling. Disdaining all less worthy objects, they should seek to exemplify in their daily lives the sacred principles of truth, virtue, and benevolence, which have always been the foundation and glory of our great Institution, and without which it would, certainly, have long since perished and passed away.

Freemasons should also carry with these same principles not only into the occupations of their daily lives in the outer world, but also into their domestic circles. Harmony and affection should pervade all that surrounds them, and, like the grateful warmth of the sun over the world, penetrate, with a happy influence, all with whom they associate in their own homes as well as in those of their brethren. In this manner, Freemasonry will be a Beacon-Light to those who are in darkness, and will commend itself to those who are witnesses of the blessings which it imparts.

I would also add that our simple and harmless conventional signs are not only the object of the curiosity, but also of the mistrust and alarm of such as are Freemasons. It is held by them that because these signs, &c., are secret and confined to ourselves, they must be wrong and designed to conceal some hidden and sinful Mystery. Strange that such an absurd argument should be held by persons who are indulgent in their opinions with regard to so much that is withheld from their knowledge in the daily intercourse and concerns of life, and who are well aware that amongst Freemasons there are, in all countries, some of the most learned and pious men, and others again filling the highest and most responsible positions of official life! How much, also, there is in nature and Religion which is hidden from human intelligence, and yet conceals no wrong or evil. Some of these figure in our symbols, all illustrative of great truths, and, in this manner, are made apparent to our ordinary senses. Why not, then, permit a Freemason to use Symbols and signs, in order to make himself known to his brethren of all countries, speaking each a different tongue, by what may be called an "universal language," without exposing himself to suspicion and calumny? If his conduct and character be correct, if he follow strictly the dictates of his own conscience with regard to his religious faith, whatever it may be, and so commend himself to the respect of the world, surely these innocent signs and symbols need not serve only to condemn him in the estimation of any one ignorant of their true meaning. They serve, in fact, as a "mystic chain," like that of the great invention of modern times, to unite men together, though widely spread over the most distant portions of the globe: and if not with the "subtle fluid" of electricity, at least they electrify them with fraternal recognition and brotherly affection.

Interesting to us all as may be the rites and ceremonies of our lodges, every Freemason should look beyond them to the more essential—the all-important—principles which are deduced from Speculative Masonry. Charity is, indeed, the "corner-stone" of our Masonic edifice: brotherly love, relief, and truth, are the tenets of our Profession; and our symbolic ritual inculcates, at every point, the great duty of universal benevolence between man and man. By this rule, whatever may be the faults of one of our members, the world should learn them from any other tongue than that of a brother.

As we have the selection of our own materials for our Masonic edifice, the fault will be our own if it do not rise beautiful in the perfect symmetry of its moral proportions. Let, therefore, the rough ashlar be squared and fashioned in the quarry before it be allowed a place in the north-east corner of the building. In every community, the name of "Freemason" should be synonymous with all that is large-hearted, disinterested, noble, and pure. Let us all then discountenance profanity and excesses; let us be kind to one another, tender-hearted, forbearing, and forgiving. Let us be courteous and affable in our intercourse with each other and with the world. Thus, we will realize the great aims of our beloved Institution, reach the goal of its real objects, and so form a real "Masonic Brotherhood."

Freemasonry, in its broader signification, calls for an ardent desire for self-improvement, morally and intellectually. The

very fact that we call the Divine Creator by the expression the Great Architect of the Universe naturally leads us to the study and investigation of His universe. Such a study is one of the best remedies for any one who has been so unfortunate as to ascertain doubts of the existence of such an Omnipotent and Omniscient "Great Architect." I hold it as an utter impossibility for any one who investigates the wonders of His Creation to be misled into what is called Materialism, according to which this world and the millions of other worlds, immensely greater, surrounding it and composing His universe, owe their existence to certain "unknown and independent causes," called "attractions and repulsions," all clearly due to a supreme first cause. Even the infinitely small atom with which some suppose this globe to have commenced must have been created. Thus, compelled to admit and acknowledge the existence of the Great Architect of the Universe, the materialist sees fade away before him like the "baseless fabric of a vision," the whole foundation on which his untenable theory reposes. If to be governed by the "Laws of nature," is to recognize their divine Creator, we may be almost led to the supposition that all things which have a living existence recognised and acknowledge Him; and shall intelligent and intellectual man, who has been created in a condition so vastly superior to all other beings, deny His existence? Surely, no person, sincerely and from the depth of his heart, can, rally and truly, entertain such a conviction! For the fair fame and reputation of the Order, I am sure that none of our brethren will ever allow themselves, to be drawn into so dreadful a vortex of self-destruction, and the ruin of all of the best and most consolatory hopes of mankind. It is, therefore, the duty of every Freemason, not only to increase his own stock of knowledge, but also to endeavour to promote the same salutary principle among others. All the greater sciences are the particular province of the Freemason; and these open to him a vast field of inquiry and research, not only for his own benefit, but also for the benefit of those who surround him. There are no barren and sterile lands in Nature for him who sincerely seeks to cultivate his mind, and so become still more able to comprehend, in however small a degree, the greatness of his Creator, through His works. In these, he will find that all is Truth, Harmony, and Infallibility.

There are many excellent books on the subject of the history and the principles of Freemasonry, from which any one, desirous of knowing more than the ordinary ritual and ceremonies of initiation, may acquire instruction on what we call "the beauties and mysteries" of our Order. I fear that, in too many cases, these lie buried in "Darkness," unknown to those who really desire to know them, yet without making any effort to obtain "Light" on what must be to them a subject of so much interest, and what it is even their duty to know. Its origin is traced back by some to periods too remote for other proofs than those which are derived from the ever-ceasing principles connected with the spiritual character of mankind; and its history, like many other histories, varies with the means of information within the reach of the authors at the time of writing. There are, however, sufficient facts existing, on which to base a connection, symbolical as well as practical, with the earliest ages. Freemasonry will be all the more highly appreciated if these be examined: and I earnestly invite the attention of the officers of the District Grand Lodge, and of the Masters of Lodges under its jurisdiction, to the necessity of such an instruction, so as to be all the more able to import it to those who may not have it in their reach. There is much less really "hidden and mysterious" in Freemasonry than the outer world supposes; and there is also much that we can frankly impart without any deviation from our obligations. Young Masons, especially, should be convinced of the fact that by merely taking the degrees of Freemasonry, they have only reached its threshold, and that these same degrees are only the keys which open to them the portals of the Order. The knowledge which they desire must be sought for, and cannot be obtained except by Labour. Much, also, is not written; but a knowledge of this is within the reach of every Mason entitled to receive it. It is his duty to acquire it, and he will find it greatly to his advantage.

Finally,—If Freemasonry be regarded only as a splendid myth, as a beautiful Theory, it is certainly also an effective reality, with a strong practical bearing, the object of which is to benefit mankind, to unite them together on a thoroughly neutral ground in matters of religion and rationality, and to

ally and assuage all of those harsher feelings to which these, unfortunately, give rise among men who are, nevertheless, brothers. Its age and history show that it is an edifice not built upon a sandy foundation; that, on the contrary, it stands like a lofty monument upon the summit of a mountain, against which the elements of ignorance and prejudice have beaten in vain, and we may confidently hope that here in the East, in its own native land, it will, under the blessing of Divine Providence, be the means of uniting a large number of men together as Brothers, who are now kept apart by many of the prejudices to which weak human nature is subject.

It has been wisely said that "There is no royal road to learning," and we may add, with equal correctness, that there is none to Freemasonry. Although we number in our beloved Institution sovereigns, princes, and statesmen of the highest rank and greatest eminence, they have all, like each one of ourselves, been allowed to enter it as a privilege, and none, I am sure, have ever had any cause to regret that their request was granted. The light of Freemasonry now shines upon their hearts, and shed around them far more blessings, comforts, and enjoyments than they anticipated.

TESTIMONIAL TO THE REV. BRO. JAMES PEARSON, PROV. GRAND CHAPLAIN OF CUMBERLAND AND WESTMORELAND.

The members of the congregation of St. John's, Workington, met on Wednesday, the 5th inst., to present to the Rev. James Pearson, on the occasion of his leaving the town for the incumbency of Fleetwood, a testimonial of their great regard and esteem for his character and labours as their pastor for the last nine years. The proceedings were enlivened by a selection of music executed by the Philharmonic Association, who gave, among other pieces, the appropriate song "We leave our hearts behind us."

The chair was occupied by Septimus Bourne, Esq., who said that he wished a more competent person than himself had been appointed to perform this pleasing but at the same time melancholy office. Like himself all who heard entertained the highest opinion of Mr. Pearson, and were sorry to lose his services. He had always been ready to perform his part in promoting religious, moral, and intellectual improvement, and in all his relations as clergyman and member of society was most conscientious in the performance of his various duties. He was tolerant and liberal in principle, and on the best terms with all denominations. In his double capacity of clergyman and schoolmaster the youth of the congregation had received their full share of his valuable instruction. It was not the intrinsic value of the articles before them that at all entered into their consideration, but only as they served to show the great regard and deep feeling entertained by the parishioners for their late pastor. The Chairman then, expressing the warmest wishes for the happiness of Mr. Pearson, Mrs. Pearson, and family, presented to him the testimonial (exhibited on the table), which consisted of an epergne, salver, and cake basket, of silver, most exquisitely worked, with the inscription on each article of "Presented to the Rev. James Pearson by the congregation of St. John's, as a mark of their respect and esteem, upon his leaving Workington. April 5, 1871."

Bro. Pearson rose, visibly much affected, and said that on occasions like the present it was almost impossible for anyone to express adequately his emotions. Spontaneously or on the spur of the moment he might have been equal to the task, but the previous notice forbid that. It was impossible for him to do justice to his feelings. He did not value the beautiful articles before him for their money's worth, but as being a proof of their real affection and esteem, of which he could not consider himself altogether worthy. He esteemed them very highly also as they would serve as a heirloom to be carried down in the family, speaking to his character in permanent and eloquent terms. He trusted to be as useful and also to do as much good at Fleetwood, as according to their kind opinion he had done in Workington. Most heartily he thanked all the donors, great and little, old and young. One thing alleviated his regret at leaving, and that was the distance not being so great, but that frequent opportunities would occur of his coming again to see them, and again temporarily occupying the pulpit, which he had resigned with such mingled feelings. He then expressed the warmest wishes for his successor, and said a few kind and loving words to his former

pupils. Saying, then, a few more words of heartfelt thanks he invoked the blessing of God on all.

Thanks were then given to the gentlemen who had managed the details of the testimonial.

Bro. Pearson, in moving a vote of thanks to the members of the Philharmonic Association, said that some of the happiest moments of his life had been passed with them. They formed a considerable portion of the church choir of St. John's, which was second to none in the country. All ought to understand music. He was very fond of it, and it was most useful to a clergyman.

After this vote was responded to and the usual thanks given to the chairman, the agreeable but sorrowful proceedings of the evening closed with "God Save the Queen."

We heartily wish our reverend brother every success in his new sphere of labour.

BRO. J. CORDY BURROWS, AND THE VOLUNTEER MEDICAL STAFF AT THE BRIGHTON REVIEW.

After the breakfast given by Brigade Surgeon, Bro. J. Cordy Burrows, P.M., of the Yarborough Lodge, Brighton, No. 811, 1st. Sussex Artillery Volunteers, to the Medical Officers of the different Corps present at the Review, a Gold Snuff-box, of elegant workmanship was presented to the host in the name of the assembled guests by Dr. Carr, Surgeon, 1st Kent Rifle Volunteers, with a brief address, expressing their sense of his hospitality and kindness to themselves personally, and his devotion to the interests of the Volunteer Service, more especially to the medical branch of it. Bro. Burrows made a feeling and appropriate reply.

Obituary.

BRO. GEORGE WARRINER.

Bro. George Warriner, late instructor of cookery to the British Army, died at Holloway on the 3rd inst. Whilst engaged by the Society for the Aid of the Sick and Wounded at Arlon and Sedan he caught a severe cold, from which he never recovered. He was born in 1810, at the George and Vulture, in Cornhill, of which he became proprietor, when he was considered a wealthy man. He was the first who introduced the concentrated essence of meat, for which discovery he obtained the Society of Arts gold Isis medal in 1846. During the famine in Ireland he was engaged by government to assist in the superintendence of the preparation of food for the sufferers. In the discharge of his duties he was attacked by a low fever, to which he nearly fell a victim. Bro. Warriner held high order in the craft. He wrote several works, amongst which are the "New Tariff Cookery Book," and "Instructions to Military Cooks;" the latter is now in use in military hospitals. It is to be regretted that he has left his wife and family totally unprovided for.

BRO. C. W. MCFEE.

—Died on the 31st ult., Aged 89, Bro. C. W. McFee, for many years the faithful Tyler to the Masonic Lodges at Newport.

TO THE DESECRATOR OF GOOD FRIDAY

Oh! is it nought to thee that He who hung
For six long hours upon the holy Rood,
That He whose agony mysterious wrung
From His pure flesh a dreadful sweat of blood,
Suffered for thee, that on His dying day—
Thou canst pass by and go thy festive way?
While the heart of Christendom is thrilling,
With deep-rooted sense of love and sadness,
While churches with penitents are filling,
Canst thou seek provocatives of gladness?
Do no church bells seem pealing in thine ear.
"Behold and see thy dying Saviour here?"
With no dissatisfaction in thy choice,
Canst thou proceed on thy pernicious way?
Does not, within thy heart, a still small voice
Forbid all pleasure on this awful day,
And charge thee, ever near that Cross abide,
On which for all mankind the Saviour died?

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING APRIL 21st, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, April 17th.

Quarterly Meeting Boys' School, at 12.

LODGES.—Grand Master's, Freemasons' Hall; British, Freemasons' Hall; Emulation, Albion Tavern, Aldersgate-street; Felicity, London Tavern, Bishopsgate-street; Tranquillity, Radley's Hotel, Blackfriars; Panmure, Balham Hotel, Balham; Royal Albert, Freemasons' Hall; Marquis of Dalhousie, Freemasons' Hall; Eclectic, Freemasons' Hall;

Tuesday, April 18th.

Board of General Purposes at 3.

LODGE.—Eastern Star, Ship and Turtle, Leadenhall-street; Mount Lebanon, Bridge House Hotel, Southwark; Cadogan, Freemasons' Hall; St. Paul's, City Terminus Hotel, Cannon-street; Salisbury, 71, Dean Street, Soho; St. Mark, Duke of Edinburgh Tavern, Brixton.—CHAPTER.—Mount Sinai, Anderton's Hotel, Fleet-street; Industry, Freemasons' Hall.

Wednesday, April 19th.

General Committee Grand Chapter at Freemasons' Hall at 3; Lodge of Benevolence at Freemason's Hall at 6.

LODGES.—Grand Stewards, Freemasons' Hall; United Mariners', George Hotel, Aldermanbury; St. George, Trafalgar Hotel, Greenwich; Sincerity, Guildhall Tavern, Gresham-street; Oak, Freemasons' Hall; Nelson, Masonic Hall, William-street, Woolwich; Maybury, Freemasons' Hall; New Wandsworth, Spread Eagle, New Wandsworth; Buckingham and Chandos, Freemasons' Hall.

Thursday, April 20th.

House Committee Girls' School at 4.

LODGES.—Globe, Freemasons' Hall; Gihon, Guildhall Coffee House, Gresham-street; Constitutional, City Terminus Hotel, Cannon-street; Temperance, White Swan, High-street, Deptford; Manchester, Anderton's Hotel, Fleet-street; Universal, Freemasons' Hall; Westbourne, Lord's Hotel, St. John's Wood; Great Northern, Great Northern Hotel, Kings' Cross.—CHAPTER.—Pythagorean, Ship Hotel, Greenwich.

Friday, April 21st.

House Committee Boys' School.

LODGES.—Friendship, Willis's Rooms, King-street, St. James's; Jordan, Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton; Rose of Denmark, White Hart, Barnes.—CHAPTER.—Moria, London Tavern, Bishopsgate-street.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, April 17th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, April 18th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Ball-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st

Mount Sion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, April 19th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street Grosvenor-square.

Thursday, April 20th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall; Prudent Brethren, Freemasons' Hall.

Friday, April 21st.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd; Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, April 22nd.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London," although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

ERRATA.—In the report of the Pleiades Lodge, No. 710, Totnes, on page 273 of the last number, allusion was made to the death of "Bro. Frederic Harris," and also to "Bro. John Harris." The name is "Hains," not, "Harris."

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LONDON, SATURDAY, APRIL 22, 1871.

FREEMASONRY AND ITS INFLUENCE.

The institution of Freemasons is understood by the initiate, if not also believed by the profane, to have an absolute tendency to inculcate everything laudable and useful to society; and its leading qualities are, well-directed Philanthropy, pure Morality, inviolable Secresy, and a taste for the Arts.

It may be observed that Solon, Lycurgus, Numa, and all the other political legislators have not been able to render their establishments durable, and that, however sagacious might have been their laws, they had at no time the power to expand themselves over all countries, and to all ages. Having little more in view than victories and conquests, military violence, and the elevation of one set of people above another, they were never universal, nor consonant to the taste, or genius, or interest of all nations.

Philanthropy was not their basis. The love of country badly understood, and pushed into limits on which they should not verge, destroys often, in warlike republics, the love of general humanity. Men are not to be essentially distinguished by the difference of tongue they speak, of clothes which they wear, of countries which they inhabit, nor of dignities with which they are ornamented. The whole world is no other than one great republic, of which each nation is a family, and each individual a child. It was to revive and reanimate such maxims that the Society of Speculative Freemasons was first instituted. The great design was

to unite all men of sense, knowledge, and worthy qualities, not only by a reciprocal love of the Arts, but still more by the great principles of virtue, where the interests of the fraternity might become that of the whole human race, where all nations might increase in knowledge, and where every subject of every country might exert himself without jealousy, live without discord, and embrace mutually without forgetting or too scrupulously remembering the spot on which he was born. What obligations do we not owe to those superior souls, who, without listening to the suggestion of interest, or the natural desire to surpass others in power, first conceived an establishment whose end was the reunion of the understanding and the heart, to render both better by contact?

The sanctity which attends the moral qualities of the Masonic Society, is a branch of the subject worthy of observation. Religious orders were instituted to render man more perfect; military orders were founded to inspire love of glory; but Speculative Freemasonry was instituted to form men into good citizens, to make them inviolable in their promises, faithful votaries to the God of Friendship, and more lovers of liberality than of recompense. But Freemasonry is not branded by the display of virtues merely civil. As a severe, savage, sorrowful, and misanthropic kind of philosophy disgusts its votaries, so the establishment under consideration renders man amiable, by the attraction of social though innocent pleasures, pure joys, and rational gaieties. Every vice of the head and heart is excluded; libertinism, irreligion, incredulity and debauchery are banished and unqualifiedly rejected. The meetings of Freemasonry resembles those amicable entertainments spoken of by Horace, where all those are made welcome guests whose understandings may be enlightened, whose hearts may be mended, or who may be any way emulous to excel in the truth, the good, or the great:

"O noctes, cœnæque Deum.

Sermo oritur, non de villis, domibusve alienis;

Sed quod magis ad nos

Pertinet, et nescire malum est agitamus:

Utrumque divitiis homines."

From the society in question are banished all the disputes which might alter the tranquility of friendship, or interrupt that perfect harmony which cannot subsist but by rejecting all indecent excesses, and every discordant passion. The obli-

gation upon this fraternity is, that each member is to protect a brother by his authority, to advise by his ability; to edify him by his virtues, to assist him in an exigence, to sacrifice all personal resentment, and to seek diligently for everything that may contribute to the pleasure and profits of the society.

True it is that this society has its secrets, but let not those who are initiated laugh at the confession; for those figurative signs and sacred words which constitute among Freemasons a language sometimes mute and sometimes eloquent, are only invented to prevent imposition, to communicate at the greatest distance, and to know the true member from the false, of whatever country or tongue he may be. Another quality required by those who enter our sanctuaries is a taste for all useful sciences and liberal arts of all kinds.

Thus the decorum expected from each of its members is a work which neither academy nor university have so well established. The name of Freemason, therefore, ought not to be taken in a literal sense, as if the institutors had been real workers in stone and marble. They were not only in their operative capacity able architects, but as speculative; many princes, both warlike and religious, dedicated their talents and their fortunes under this banner, to the Most High.—*Pomeroy's Democrat.*

THE LATE ROMAN GOVERNMENT.

AN UNPLEASANT PICTURE OF TYRANNY, CORRUPTION,
AND DEBAUCHEY.

W. J. Stillman, for four years United States Consul in Rome, sends to the New York "Tribune" the following letter in reply to a communication in that paper eulogizing the Papal Government at Rome:

"I resided in Rome from 1861 to 1868, and saw, in official and private capacity, as much as any one could see of the government.

"It was simply the most atrocious in existence except that of Louis Napoleon Bonaparte. Its traditions were as old as its authority, and the system of repression and espionage quite worthy of St. Petersburg. Not to speak of vague and general complaints, I know that spies were placed at the doors of the places of Protestant worship, to see if any Romans went in, and that one friend of mine, a surgeon in the French hospital, was

arrested for having waited on his wife, (an English woman) and carried at night to the prison of the Holy Office, (the euphonic for the inquisition), where he was menaced with severe punishment if he not only did not abstain from courtesies to Protestantism, but compel his wife to leave the Anglican Communion and enter the Roman; and he finally escaped from them by an appeal to French protection as an employ.

"The brother of one of my most intimate friends was arrested in his bed at night, carried off by officers of the Holy Office, and never heard of again until years after, when a released prisoner came to tell the survivor that his brother had died in the prison and was buried in the earth of the dungeon.

"Another of my friends, Castellani, the jeweller, was under such severe police surveillance that for years he had not dared walk in the streets with any of his friends, and when his father died, the body was taken possession of by the police at the door of the house, the coffin surrounded by a detachment of officials, carried to the church, and the next day buried, all tokens of respect to the deceased being forbidden, and all participation in the services by his friends. He and his sisters were liberals in opinion.

"The system of terrorism was such that liberal Romans dared meet only in public, and never permitted a stranger to approach them in conversation. I never dared enter the house of a Roman friend for fear of bringing on him a domiciliary visit.

"Masons knew very well the history of two brethren hanged and buried in the highway for no other offence than being Masons. When the lodge which meets in Rome, in spite of all, wished to send an address of condolence to the Grand Lodge at Washington, on the occasion of Lincoln's death, they were obliged to transmit the document through our messengers, the last not affiliated, so great was their danger if discovered to be Masons.

"I can conceive no system of torture worse than this terrible espionage, under which every patriotic Roman lay fearful of his own breath—one scarcely daring to speak to another, except in tropes and inuendoes. They suffered the penalty of crime for the wish merely to be free. Had it not been for the system of counter-espionage kept up by the Roman Committee on the Govern-

ment, no Liberal could have lived in Rome. When suspected they generally had warning by their own spies.

"Worse than this—worse than anything we can conceive—was the system of debauchery kept up by the priesthood. It was a proverb among the Romans that 'if one would go to a house of ill-fame he must go by day, at night the priests had all the places,' and another, that 'all married women were seduced by the priests.' The amours and profligacy of Antonelli were as well known as those of the late Emperor of France, and no one who has lived in Rome long can be unaware that the immorality of that city (except among the obstinate Liberals who rejected all prerogatives of the Church, as such) was greater than any city in Europe, except Vienna and Naples, and worse in its type than that of the latter city.

"The Roman government of my time was the embodiment of the spirit of the Papacy of the middle ages. It had its rod over its subjects, as it always had done. If the world made progress outside its walls, it was strong enough to repress mercilessly all evidence of it within. Conservatism of granitic rigidity was its role. In the course of my residence I made an attempt to introduce American ice in place of the dirty snow of the Albeni Hills, and formed a company which offered ice from American lakes delivered for the same price as that then paid for the snow at the pits where it was packed. The offer was urged strongly in the interests of the hospitals and public health, but was refused, as the government held the monopolist to the condition of maintaining the people of certain villages in the 'vested interest' of 'gathering the snow.'

"The only pins to be had in Rome were the old fashioned wire-headed. An American lady feeling the privation, proposed to import a quantity of English solid-headed pins, but was not permitted, because the trade in pins was a monopoly, and the contracts were those of a former generation.

"Pius IX, is I believe, an honest and conscientious man, of pure and exemplary life since, his devotion to the Church; but the large majority of his subordinates were bigots, without honesty or sincerity, or worse. The whole power of the civil government (if a regime of priests can be so called) was spent in the maintenance of the privileges and interests of the ecclesiastical system; the people were indeed the sheep, and regarded

much as the quadrupeds are by their shepherds. Nothing but French bayonets kept it in existence and the world may well be rejoiced at the end of an anomaly in modern civilization. If the Pope will dwell in a loyal city, I can recommend New York to him; for it appears to take as kindly to ecclesiastical control of the Roman type as Rome does reluctantly; and if he wants courtiers he may, it is safe to suppose, count on the politicians, who dare not speak a word of sympathy and congratulation for the Romans on their escape from slavery, for fear of offending the hierarchy.

"I remember a word which Kossuth said to me when he was in America—it seems to me prophetic and every day more ominous; 'Mr. Stillman, if you do not get rid of these politicians, your country will be ruined in less than fifty years.' This recurred to me on seeing that in the call for a meeting of sympathy with the Italians not one professed politician's name occurs (unless those of W. C. Bryant and G. W. Curtis are counted as such).

"Not being a politician, and having no occasion for the suffrages of those whose love of freedom is purely egotistic, or whose sympathy with it is an election mask, I am not ashamed, like the friend of a dark cause, to give you my name, only wishing for the sake of Italy that it were heavier and better known, and remain, in the strongest sympathy with your devotion to human freedom everywhere, in New York as well as in Rome or in Dublin."

MASONIC JOTTINGS, No. 66.

BY A PAST PROVINCIAL GRAND MASTER.

A PASSAGE IN OUR CHARGES.

Brother,—The passage is well known to all Masons. It is as follows:—"Let a man's Religion or mode of worship, be what it may, he is not excluded from the Order provided he believe in the Glorious Architect of Heaven and Earth." The passage made no part of our Charges until the year 1738.

THE HENRY VI. EXAMINATION.

"This document appeared in the year 1753 in the 'Gentleman's Magazine,' and is said to have been first printed at Frankfort-on-the-Maine in 1748, but of this printed publication as yet no copy has been found any where."—FINDEL.

THE REVIVAL—BRO. FINDEL'S HISTORY.

The passages of Bro Findel's History mentioned in the Jottings, of which a list will be found in the note below, for the most part merit a correspondent's especial attention.*

SOUTH OF ENGLAND—17TH CENTURY.

In the South of England, 17th century, our Lodges were not subordinate to a High Lodge. They met and worked, having previously obtained the consent of the Sheriff or Chief Magistrate of the place.

PROGRESS IN 1870.

Brother J. C. L.—In the year 1870 Masonic Science made small progress. There was much negation of what is antient and valuable; and there was much allegation of what is new and worthless; and in both cases a semblance of proof was regarded as something altogether superfluous.

METAPHYSICAL PROOFS.

A young Mason, before advancing further in his study of the Metaphysical proofs of the existence of the Great Architect of the Universe, is recommended to read a communication by the Past Provincial Grand Master for Kent, "Freemasons' Magazine," vol. 14, page 165.

THE FOUR OLD LONDON LODGES.

Grand Lodge, A.D. 1717. "A Correspondent" will find the resolution passed, in compliment to the Brethren of the four old London Lodges

* *List of Jottings.*—The Non-operative Masons, 1650-1700, "Freemason's Magazine," vol. 22, page 429. The appellation, "Accepted Masons"; *Ibid*, vol. 24, page 28; Indication of the existence of Speculative Masonry, *Ibid*, page 47; Our Constitution of 1725, *Ibid*, page 107; Master's Degree, *Ibid*, page 127; The four London Lodges, *Ibid*, page 205; The Legend of the Craft, and Bro. Findel, *Ibid*, page 326; Amateurs in the Fraternity of German Stonemasons, *Ibid*, page 367; The Roman Building Colleges, and subsequent Building Fraternities, *Ibid*, page 386; An Idea that fills the brains of some Masons, *Ibid*, page 427; Assertion of the German Theorists, *Ibid*, vol. 23, page 8; The Transformation according to the German Theory, *Ibid*, page 27; The end of Ancient Masonry, *Ibid*, page 48; Bro. Findel's History *Ibid*.—The Findel Theory, *Ibid*, page 69; Intolerance of certain Berlin Grand Lodges, *Ibid*, page 90; Customs of the Stonemasons, *Ibid*, page 190; Spread in Germany of the English eighteenth century Masonry, *Ibid*, page 289; Accession of King George I, Freemasonry, *Ibid*, vol. 24, page 104; Dr. Plot's Sources, *Ibid*, page 105; Locke's Letter to Lord Pembroke, *Ibid*, page 132; Non-operative Masons, 1650-1700, *Ibid*, page 147; George I. ascends the throne, 1714, minds of all Creeds, Accepted Masons, *Ibid*, page 167.

by whom the Grand Lodge was first formed, "Preston's Illustrations," page 157, Dr. Oliver's Edition:—"That every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation, to be thereafter made or passed in Grand Lodge, should ever deprive them of such privilege, or encroach on any landmark, which was at that time established as the standard of Masonic government."

SOMETHING FORGOTTEN.

There is something which a brother sending an ingenious paper entitled "Pre-Historic Man," "Pre-Historic Masonry" has forgotten. He has forgotten that in the sight of the Glorious Architect of Heaven and Earth:—

"Slow circling ages are but transient days."*

LIGHT COMES FROM THE EAST.

(Continued from page 297).

I wish that we had more detailed information concerning the fraternity in those days. We know, however, that Master Masons were then warned to appear at public demonstrations not only with white gloves, but with white stockings, as all wore knee-breeches, and a portion of the regalia of each lodge was a cocked hat, to be worn by its Master. A closet steward was one of the appointed officers of every lodge, whose duties were to take care of the stores, and report their condition to the refreshment committee from time to time, so that the closet might be properly supplied with refreshments whenever the Master or Wardens might demand them. He was also to keep the room and utensils in cleanly order, to extinguish the fires and lights, and to attend on committees when required. The refreshment committee reported at each stated meeting the cost of the refreshments furnished at the preceding one, which was passed and ordered to be paid. The accounts were kept in pounds, shillings, and pence of the colonial currency and in the old lodge at Georgetown, brothers were fined 3s. 9d. (about half a dollar) for non-attendance, unless absent from town or detained at home by sickness.

The south-eastern boundary mark-stone of the District of Columbia (then ten miles square, and embracing territory on both sides of the Potomac) was laid with Masonic honours by the craftsmen of Alexandria, on the 15th of April, 1791. The initial point of the seat of National Government was thus identified with Freemasonry; and I trust that the day is far distant when the efforts to change the location will be successful.

When the streets of the Federal City (as Washington was then called) had been staked out, and citizens from different parts of the Republic began to settle here, those of them who were members of the Masonic fraternity promptly commenced work. On the 12th of September, 1793, the Grand Lodge of Maryland granted a charter to Federal Lodge, No. 15, (afterwards No. 1 of this jurisdiction,) and six days afterwards the south-east corner-stone of the Capitol was laid with Masonic honors, under the direction of that lodge, assisted by Lodge No. 9, of Georgetown, and Lodge No. 22, of Alexandria, Virginia. The Masonic work was performed by Bro. George Wash-

ington, aided by Right Worshipful Joseph Clark, Grand Master *pro tem.* of the Grand Lodge of Maryland, and the Worshipful Masters of the three lodges present. The marble gavel used, as I have before remarked, was afterwards presented by Bro. Washington, to Bro. Reintzel, Master of the Georgetown Lodge, who was subsequently the first Grand Master of the Grand Lodge of the District of Columbia. I doubt not that there are many present who enjoyed the privilege, as I consider it, of hearing from the lips of our venerable Bros. John Mountz and J. Thompson (both deceased but a few years since) their personal reminiscences of this interesting occasion, when the *Pater Patrie*, clothed as a Freemason, aided in laying the corner-stone of yonder majestic pile.

The Father of his country thus publicly countenanced Freemasonry in the great act of commencing the erection of a home for the rulers of the then infant nation, and in his subsequent history we find repeated proofs of his devotion to the Order. When he returned to the peaceful shades of Mount Vernon his Masonic brethren sent him the prayerful expression of their wish that he might long enjoy all the happiness which the terrestrial lodge could afford, and finally be received into a celestial lodge, where cherubim and seraphim should hail him brother. Washington, in a reply redolent with the purest sensations of fraternal affection, assured his brethren of his prayers for their happiness while they remained in this terrestrial mansion, and that they might "meet hereafter as brethren in the eternal temple of the Supreme Architect of the Universe."

Freemasonry, thus inaugurated into the District of Columbia, was soon in a flourishing condition, and many of the members of Congress and other officials used to visit the lodges here and in Georgetown with great regularity, and to mingle without passing from labour to refreshment. It was then the custom at all gatherings—at funerals as well as at weddings, at the ordination of clergymen as well as at the election of militia officers, in the cloak-rooms of Congress as well as in Masonic lodges—to indulge in libations of punch or of wine. "Temperance" then meant the temperate use of exhilarating beverages, and nearly every lodge had, under the charge of its closet-steward, a huge punch-bowl, with decanters, pitchers, wine-glasses, and tumblers, bearing appropriate devices. I would not seek in these days of adulterated and brain-maddening wines and spirits to restore a custom which would shock the moral sense of those who are pledged to total abstinence, but I wish that there might be some innocent social enjoyment devised to enliven the labours of the craft. It is also an important question, I will here remark, whether Lodges of Adoption, which enlist the gentler sex beneath the protecting banners of our Order, are not beneficial to craftsmen. True, the fair neophytes may not be content with this partial withdrawal of the veils which conceal our secrets; but I do not share the apprehension of a distinguished craftsman, expressed at Boston, that within the next hundred years we shall see women wearing the mystic apron, and handling the emblematic trowel, and debating whether men should any longer be initiated into the secrets of the Order.

Where the craftsmen assembled in this city I have not been able to ascertain with certainty, but it is asserted that they occupied what has been known as the Library Building, on Eleventh Street, opposite Carusi's Hall. The valuable labours of a committee appointed by the Georgetown Lodge to collect its records, from which I have copiously drawn, shows that the corner-stone of the first Masonic Hall in that town was laid in ample form on the 18th of October, 1810. After the corner-stone had been laid, Potomac Lodge, with its visiting brethren from Washington, repaired to the Presbyterian Church, where an appropriate discourse was delivered by Rev. Bro. Elliot, and the craftsmen then returned to their

hall, where they were called from labour to refreshment. The building was held by the lodge and stockholders until 1840, when it was sold. It is still standing on the west side of Jefferson Street, just north of the canal.

The Grand Lodge of the District of Columbia was organised on the 11th of December, 1810, by delegates from Federal Lodge, Potomac Lodge, Columbia Lodge, and Washington Naval Lodge, of the jurisdiction of Maryland; and Alexandria Brook Lodge, of the jurisdiction of Virginia Lodge, which had given Washington its charter, and to unite with the other craftsmen of the district. At subsequent meetings grand officers were elected and installed, Valentine Reintzel occupying the Oriental chair; and in May, 1811, a committee informed the parent bodies of Maryland and Virginia that the Grand Lodge of Masons of the District of Columbia had been organised and opened in due form, with full appellate and corrective powers, which, under superintending care and direction of the Supreme Architect, would improve the interest of the craft and extend the empire of Masonry.

It is a curious fact that, for several years the Grand Lodge was opened in the fourth or Past Master's degree, "according to ancient usage." The "work" was that of the York Rite, with several features of the Scottish Rite, one of which has been handed down to our generation by Naval Lodge. In 1812 the Grand Lodge resolved, in accordance with a report from a special committee on work, that it was then "unnecessary to make any changes in the long-established usages of each Lodge, and that each lodge be at liberty to use such rules and ceremonies as they shall see fit: *Provided*, That they do not infringe any of the ancient landmarks of the order. Subsequently the Grand Lodge further conciliated the brethren who clung to the Scottish Rite by voting "that the designation York be omitted in the record and papers, and that the style and title of Ancient Freemasons be adopted and used in all masonic communications and proceedings." In due time the Preston work was introduced, and then the work and lectures of the first three degrees, was compiled by Bro. Thomas Smith Webb, of Rhode Island, aided by his favourite pupil, Bro. Benjamin Gleason. This work, slightly revised at the Baltimore Masonic Convention of 1843, is now in use here.

(To be Continued.)

MASONIC NOTES AND QUERIES.

CANDIDATE OBLIGATED ON THE VOLUME OF THE SACRED LAW.

"And since Freemasonry is based on the confession of God, and the candidate is obligated on the volume of the Sacred Law, that candidate, if a sincere man, will make the Holy Book his study, and so be led to know his God, and to serve him as He himself has appointed; to discharge his religious duties as he ought.

"At the same time he will discharge his social duties; for these are so intimately connected with the former that the two cannot be separated. He cannot love God without loving his brethren also. His connection with God as his Father and with all human beings as fellow-offsprings of God with himself renders this impossible; and consequently if he be a genuine Mason, he is a living proof that Freemasonry is conducive to promote the religious and social welfare of our species." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

ANTIQUITY OF FREEMASONRY.

"Our Institution can boast of its antiquity, forming the great link between the period when civilization emerged from barbarism into an age in which it has expanded to such noble proportions.

It was in the earliest days of Freemasonry that Natural Religion first beamed on man, the darkness which ushered in his existence began to disappear, and his mind was insensibly drawn to the contemplation of the works of nature, and up through them to Nature's God." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

PART OF A PRAYER AT INITIATION.

"Be with us O! Lord, and bless all our undertakings; and grant that this, our friend, may become a faithful brother. Let Grace and Peace be multiplied unto him through the knowledge of our Lord Jesus Christ. And grant O! Lord, as he putteth forth his hand to thy Holy Word, that he may also put forth his hand to serve a brother."

The prayer of which the foregoing words form a part, is said to have been in print 80 or 90 years, and to have been regularly used at every initiation by the Freemasons of the York rite, as well as by many Athol Lodges." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

"SLIPSLOP."

A communication, metaphorically speaking, may be "slipslop." But this is a term which, in my judgment, ought not to be employed in the literary controversy of Masons.—A PAST PROVINCIAL GRAND MASTER.

THE IGNORANT MAN.

Hope nothing from the ignorant man, until he knows—that he knows not.—A PAST PROVINCIAL GRAND MASTER.

A MASONIC CURIOSITY.

At the corner of Villiers Street, Strand, leading to Hungerford Bridge and Station, and corner of John Street, is a portrait of the late M.W. Bro. H.R.H. the Duke of Sussex, G.M. of England. This was executed by a contemporary brother in pen and ink, and the lines are entirely composed of writing. It is a work of great zeal and labour.—PASSER-BY.

"EUROPEAN MAGAZINE."

The brother who was proprietor of the "European Magazine," and was not named by you, was Bro. James Asperne, a very active and distinguished Mason in his day, living in Birchin Lane. His portrait was engraved. He was a great loyalist and constitutionalist, and promoted a society for maintaining Pitt's administration during the revolutionary war.—NOTA.

ILL. BRO. THE DUKE OF SALDHANA.

A very distinguished and very old Mason now in this country is Bro. F.M. the Duke of Saldanha, Ambassador from Portugal half a century ago, and who was persecuted as a Mason during the Miguelite reign and exiled. He was then in friendly communication with the Masons at Plymouth about 1828. On removing to Paris he took his place as a Rose \times in the then flourishing Chapter of St. Louis de Martinique. On his restoration to his country he became a consistent supporter of Masonry.—H. M.

MASONIC HISTORY OF WAR.

A very interesting little book might be made by compiling the various anecdotes from English, American, and French sources, relating to aid to brethren given to Masons during war. This would find materials in the wars of the last century; in the American War of independence, in the great revolutionary war, in the American War of secession, and again in the Franco-Prussian War. There are more examples perhaps in the chronicles of the sea, than of the land. The pages of the F. M. Mag. would afford considerable matter.

If the title were "Masonry by Land and by Sea in Times of Peril," then it might embrace the numerous cases of assistance given to seafaring brethren in times of wreck and disaster.—LECTOR.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

ON SUBORDINATION IN THE HIGHER DEGREES AND SPURIOUS RITES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. William Ashworth in the columns of your contemporary declares my statement with reference to the price charged for his Rochdale and Todmorden high degeees, to be a gross fabrication. Nevertheless, I am afraid I must simply reiterate the statement that it is currently reported in Lancashire, that the price charged for them is about the sum I have stated, viz: 1s. 6d.

Indeed, I believe I overstated the amount; at all events, it is said that at Todmorden they charge thirteen pence halfpenny for each degree.—Perhaps, Bro. Ashworth has heard of the late Bro. Newall. *Verbum sap.*

Will Bro. Ashworth kindly tell us, if my information is not correct, what he and his friends do charge for the 30°, 31°, and 32° and whence, apart from so-called time-immemorial rights, they derive their authority to confer them?

Does Bro. Ashworth fondly imagine that no one has seen Bro. Hughan's "Masonic Reprints," in which that able Mason disposes of Bro. Yarker's preposterous claims with reference to these degrees?

The Warrant under which these high degrees are given at Eastwood, Todmorden, was granted by W. Bodwell Wright, in 1812, and is simply an old Templar Warrant, similar to those belonging to the Prudence Encampment, Ipswich; the Royal Kent, Newcastle; and I believe the Baldwyn Encampment, Bristol; and on the strength of its capitulation. "To the Knights Companions of the Royal Exalted Religious and Military Order of H.R.D.M.; K.D.S.H., Grand Elected Knights Templar of St. John of Jerusalem," these brethren claim to be able to confer the highest degrees in the Antient and Accepted Rite. I am aware that the Knights Templar degree was sustained and acknowledged by the Grand Lodge of all England, at York, so early as 1780, but the 31° and 32°, as such, were never given, I may say never heard of at that time. Bro. Ashworth informs me that the Rochdale Chapter, Rose \times , which has already been

gibbeted in one of the American Masonic papers, is not under the Supreme Grand Council—a fact of which I was aware, as he would see if he took your valuable paper—though I must say it would have been a pardonable blunder, if I had supposed the contrary, seeing that a report of its meeting appeared in a regular Masonic Organ of an irregular Masonic body—a chapter whose name does not appear in the Cosmopolitan Masonic Calendar, the professed record of all the Masonic bodies in the world, and published from the same office as the Freemason.

Is the Editor prepared to publish reports of the Rite of Memphis especially put down by Grand Lodge, or of any private Craft Lodges professing to be independent of that body; and if not, why not?

With the members of this Rochdale Chapter the Supreme Grand Council have nothing to do, any further than to protest against their interfering with its jurisdiction, but it is a different matter with Bro. Yarker and others, who have taken an oath of allegiance to the Supreme Grand Council, and then sworn themselves.

One cannot help feeling that if the regulations of the Antient and Accepted Rite were only properly carried out, and chapters reminded that high, social, and moral character are indispensable requisites before any one can be admitted as members of that rite. We should have less of this breaking of obligations, and less of that insufferable vanity exhibited by men who seem anxious to drag their names before the Masonic public, and glory in their shame.

I don't know much of the Rochdale High degrees; but I should like to know as a matter of curiosity, what governing body in the whole world recognises them. The fact is, I suspect, that they are about as highly esteemed amongst Masons, as the American Masonic M.A. is by the members of our own universities.

As to the Supreme Grand Council interfering at all, it says nothing against the insignificance of the attempt to foist these irregular, and therefore spurious degrees upon Masons since the Grand Lodge itself did the same thing some time ago in putting down another Masonic mushroom in the shape of the Rite of Memphis. And here let me remark, that "Veritas" in last week's "Freemason," protests against the Rite of Misraim being compared with the Rite of Memphis, and yet it is stated on the authority of Mackey, (whose valuable little book, the "Lexicon of Freemasonry," ought to be in the hands every Mason), that the latter is but a modification of the former.

Both rites profess to give the Craft degrees and the Misraim Rite (which was composed in 1805, by some Masons who had been refused admission into the Supreme Council at Milan), gives all or almost all the degree of the Antient and Accepted Rite—the Rose \times , 18°, being the 46°, the Grand Elected Knight K.H., 30°, ranking as 65°, and Grand Inquiring Commander, 31°, appearing as the 66° in that Rite.

I must confess to have been astonished and pained at the severe, I might almost say insolent, article against the Supreme Grand Council on this subject, published in your contemporary of last week, and as

a constant reader of both Masonic journals, I must protest against it, as uncalled for and unmasonic. But *nous revenons à nos moutons*, or rather to Bro. Ashworth, and his strictures on my letter.

I should like to make one suggestion, which is this, the givers of these irregular degrees are responsible to no one. The Supreme Grand Council is a regularly constituted body, whose members are well known, one of them being the Earl of Carnarvon, D.G.M. of England. The S.G.C. requires brethren who wish to cultivate the ineffable degrees to be at least of one year's standing, and well recommended as Master Masons before they are eligible for the Rose \times . It seems, unfortunately, that of late some brethren have been well recommended who were not worthy. Candidates for the 30°, must be Rose \times Masons of at least three years' standing, or they must have held or still occupy the position of M.W.S. of a Rose \times Chapter.

Members of the 31° are selected by the S.G.C. for their zeal in Masonry, their attainments, literary or scientific, their high social position, or because they are "bright and learned" Masons,

From this body the 32° are selected, and from the last named dignified circle the ranks of the S.G.C. itself are filled. I am not certain that the principle of selection is not in itself as good as that of election. Of this I am certain, that in the A. and A. Rite a Mason who is worth anything is certain to get on. I am not at all sure that this is so in the Craft. Look, for instance, at the appointment of Grand Officers. How often is grand rank given to members from the Provinces, and what chance has a Provincial Mason (no matter how skilful a craftsman he be) of ever attaining the purple? I answer, unhesitatingly, that as a general rule, he has none at all.

Dr. Oliver, to whom Masonry owes more than to any living Mason, except, perhaps, Dr. Beaumont Leeson, was made a member of the 33°. What honours did Grand Lodge ever confer upon him?

Bro. Ashworth seems to doubt my knowledge of the *hautes grades*, and, so far as the Rochdale degrees are concerned, I am fain to acknowledge I am lamentably ignorant as to their history and origin. Perhaps he will favour us with some evidence as to their time immemorial character. The A. and A. Rite is the most widely spread in the world, Supreme Grand Councils, 33°, existing in almost every country in Europe and America; which of these Supreme bodies knows of Bro. Ashworth's existence as a Rochdale 30° or 32° whichever he is, and which of them recognise his degrees? If the Rochdale Masons know anything of the A. and A. Rite they must be aware that one Supreme Grand Council only can exist in any country or state, and that the 32° can only be conferred by the S.G.C. I suppose they are scarcely prepared to say that the 32° ever existed outside or apart from the A. and A. Rite, since the appointment of Frederick the Great as the first Sovereign Grand Commander of the Order. As to the imputation of forged charters and warrants, we had better not go into that question. It cuts both ways, and drags in the craft as well as the higher degrees, though I might state that the proof of the Charleston warrants and statutes not being a forgery is to be found in the

3rd vol. of *Histoire secrète de la Cour de Berlin*, par Mirabeau.

Another Correspondent, calling himself Vampire, wishes to know if any man of honour, knowing the history of the S.G.C. can retain membership with it. I reply that there are two or three thousand of us, whose names are not entirely unknown amongst our brethren of the craft, who are proud to be owned as members of the Antient and Accepted Rite. Following the example of such good Masons as "Lupus" and "A Masonic Student," I am not so anxious as some Masons to puff my name before the craft—but am quite content again to sign myself,

A MASON WHO BELIEVES IN HIS O.B.

CAN AN ENTERED APPRENTICE VOTE?

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you kindly answer me the following in your next issue. Can an E.A. vote in matters pertaining to the lodge, and more especially for the Master of the lodge, in accordance with the constitutions of Grand Lodge? Is it in accordance with the teachings of ancient Freemasonry for any one beneath the degree of M.M. to vote? Is the Master of the lodge duly elected, if, contrary to the bye-laws, an E.A. voted, and by the votes of E.A. it was decided who should be Master.

Yours,
F. C.

[Certainly it is permissible that an entered Apprentice or Fellow Craft should vote in the election of Worshipful Master, or in any other affairs of the Lodge. Such business is always carried on in the first degree. Should your bye-laws decide to the contrary, they are in opposition to the Constitutions, and we cannot believe that, in that state, they have been approved by the Grand Lodge, as they should be.—Ed. F.M. and M.M.]

THE LITTLE TESTIMONIAL FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother—I have noticed with considerable surprise a list, published elsewhere, of subscriptions to the "Little Testimonial Fund."

I say with surprise, because, as I understand, this is in acknowledgment of services rendered in re Rosicrucian Red Cross of Constantine, Order of Holy Sepulchre, and the Rite of Misraim.

Members of the 18° and 30°, whose names I see amongst them, must surely forget their allegiance to the Supreme Council, when they thus indirectly support a movement destined or, at least, intended to supplant the authority of the Ancient and Accepted Rite. One can understand how men of a certain class, holding under the S.G.C., and Masonic jewellers (not all I hope) should, as a matter of £ s. d. thus appear in print as contributors; though it would be much more to their credit if their names were suppressed; but when independent men, gentlemen, and I observe a few of the still higher classes, have been

induced to support such a movement, it might well be asked, "Do they really know the signification of what they are doing?"

The Supreme Council, 33°, may well be careful whom they admit to participate in the government of their Orders; but whether this rivalry originated in jealousy and disappointment, as intimated in a recent American periodical, or in mistaken notions of free trade in Masonic degrees, every one must admit that the common courtesies of life would prompt any gentleman to request to be allowed to resign his connection with one body before attaching himself to a rival establishment, for "to hold with the hare and run with the hounds" has ever been considered an invidious and discreditable position.

It was observed by the writer of an excellent letter in the "Freemasons' Magazine," April 8th, that "some brethren in taking the O.B. of W.M. seem to consider it a mere matter of form." Let those members of the Ancient and Accepted Rite, who are thus acting, place their hand on their heart and say, "are we not of that class?"

I have ventured to write this, not to upbraid, but to remind these Ex. and Ill. brethren that they are unmindful of their allegiance, which they thus inadvertently transfer, by supporting indirectly an irregular and unauthorised system.

I am, Sir and Brother,

Yours fraternally,

AN ADMIRER OF CONSISTENCY.

K.H. 30°.

Sidmouth, April 13th, 1871.

THE RITE OF MISRAIM.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The Conservator General, 90°, who composed the article in your contemporary of the 8th inst., must have been hit very hard to have written such a penny-a-line effusion. I wonder what the Golden Square Monarchs will reply?

What amuses one most is the barefacedness of any follower of "the Great Bedarride himself" to twit any other body with regarding "£ s. d. as the *summum bonum* of Masonry,—the first qualification of candidates." Why Marc Bedarride and his brothers were the biggest Masonic extortioners, if Masonic history be true, that the world ever saw. The very first lodge of Misraim which they started rebelled in consequence of the deplorable way the three brothers appropriated the funds,—which, by the way, they couldn't replace as they were declared bankrupts by the Tribunal of Commerce. In 1840 the supposed despisers of £ s. d. declared the Rite of Misraim indebted to them £5,272, although they had received all the money that had been paid for initiations, steps, and diplomas.

One cannot be astonished that the Misraimites accused the Brothers Bedarride of trading and living upon Misraim Masoury, (it is to be hoped the same accusation may not be made with equal truth against its principal promoter now,) in spite however of that opinion, at the revival of the Rite, the brothers made

the members composing the Council acknowledge this debt, and those then promoted to the 87° to do the same by means of a very serious oath.

It is to be hoped the present Misraimites have not been as foolish, for at the death of the last of the Bedarrides there was still a pretty heavy sum, nearly £2,000, said to be due to the estate (sic). Not content with this promise these great Bedarrides appropriated the very money their brethren subscribed for the poor, and, says their biographer, "their Masonic charity was *nil*." As to Oligarchs the Bedarrides out-Heroded Herod in despotism. This Spurious Rite was neither founded nor invented by Bedarride but by Lechangeue, in 1805, because, though he was admitted into the Antient and Accepted Rite, the members of it would not, for very good reasons, advance him to the S.C. 33°: at his death, Marc Bedarride juggled a bit with the small power conferred upon him, and continued the Rite. History is said to repeat itself; and most certainly Masonic history does. In 1838 Bro. Nigur, *alias* Bro. Marlonis, being expelled from the Rite of Misraim, developed out of it the Order of Memphis with its 95 (Mackey says 91) degrees. Of the two bastards, our Grand Lodge denounced the latter, as it may now denounce the former. Before concluding, I cannot help remarking that this purist (of the Freemason) either himself, or by means of one of the other Conservators General of the 90° did, the other day only, attempt to establish in this country another Masonic Rite, whose degrees and subscriptions were not to be 13½d., or even £10 10s. each; but £10 10s. admission, £10 10s. annually, and £1 1s. at the least for a jewel.*

Yours fraternally,

Æ 31°

MASONIC SAYINGS AND DOINGS ABROAD.

BRITISH COLUMBIA.—The following items are extracted from the report of a correspondent of the "San Francisco Mirror":—

Victoria city contains about 3,000 persons; it is the commercial and political capital of British Columbia; it is situated on the south end of Vancouver's Island, on James' Bay, and has one of the finest sites for a city, on the Pacific Coast; its streets are not very wide, they are not paved, and the side-walks are nearly all made of plank. Government street is the principal street, and in the evenings is well lit with gas. The climate is delightful in summer, and in winter it is not at all severe. Frost and snow are comparatively light; but the rains are heavy.

The Union of British Columbia with Canada, is an accomplished fact. The Legislative Council here passed a unanimous vote for it. All that is wanting to complete the scheme, is the approval of the English Parliament, and that will not be denied. This project will most certainly delay, if not entirely prevent, an early union of this rich country to the United States.

Whilst taking care of themselves the promoters have not st sight of "the jewel" interest.

The resources of this country comprise coal, timber, and gold. The coal is of an excellent quality, and the quantity is enormous.

The most prominent edifices that attract notice are those of the Hudson Bay Company, Masonic Hall Odd Fellows, Colonial Hotel, St. Andrew's Church, and an English Church built entirely of iron, and imported from England. The Government buildings are very neat in appearance. There are four separate buildings in which the various offices are kept.

In British Columbia there are nine lodges of Master Masons, and one R.A. Chapter; of these lodges four are in the city of Victoria. The aggregate number of members in good standing is 380. These lodges are not under the same jurisdiction; the most of them are under the jurisdiction of the Grand Lodge of Scotland. The remainder are under the jurisdiction of the Grand Lodge of England. Quadra Lodge was formed three weeks ago; I was present at its first regular communication, and the newly-installed officers were well up in their duties. "Quadra" was the former name of Vancouver Island—hence the name of this young lodge. The fees for the three degrees in it is 100 dols., which is 25 dols. higher than in any other lodge here. Bro. Heisterman is Secretary of Quadra Lodge, and is one of the progressive men of the Order. In this lodge members are required to appear in full Masonic dress, and it has a very pleasing effect.

On Saturday the 18th of March, a convention of the Masters and Wardens of the lodges was announced to be held in the Masonic Hall, Victoria, for the purpose of forming a Grand Lodge of British Columbia. The promoters of the desirable object desire a supreme authority close at home. All concerned are favourable to the project. England is too far away as a seat of government for almost any purpose.

REVIEWS.

PREPARATORY PROGRAMME OF THE NATIONAL UNIVERSITY FOR INDUSTRIAL AND TECHNICAL TRAINING.

There is, as our readers may be aware, a conference to be held in the Guildhall of the City of London, under the auspices of the Lord Mayor, the municipal dignitaries of the City and Provinces, and representatives of the Industrial interests of the United Kingdom, having for its object the establishment of a National University for Industrial and Technical Training.

The subject of Education is now the question of the day; Industrial and Technical Education is one of the most important elements.

The work under notice treats upon our future Educational system; the kind of Instruction required; the Principles of Organization; Training for Industrial Pursuits; Training for Professorship; Art Industry; Industrial Economy; Female Training; and Miscellaneous Departments of Usefulness.

The subject seems exhaustively treated, and to those who feel an interest in the course likely to be taken by the Conference, this work, with the reports of the Provisional Committee is indispensable. A summary of subjects to be discussed is also given.

THE MASONIC MIRROR.

* * All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

The Royal Arch Chapter of Improvement, No. 145, meets at Freemasons' Hall, every Thursday at 7, from October to May inclusive.

The Hervey Lodge of Instruction has been removed from the Britannia to the Swan, Walham Green. The lodge will also shortly remove to the same Hotel in consequence of the Iron School Room, (in which the lodge has hitherto been held) being removed.

UNITED STRENGTH LODGE OF INSTRUCTION (No. 228).—This, one of the oldest Lodges of Instruction in existence, meets every Wednesday, at the Bull and Gate, Kentish Town Road, under the guidance of Bro. J. W. Frost, one of the ablest preceptors of the present day. The fifteen Sections will be worked on Wednesday next, the 26th inst., when, no doubt, a large number of brethren will be present, as from the many well-known P.M.'s. who have promised to assist, a great treat may be expected. Bro. Frost will take the chair at 7 o'clock.

LODGE OF BENEVOLENCE.

The usual monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, April 19th.

Bro. J. M. Clabon, President, occupied the chair of W.M., supported by Bros. J. Nunn, Sen. Vice-President, as S.W., and Jas. Brett, Jun. Vice-President, as J.W.

There were also present Bros. John Savage, P.G.D.; Hervey, Grand Sec.; J. Smith, P.G. Purst.; J. C. Empson, P.G.S.B.; J. Boyd; Philbrick; Coutts, Assist. G. Purst.; W. Smith, C.E., P.G.S.; S. May, G. Steward; J. Gale; Emsworth, P.G.S.; J. J. Wilson; Cottebrune; Hart; M. A. Loewenstark; W. Mann, P.M. 186; Halsey, P.G.S.; Jabez Hogg, P.G.D.; Browse; H. Garrod, P.M. 749; W. M. Bywater; and several other brethren.

The rules were read by the Grand Secretary as required by the Book of Constitutions.

Thirteen cases, mentioned in our last report, requiring confirmation, including one recommendation to Grand Lodge for £50, three recommendations to the Grand Master for £40, £20 and £15 respectively, were confirmed.

Twenty-three new applications for relief were considered, resulting in grants or recommendations, as follows:—

	£	s.	d.
A Brother of Lodge Stability, London, No. 217.....	10	0	0
„ Zetland in the East, Calcutta, No. 508	10	0	0
The Widow of a Brother of Lodge St. John's, Gibraltar, No. 115, (drowned at Sea)	10	0	0
A Brother of Lodge Aire and Calder, Goole, No. 468	10	0	0
„ a French Lodge	10	0	0
„ Lodge St. Matthew, Walsall, No. 539	50	0	0
To the Widow of a Brother of Salisbury Lodge, No. 435	10	0	0

To the Widow of a Brother of Pythagorus Lodge, Corfu, No. 447	15	0	0
A Brother of Shakespeare Lodge, Warwick, No. 284	5	0	0
„ St. Luke's Lodge, London, No. 144 ...	30	0	0
„ Lodge True and Faithful, Helston, Cornwall, No. 318	10	0	0
The Widow of a Brother of Downshire Lodge, Liverpool, No. 594	15	0	0
The Widow of a Brother of Lodge La Cesarée, Jersey, No. 590	30	0	0
A Brother of Lodge of Peace, Stockport, No. 323	30	0	0
„ Foresters' Lodge, Uttoxeter, No. 456	10	0	0
The Widow of a Brother of Lodge Elias de Derham, Salisbury, No. 586	15	0	0

In all amounting to £270.

Petitions from brethren of Lodge Benevolence, Marple, Cheshire, No. 336; the Widow of a Brother of United Chatham Lodge, Old Brompton, Kent, No. 84; a Brother of Lodge Industry, Gateshead, Durham, No. 48; the Widow of a Brother of Loyalty Lodge, Prescott, Lancashire, No. 86; the Widow of a Brother of St. Peter's Lodge, Peterborough, No. 442; the Widow of a Brother of Union Lodge of Berrima, New South Wales, No. 981; and a Brother of Lodge — were deferred.

ROYAL MASONIC INSTITUTION FOR BOYS.

At the Quarterly Court of Governors and Subscribers of this Institution, was held on Monday, the 17th inst., the motion of Bro. J. C. Parkinson, V.P., P.M. 181, "That Vice-Presidents, being individual Donors of Fifty Guineas each, shall have two votes for life instead one, for every additional five guineas contributed by them in one payment," was brought forward by the proposer, and seconded by Bro. Fenn, supported by Bro. Hervey, G. Sec., and carried unanimously.

We give the following abstract of the very interesting remarks by the proposer:—

Bro. J. C. Parkinson, V.P., P.M., 181, after thanking the Committee of the Institution on behalf of subscribers, who were like himself, supremely satisfied with the management of the Masonic Charities, proceeded to support the resolution of which he had given notice. He hoped, he said, to show that larger subscriptions, and more of them were not too much to hope under the circumstances in which the Craft found itself to day. Speaking in round numbers, forty thousand pounds were spent every year in Freemasonry in London alone, and, with the exception of another and independent sum of seven thousand pounds, which London contributed to the three Charities, what was there to show for this vast amount. "Leather and prunella." Masonic millinery absorbed more money than Masonic charity. Ribbons, and white kid; medals and laces; jewels, collars, aprons, silvering, gilding and show represent a larger expenditure than we devote to the succour of the orphan or the relief of the distressed. During the past twelvemonths more than six thousand certificates have been issued by the Grand Lodge of England, involving as a necessary consequence the purchase of more than six thousand aprons, or an outlay of more than seven thousand pounds upon this one item of Masonic adornment, and this by the new blood brought into the Craft in a single year. He (Bro. Parkinson), would not weary the meeting with statistics. All present knew that the two hundred Masons' lodges which flourished in London represented a heavy outlay, and all knew the direction in which that outlay went. He did not wish to see the expenditure in Masonic insignia diminished. In all ages, and among all civilised peoples, the value of symbolism, and the importance of emblems had been insisted on and felt. The adornments of Freemasonry were the outward and visible signs of the solemn mysteries and great principles which we unite together to uphold, and to hand down unsullied to our successors. Experience proves the

efficacy of our emblems and honorary rewards in fostering emulation, and in making precept practice; and he (Bro. Parkinson), was prepared to defend them as logically justifiable, wise, and sound, should they ever be assailed. It was fair to ask however if our symbolism had quite kept pace with our prosperity, and if in particular it had been adapted to our enlarged capacity for charity. The order devised and granted by the late Duke of Sussex, and having for its object the increase of Stewards and Life Governors of our Boy's and Girls' Schools had fulfilled its purpose admirably; but he wished to know if its scope might not be extended with advantage, and if the kind of stimulus which had been so effective in creating Life Governors might not be used to increase the number of Vice Presidents. Either symbolism was useful and should be adopted consistently, or it was useless and should be altogether set aside. In the outer world we don't give a corporal a good service stripe and tell him he is to wear that and nothing else, after he has won his commission. We don't tell a divine that having acquired the right of wearing a Master's hood that he shall not have lawn when he comes to be a Bishop. We don't say to the barrister when we give him a silk gown that he shall not have ermine when he sits upon the bench. But in charitable Freemasonry we say Spend a comparatively small sum of money, and devote a small degree of time and labour, and you shall achieve honorary distinction, but spend five times that money, and devote (as in the case of our brother-committeemen) time and labour, which are practically unlimited, and you shall achieve—nothing! Our repertory of distinction is exhausted, and though you may, under certain circumstances, add another stripe or two to your arm, the corporal's uniform is the one you shall still wear. In this matter of symbolism Bro. Parkinson would content himself with having raised the question, and with the hope that the advisers of the Grand Master might think it worthy of consideration whether some modest insignia should not be devised for committeemen of a certain standing, and for Vice-Presidents. With respect to the proposal to give every donor of fifty guineas, two votes instead of one for every five guineas he subscribed in addition, he believed it to be sound in principle and in accord with common sense. Its aim was to induce those who have already given to give more, and to acknowledge their past services in what he humbly conceived was a graceful and appropriate way. He called upon the brethren to give it their support, and by creating this further inducement to benevolence to bring sunshine into many a shady place by enabling the Craft to still further relieve those that are desolate and oppressed.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

UNITED MARINERS LODGE (No 30).—The regular meeting of this lodge was held at the Guildhall Coffee-House, Gresham Street, on the 18th inst. Bros. Robert Shackell, W.M.; G. I. C. Smith, S.W.; W. F. Osborne, J.W.; R. E. Barnes, P.M.; Sec.; W. Ansell, S.D.; H. Bethell, J.D.; E. Brown, I.G.; Le Feaux, Organist, presided at the harmonium; W. Casely, D.C.; J. Driscoll, P.M., and T. Smith, Stewards; J. Harling, P.M.; J. Driscoll, P.M.; H. T. Lowe, P.M.; W. MacDonald, P.M.; R. Taylor, P.M.; and Bros. Inglis, C. Bethell, Fagg, Thompson, Gladwell, Deesley, Crowther, Doble, Captain Nutsford, and others. The visitors present were Bros. Ough, P.G. Purst; Henderson, P.M. 15, P.Z.; and Lindsay of the Nelson Lodge. The lodge was opened in antient form and with solemn prayer in the first degree. The minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. Alleu, a candidate for initiation, and declared unanimous. The ballot was also taken for Bro. Captain Nutsford, of the Tuscan Lodge, China, as a joining member, which was unanimous. The lodge was then opened in the in the second and third degrees, and Bros. Thompson, Doble, and Crowther were raised to the degree of Master Masons. After some other formal business the lodge was closed, and the brethren adjourned to the banquet,

served under the personal superintendence of Mr. Crawford, the manager, in his usual excellent style. A very pleasant evening was spent, enlivened by vocal and instrumental music.

MOUNT LEBANON LODGE (No. 73).—The regular meeting of this lodge was held at the Bridge House Hotel, on Tuesday, April 18th inst. Present:—Bros. Meyer A. Loewenstark, W.M.; George Tree, S.W.; G. J. Grace, J.W.; S. Harman, J.D.; E. Harris, P.M., and Treas.; J. S. Gomme, I.G.; Wilkins, D.C.; F. Walters, P.M.; D. Rose, P.M.; Ginham, Sutton, Frankenberg, Hager, Mercer, Ireton, Baguley, Gregory, Adams, Huntley, and many others. Visitors:—Bros. Goldsbro, P. Prov. G.S.W., North Wales and Shropshire; J. T. Moss; Prov. G. Steward, Middlesex; F. Hull, W.M., Bedford; S. Verry, S.W., Temperance; J. Bartlett, P.M.; and many others. Bro. Dr. Lloyd, was raised by the W.M., in an efficient manner. £10 10s. was voted to the Girl's School for the W.M.'s list. A banquet followed. A very pleasant evening was spent.

EASTERN STAR LODGE (No. 95).—The regular meeting of this lodge was held at the Ship and Turtle Tavern, Leadenhall Street, on Tuesday, the 18th inst. Present:—Bros. R. T. Hill, W.M.; Lucas, S.W.; Wicks, J.W.; Barritt, S.D.; Bateman, J.D.; Hall, I.G.; E. W. Davies, P.M.; Inman Sharp, P.M.; Ayres, P.M.; Bateman, P.M.; Marriott, P.M.; Pond, Roberts, Flowers, M. Wallace. Bros. Drew, Hood, and Westwood, were present as visitors, and Adam A. Silberberg was initiated. A banquet followed the business.

MANCHESTER LODGE (No. 179).—The regular meeting of this lodge was held at Anderton's Hotel, Fleet Street, E.C., on Thursday, the 20th inst. Present Bros. James Kew, W.M.; Letellier, S.W.; Hayward, J.W.; Morton, S.D.; Munro, J.D.; Sullivan, I.G.; Stuart, P.M.; Hughes, P.M.; Bevin, P.M.; Ash, I.P.M.; Pope, P.M.; Leighton, P.M.; and Bros. R. and J. Webb, Dickeson, Higgs, Baldry, Price, and several others. Visitors: Bros. Payne, No. 27; Owens, No. 861; Lunett, No. 1,314; Levy, 188; Beresford, 1,150; Frost, Nos. 228, 704, 865; Coutts, A.G.P., No. 27; Grimsdale, No. 3. Bro. Brewer was passed to the second degree, and Bro. Hawes was raised to the sublime degree of Master Mason. The whole business was performed in the most able manner.

LODGE OF TRANQUILITY (No. 185).—The last meeting of this season, of this lodge was held on Monday, the 17th inst., at Radley's Hotel, New Bridge Street, when the W. Bro. Louis Barnett, the highly esteemed Master, supported by Bros. Bloomfield, S.W.; Abrahams, J.W.; Peartree, Treas.; P. Levy, Hon. Sec.; Moss, S.D.; Dr. Schnitzler, J.D.; Knappe, Org.; Harfield, P.M.; P. Moss, P.M.; Holbrook, P.M.; and others, very impressively initiated Mr. Albert Holts into our mysteries; after which, in consequence of the W.M. being compelled to leave, the W. Bro. Harfield, P.M. passed Bro. Wm. Noble to the second degree; and the W. Bro. S. Moss raised Bro. Daniel Marks, Wittersberg, and Martinez to the third degree, who all expressed their delight at the beautiful manner in which the ceremonies of the evening had been rendered; the lodge was then closed in form, and with solemn prayer, and adjourned to the third Monday in October.

MERCHANT NAVY LODGE (No. 781).—The brethren of this lodge mustered in strong force on Wednesday, the 12th inst., at the Silver Tavern, Burdett Road, Limehouse. Present:—Bros. Helps, W.M.; Bradbury, S.W.; Armstrong, J.W.; Reeves, S.D.; Myerscough, J.D.; Neville, I.G.; Wright Treas.; Medland, Sec.; Read, P.M.; Daniell, P.M.; Killick, P.M., and many other brethren and visitors, amongst whom were Bros. Brody, P.M. and Treas. Stability, Bury, Yarborough, Edingir, Marfeet, Haggett, Jones, Mills, Foulger, Wainwright, Heckell, Harrison, Seaborn, Willson, Weatherall, Bellamy, Drummond, and others. The lodge having been opened with solemn prayer, and the minutes of the last meeting and Lodge of Emergency confirmed, Bro. Barnes then assumed the chair, and Bro. Bradbury, S.W. and W.M. elect, was presented and duly installed in the chair of K.S. He then appointed and invested his officers as follows:—Bros. Helps, I.P.M.; Armstrong, S.W.; Reeves, J.W.; Rugg, S.D.; Neville, J.D.; Glinister, I.G.; Hoare, Tyler; Gibbs, W.S.; Wright, Treas.; and E. T. Read, P.M., Hon. Sec.; the ceremony of installation and addresses were rendered by Bro. Barnes in a very impressive manner which elicited from the brethren present their warmest approval. Bro. Read, P.M., proposed, and Bro. Killick, P.M., seconded, that a Past Master's

jewel, of the value of five guineas be presented to Bro. Helps, I.P.M., to Mark the sense of the lodge for his services as W.M. for the past year. It was also proposed that a Secretary's jewel be presented to Bro. Medland as an acknowledgment for his past services as secretary to the lodge. A vote of thanks was recorded to Bro. Barnes for the efficient manner in which he had discharged the duties of Installing Master. The lodge was then closed with solemn prayer, and the brethren, to the number of sixty, adjourned to banquet. The usual loyal and Masonic toasts were given and duly responded to, the newly-installed W.M. acquitting himself most creditably.

DALHOUSIE LODGE (No. 860).—The regular meeting of this Lodge was held at Anderson's Hotel, Fleet Street, on Thursday, April 13th ult. Present:—Bros. J. W. Williams, W.M.; Hardy, S.W.; Thomson, J.W.; Bristo, P.M. and Treas; Myram, Sec.; Senecal, S.D.; Dalwood, J.D.; Smith, Organist; Thomas, P.M.; Littell, P.M.; Page, P.M.; Underwood, P.M.; Allen, Gronett, Taylor, Wallington, Rook, Knox, King, Bristo, Hart, Herman, Guest, Perry, and Skinner. Visitors present:—Bros. Worthington, P.M. 507; Sullivan, 1216; Waller, P.M. 820; Wright, P.M. 504; Levy, P.M. 188; Rean, 983; Rustuck, P.M. 342; Barnes, 15; Stuart, P.M. 141; Hyde, 192; E. Wright, 76; Goddard, 1115. The installation by Bro. Thomas, of Bro. J. Hardy, as W.M., and investment of Officers by Bro. Hardy as follows:—Bros. Thomson, S.W.; Senecal, J.W.; Page, P.M. Treas.; Myram, Sec., and J.D.; Dalwood, S.D.; Wallington, I.G.; Herman, W.S.; King, D.C.; Smith, Org. Prior to this Bro. Gronett was passed to the second degree. At the banquet a Past Master's Jewel was presented to Bro. Williams. The whole affair was very successful.

MACDONALD LODGE (No. 1219).—This lodge met at the Lodge Rooms, Head Quarters of the First Surrey Rifles, on Wednesday, the 12th inst. Present:—Bros. James Stevens, P.M., W.M.; Thomas Meggy, P.M.; John Thomas, P.M., as S.W.; S. H. Wagstaff, J.W.; Dr. E. Cronin, Treas.; J. J. Curtis, Sec.; G. H. N. Bridges, J.D.; James H. Hastie, D.C.; W. Messenger, I.G.; Alfred Williams; T. W. Carnell; M. S. Larlham; A. Walton; H. Hammond; and A. Kethro. Bro. Windybank, Burgoyne Lodge, was present as a visitor. Owing to business connected with the Corps to which this lodge is attached, several members were necessarily absent, and the candidates not being in attendance, the work of the lodge was confined to the sections of the second degree, and to the elections for the ensuing year. Bro. Dubois, P.M., the S.W., having intimated his desire to retire from active duty, Bro. Wagstaff, the J.W., was unanimously elected as W.M. Bro. Dr. Cronin was also unanimously re-elected Treasurer. Bro. Grant was re-elected Tyler of the lodge, An Audit Committee was then appointed. A P.M. Jewel of the value of ten guineas, was voted for presentation to the present W.M., Bro. James Stevens, on his leaving the chair of K.S., the cordiality of the vote being highly complimentary to that brother. A sum of five guineas was also voted to the Masonic Girls' School, to be placed with other individual donations made in the name of the lodge upon the list of Bro. T. Maggy, P.M., who will represent the Macdonald at the ensuing festival. The lodge was then closed, and the brethren adjourned to refreshment, the Tyler's toast being given at the reasonable hour of eleven o'clock, when the brethren separated. We are requested to state for the information of many members of the Craft that the ensuing Installation Meeting will be held at the Lodge rooms on Wednesday, 10th May.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

PROVINCIAL GRAND LODGE.

On Monday, April 10th, the Provincial Grand Lodge was held at Whitehaven, by direction of the Right Honourable the Earl of Bective, M.P., Right Worshipful Provincial Grand Master of the Province of Cumberland and Westmoreland.

The brethren assembled in the New Hall, Duke-street, at half-past ten o'clock in the forenoon, when Bro. James Robertson the retiring Worshipful Master of Lewis Lodge, (No. 872), assisted by his officers, opened that lodge in the craft degree; after which the Provincial Grand Lodge was formally opened by his Lordship, assisted by the Very Worshipful Provincial Deputy

Grand Master, Bro. Whitwell, M.P., and the officers of the Provincial Grand Lodge.

The ceremony of inaugurating and opening the New Hall for Lewis Lodge, and the installation of Bro. the Rev. T. R. Holme, elect, was the first business transacted, that duty being ably performed by the Very Worshipful Deputy Provincial Grand Master, Bro. Whitwell, M.P.

Bro. Robertson's term of office as Worshipful Master expired in December last, at which time Bro. the Rev. T. R. Holme was elected W.M. in his stead; but owing, we regret to say, to severe indisposition, Bro. Holme was prevented from being installed until the present occasion, and in the meantime Bro. Robertson, by request of the lodge, kindly continued to officiate as its Master. The brethren generally of Lewis Lodge, from the first mention of a new lodge-room, took great interest in everything appertaining thereto, and the present elegant and comfortable building, while it may be said to owe its existence in a special degree to the unwearied exertions of the present and past Masters and Officers of Lodge 872, at the same time owes much to the unanimity and cordial co-operation of the members generally.

At the close of the ceremonial, the general business of the Provincial Grand Lodge was regularly disposed of, which included the reading of a new code of bye-laws for the government of the Provincial Grand Lodge, and voting of sums of money for charitable purposes.

Amongst other office-bearers and brethren present at the lodge, or at the banquet held afterwards, were the following, viz.:—Earl Bective, M.P., Prov. G.M., Kendal; Whitwell, M.P., D. Prov. G.M., Kendal; Edward Busher, Prov. G.S.B., Prov. G.S., Kendal; John Holme, Prov. G.D.C., I.P.M., 129, Kendal; Henry Rauthmell, Prov. G.A.D.C., S.W., 129, Kendal; William Dodd, Prov. G.S.B., I.P.M., 1,074, Kirkby Lonsdale; Crowther Morton, W.M., 1,267, P.M. 1,002 and W.M. 872 (Egremont), P. Prov. G.J.W.; John McKelvie, P. Prov. G.S.D., P.M. 119, Whitehaven; John Spittal, P. Prov. G.S.W., P.M. 872, Whitehaven; George W. Kenworthy, P.M. 119, Prov. G.J.W., Cumberland and Westmoreland; Edward Gerrard Hughes, P. Prov. G.T., P. Prov. G.D.C., and P.M. 872, Whitehaven; John Slack, P. Prov. G.J.D., and W.M. 310, Carlisle; Edward Fearon, Prov. G.S., W.M. 119, Whitehaven; Richard Robinson, Prov. S.D., P.M. 1,002, Cockermouth; John Pearson, P. Prov. S.D., Prov. S.W. 1,002, Cockermouth; James Robertson, Prov. G.T., W.M. 872, Whitehaven; J. W. Wallace, Prov. G.S., W.M. 1,073; Henry Fleming, P. Prov. G.A.D.C., P.M. 412; William Johnson, Prov. G.S.W. 310, Carlisle; John Lemon, Prov. G.T., Wigton; George Ryrie, Prov. A.D.C., Whitehaven; Joseph Pearson, Prov. G.S., P.M. 327, Wigton; Garrett Braithwaite, P. Prov. S.G.W., Cambridge, P.M. 859; William White, P. Prov. G.T., P.M. 119; Patrick Quinn, P. Prov. G.S.W., P.M. 119; H. Cook, P. Prov. G. Sup't of Wks.; E. W. Watte, Chap. 872; T. Atkinson, J.D. 872; G. H. Hughes, Org., 872; T. Brown, I.G., 872; J. M. Salisbury, 872; John McCulloch, 872; Ernest C. Biggs, 872; W. Johnston, 872; Robert Twentymen, 872; George Harker, 872; Hugh L. Ellis, P.G.W., 872; William Curtis, 872; Rev. F. W. Wicks, 872; J. Danson, 872; T. Guard, 872; J. Morton, 872; H. Crossley, 872; John Mills, 872; Pingney Bewley, 872; John Huddleston, 872; John Jackson, 872; John Reay, 872; Edward Chapman, J.W., 1,267; John Eilbeck, 1,267; E. Clarke, 1,267; Joseph Pearson, P.W., 327; James McKormick, 119; James Rothery, 119; John Huggins, 119; William Cowie, 119; Robert Brown, I.G., Skiddaw Lodge, 1,002; James Gooding, 119; James S. Wilson, 119; George Brooker, Sun and Sector, 962; David Gattier, 119; Henry Hampton, Jun., 119; James Swan, 119; Thomas C. Windross, S.W., 119; William Carruthers, 119; Thomas Richardson, 119; W. F. Lamouby, Skiddaw Lodge, 1,002; Isaac Evening, Skiddaw Lodge, 1,002; William Alsop, 119; H. S. Oppenheim, Loyalty, Prescott, 86; William Potts, Skiddaw Lodge, 1,002; W. H. Lethwaite, S.D.; Skiddaw Lodge, 1,002; Joseph Graham, Skiddaw Lodge, 1,002; Isaac Pattinson, jun., 327; James Hudson, Lodge of Furness, 995; James Whinfield, Kenlis, 1,267; James Williams, Hartington Lodge, 1,021; Francis Tremble, 119; Matthew Kendall, 138; John Sandwith, 1,267; Francis McLean, 1,267; Alexander Irving, 1,267; John E. Johnson, S.W., Hartington Lodge, 1,021; Adam Brown, P.S.W., Workington, 962; William Hopkins, Workington, 962; H. R. Dand, W.M., St. John's Lodge, 327; J. G. Forster, Solway Lodge, 1,220; Robert Bell, Sun Square and Compass Lodge, 119; John Rothery, Sun Square and Compass Lodge, 119; Leopold Michelson, Union Lodge, Carlisle,

310; James Sugden, Sun Square and Compass Lodge, 119; John William Young, J.G., 962; Edward Tyson, S. and W.D., 119; Isaac Hartness, Steward, 119; Anthony Tyson, 1,078; William White, P.M., Sun Square and Compass Lodge, 119; George Henry, 77; George Carrick, Wigton, 327; Thomas C. Howitt, Scotland, 370; John Nixon, Perseverance Lodge, 371; and James Coulthard, 119.

The Lodge was closed in due form a little before two o'clock. The brethren then repaired to St. James's Church, where divine service was performed by Bro. the Rev. W. Williams, of Cockermouth, assisted by Bro. the Rev. T. R. Holme, the newly installed Worshipful Master, and the Rev. Mr. Ives. Bro. the Rev. F. W. Wicks, was also present in his surplice.

Bro. Williams chose as his text the last verse of the first chapter of the general Epistle of James:—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." He said: There are two ways of considering duty—the one by considering our moral constitution, the other by considering our relation to God and to our fellow beings. Now, every inhabitant of the world is a religious being; but our text defines what true religion is. Man is made for virtue, but, as an old philosopher said, he is without it. To restore that virtue, God has revealed His own mind to us, and, scattered throughout the pages of His Holy Word, our duty is clearly and distinctly revealed. Sometimes more elaborately in the Old Testament we find out where are our duties under the peculiar circumstances that may arise in the various relations in which we may be placed: but in the New Testament we find gathered together those various duties, condensed into principles, and those principles, pressed home upon our conscience, teach us, under more various circumstances, what we should do, and what is required of us. Man is made to worship, and our text alludes directly to worship, for the word translated "religion" may be translated "service." True service is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. But there is a danger while accepting these very brief summaries of the truth, while seizing hold of principles, that we draw them so near our eyes as to hide other principles. At first sight it would appear that our text teaches us a duty that is very, very simple, and that the religion of God is very easy; and if would be so if we were to conform literally to the requirements of the text, without entering into the deep principle that underlies it. For example, if the whole of our religious duty to our fellow men consisted in paying occasional visits to those who were afflicted, if we could go and enjoy ourselves in the world and live as we pleased, provided we performed this occasional duty, clearly religion would be a very easy thing. But the text goes on to define our relation to God, and it says not only that men are to visit the widow and her children in their affliction; but we must keep ourselves unspotted from the world. The first part of our text deals then with our duty to man. Man was clearly made for Society, and so long as society lasts, the duty which our text lays upon us must continue. We are all mortal beings, and death brings sorrow, it brings woe, it brings want. Our Lord said, "The poor ye have always with you;" and not only does our text allude to those who are in pecuniary distress, it alludes to those who have mental suffering, who have sorrow, who have agony at heart. The text teaches us that to such we owe a great duty; that we are, as it were, the sponsors of society; that to all who were in distress and in affliction we owe a solemn and high duty; that the widows and orphans must be visited in their affliction. Now, how are we to do that? Is it simply to enter the dwelling of the poor and to say, as is said too often with cold sympathy, "Weep not?" It is rather to visit the suffering in the spirit of the Gospel and say, "Weep not." When our Lord said to the weeping widow, "Weep not," he restored her son; and to give proper relief to those who are suffering, our relief must bear some relation to the suffering which is endured—there must be a correspondence between our relief and the suffering which the person whom we visit experiences. Now, what does the widow require, and what do the orphans demand? It is not enough for them to be told they must not weep. Everything about the dwelling suggests to them the cause of their sorrow; the absence of the father's voice when the time comes round for family and domestic worship cannot but be felt. The widow demands her husband, and the children demand their father. But mere philanthropy will not meet this want. Visiting such, and distributing relief, will not remove the suffering. The soup ticket, your well-plenished

purse, will neither heal the broken heart, nor turn sorrow out of doors. The mere philanthropist will altogether fail in that. To satisfy the demand of the widow he must rifle the tomb of its dead; he must bring life again unto the dead, and restore the husband to the widow, and the father to the fatherless. We know that mere philanthropy is altogether insufficient to do this, and, therefore, philanthropy must be Christianized; and I take it my brethren, that your presence here to-day is in sympathy with that doctrine that you, connected with an institution characterised by its benevolence and philanthropy, wish to lay your offering upon Christ's altar, that you wish to baptise your benevolence, and to feel that it is through gratitude to our blessed Master for what he has done for us that you would love Him and love others. The widow requires to have her husband restored, and the Christian philanthropist says, "Thy husband shall live again." He teaches her the doctrine which the services of this season so frequently remind us of, namely, that the great Head of our Church "died and rose again," that "it is appointed unto men once to die," and that "blessed are the dead who die in the Lord, for they rest from their labours." The Christian philanthropist can tell such a sufferer that her husband will live again—not in suffering, not in sorrow, but (if he be Christ's child) in everlasting glory. He can call to the mind of the widow the promises specially given her; he can tell her that God himself has vouchsafed to be a Father of the fatherless, and the God of the widow. In this way, the Christian philanthropist can bring joy where sorrow reigned; he only can disperse such sorrow; he can raise the hopes of the fatherless and point the widow to immortal blessing. But this is but one aspect of our subject. The other portion of the text teaches us a duty of still graver importance, because, after all, the duty first inculcated in the text can never be performed unless the other is rightly performed. We cannot do our duty, in other words, to our neighbour until we do our duty to God. We cannot visit the widow as Christian philanthropists until we are both Christians and philanthropists. We cannot do what is right to others until we do what is right to ourselves; and therefore the text says that we must keep ourselves unspotted from the world. It is plain it is not meant that we are to indulge in cold selfishness, that we are to stand aloof from the world. On the contrary, the Lord Jesus Christ taught us that a Christian must be a social being. He taught us that by his own example. When entering upon His public ministry, He was present on a festive occasion, and throughout the whole of His teaching He inculcated the same doctrine. He said Christians were to be the salt of the world. Is that salt then to be collected together and raised up an isolated monument? No; it is to be scattered throughout the world to exercise its saving and preserving influence, and so Christians are to be scattered throughout society, that they may exercise a moral and benevolent influence in the various spheres in which they move. The text which I have selected is taken from a letter that was written to Jews who had given up Judaism, and embraced Christianity; and therefore St. James said, "Keep yourselves unspotted from the world." He meant here a great and eternal truth, namely, that God bought man; as the Apostle St. Paul tells us, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." This is the sense in which we are called upon to keep ourselves unspotted from the world—that we are bought by the blood of God's own Son. This is our profession of faith, and we are called upon to be consistent with our profession. We are called upon to live out the precepts which our religion inculcates, to illustrate in our lives the doctrines which we profess to love. Thus, then, we are to be kept free from the world—conscious that, of our own power we cannot, but reminded of St. Peter's promise that "we are kept by the power of God through faith unto salvation;" remembering, too, that our great High Priest above represents us, and that shortly before leaving this earth He prayed, "Father, I pray that those whom thou hast given me may be kept from the evil that is in the world. I pray (said He) not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil that is in the world. In this manner, then, we are kept as a branch is kept from withering which receives the sap from the vine; so by a living union with our covenant Head, we retain our spiritual life, and are kept pure in the midst of an unholy and sinful world. I shall not detain you, my brethren, as it is my intention to speak to you very briefly, knowing the day has been fully occupied by the arrangements already made; but I have

been asked to bring before your notice the object for which the collection is to be made to-day. The chancel here has recently been restored, and you are asked to contribute to the funds for the restoration. A debt of rather more than £100 remains to be wiped away, and I feel sure you will all feel it a privilege to participate in bearing this burden that is resting upon our brother. Everything connected with the chancel suggests to us the deepest thoughts and the deepest motives in connection with our holy faith. Masons are fond of that which relates to antiquity. They are fond of science and fond of art. Here then is the greatest science of all taught us—namely, the science of serving God in our bodies and spirits, which are His. Here there is something of the greatest antiquity, for we are reminded by the sacrament which is administered in this chancel, that before the foundation of the world God ordained His Son as the Saviour of mankind. We are reminded of that which was so old among the Jews—namely, the Passover—and we are reminded, in the language of the Apostle Paul, "Christ, our Passover, is sacrificed for us, and therefore we should keep the feast." In helping, therefore, to remove this debt, we are to-day carrying out God's eternal purpose—namely, keeping prominently before mankind the idea of substitution, the idea that God gave His Son for the redemption of mankind—a thought that occupied the whole Jewish dispensation, that was taught by every altar, that was taught by all the types and metaphors—a thought, too, that is perpetually kept before us now by the institution of our Lord, and a thought that will occupy the minds of God's people throughout eternity; for what is the picture of heaven—one of those few pictures given us in Revelations? It shows us a very great multitude of the redeemed, singing and praising Christ for having redeemed them to God by His blood.

At the conclusion of the service the brethren proceeded to the Oddfellows' Hall, where an elegant repast awaited them, provided by Mrs. Todhunter, of the Albion Hotel, in her best style.

Covers were laid for eighty, but there were upwards of 100 brethren present, which unexpectedly large attendance accounted for the confusion and slight inconvenience to which some of the company were subjected. The Right Worshipful Provincial Grand Master, the Earl of Bective, M.P., presided, supported on the right by Bros. J. Whitwell, M.P., D. Prov. G.M.; G. Braithwaite, S.G.W., Cambridge; J. Iredale, P.D. Prov. G.M., Cumberland; W. B. Gibson, P. Prov. S.G.W., Cumberland and Westmoreland; G. W. Kenworthy, P.M. 119, Prov. G.J.W., Cumberland and Westmoreland; J. Barr, P.M. 119, P. Prov. G.S.B., Cumberland and Westmoreland; and on the left by Bro. Puxley, W.M. 1072, P. Prov. G. Chap., Cumberland and Westmoreland; Bros. Williams, A. Prov. G.C., Cumberland and Westmoreland; E. Busher, P. Prov. G.S.W., and Prov. Sec., Cumberland and Westmoreland; C. Morton, W.M. 1275, P. Prov. S.G.W., Cumberland and Westmoreland; E. G. Hughes, P.M. 872, P. Prov. G.T., P. Prov. G.D.C., Cumberland and Westmoreland; Henry Cook, P.M. 119, P.M. Barrow Lodge, P.G. Supt. of Wks., Cumberland and Westmoreland; R. Robinson, P.M. 1072, Prov. G.J.D., Cumberland and Westmoreland. The vice-chairs were severally occupied by Bro. Edward Fearon, W.M. (119, Whitehaven); James Robertson, (P.M. 872, Whitehaven); and William Johnston (P.M. 810, Carlisle); Bro. John Holme, I.P.M.; 129, Kendal (assisted by Bro. Henry Rauttmell, S.W., 129, Kendal), officiated as Master of Ceremonies; and Bro. the Rev. William Williams, of Cockermouth, assisted as Chaplain.

Dinner being concluded, the Chairman proposed, in succession, "The Queen," and "The Prince and Princess of Wales, and the rest of the Royal Family." The Chairman next proposed the health of "The Most Worshipful Grand Master the Earl de Grey and Ripon." Although Earl de Grey and Ripon had not long enjoyed that high honour, he was sure that no brother could sooner have installed himself in the affections of the brethren than His Lordship had done as Grand Master. Many of them had seen the ability with which he had discharged the duties of his office. He begged to give them the health of the Most Worshipful Grand Master the Earl de Grey and Ripon. Bro. Puxley proposed the health of the Deputy Grand Master, the Earl of Carnarvon and the rest of the officers of the Grand Lodge. His Lordship occupied a distinguished position as Deputy to the Earl de Grey and Ripon, and was not the less worthy of their esteem as a Mason. He begged to couple the

toast with the name of Bro. Busher, P.G.S.B. Bro. Busher, on behalf of the Earl of Carnarvon and the officers of the Grand Lodge, returned thanks. Bro. Whitwell, D. Prov. G.M., in complimentary terms, proposed the health of the Prov. G.M., the Earl of Bective, to which His Lordship cordially responded.

The Chairman proposed the health of the Deputy Provincial Grand Master, Bro. Whitwell, complimenting him upon his attention to the working of the Province, and also to his open handedness in contributing to the Masonic Charities.

Bro. Whitwell briefly replied.

The Earl of Bective, and Bros. Whitwell and Busher having left, Bro. Iredale, P.D. Prov. G.M., was called upon to preside, and proposed as the next toast the health of the newly installed Worshipful Master, Bro. Holme, who was not present, through indisposition. Bro. Morton, P.M., responded in his behalf.

Bro. Cook, P.M., 119, proposed the health of Bro. Fearon W.M., of Lodge 119, complimenting the members of the lodge and the brethren generally, upon having such an admirable Craftsman at their head. Bro. Fearon, he knew, had the principles of Masonry very warmly at heart. He was a member of Lodge 119 at the time he (Bro. Cook) joined the lodge, and his zeal in Freemasonry was such that he outstripped him and became W.M. of Lodge 119, before he (Bro. Cook) attained that high honour. Bro. Fearon briefly returned thanks.

The Chairman proposed "The Masonic Charities."

Bro. Wicks gave "The Worshipful Masters of the lodges in the Province," coupled with Bros. Puxley and Morton, who briefly responded. Bro. Henry proposed the "Visiting Brethren," coupled with the health of Bro. Cook (Barrow), Bro. Howitt, 810, Paisley, and Bro. Oppenheim, 86, Prescott, all of whom responded. Bro. Morton proposed the health of Bro. Williams, A. Prov. G. Chaplain, who returned thanks.

The proceedings closed with the usual toast, "All poor and distressed Masons."

Bros. Cook, Fearon, Sugden, and Lewthwaite, agreeably interspersed the proceedings with a number of songs; Bros. Jones, Lewthwaite, and Sugden, kindly giving their services at the pianoforte.

HAMPSHIRE AND ISLE OF WIGHT.

SOUTHAMPTON.—*Royal Gloucester Lodge* (No. 130).—On Thursday evening the Royal Gloucester Lodge, at Southampton on entering upon the hundredth year of its existence, was honoured by a visit from the Right Worshipful the Prov. Grand Master of Hampshire and the Isle of Wight, Bro. W. W. B. Beach, M.P., with his officers. There was a very full attendance of brethren from Southampton, Winchester, Portsmouth, Gosport, and Cowes. The W.M. of the Lodge, Bro. J. E. Le Feuvre, having delivered the lecture in the first degree, placed before the Prov. Grand Master for his perusal the Atholl warrant of the lodge, and after the lodge duties were concluded, expressed a hope that when the centenary was celebrated, the Provincial Grand Master would not only come again to Southampton, but interest himself to secure the presence on so interesting an occasion of some of the officers, past and present, of Grand Lodge. Bro. J. R. Stebbing intimated that his researches into the lodge books and documents, with the object of preparing a brief history for presentation at the centenary, convinced him that it would be found full of interest and of incidents such as but few lodges in England could boast of. The Provincial Grand Master, humorously referring to the warrants under which the lodge had acted, said its fathers were more successful in serving two masters than fell to the lot of many, and they might have been placed in an awkward fix half a century ago by authority saying, "Which king Bezonian? Speak or die!" The W.M. however, assured him when the fiat went forth that Atholl Masons should not meet in York lodges, and York Masons should not meet in Atholl Lodges, and lodges were required to elect under which warrant they would rule and, to give up the other, the Royal Gloucester managed to retain both. It was thus enabled to illustrate the universality and the true brotherhood of the Craft. Several other references of a purely Masonic character were also made, and the Master was congratulated, and the way in which the lodge was worked. The exceedingly pleasant and highly successful manner in which the brethren entered on this very interesting year, gives the good hope for believing that the Centenary will be celebrated in a manner befitting so pleasing an event.

HERTFORDSHIRE.

WATFORD.—*Watford Lodge* (No. 404).—The annual installation meeting was held on Friday, the 14th inst., at the Clarendon Hotel, Watford, Bro. G. H. Cottam, W.M. The lodge having been duly opened, and the minutes of the last meeting read and confirmed, Bro. Wilson Iles, P.M., occupied the chair, and raised to the sublime degree Bro. F. J. Sedgwick; Bro. T. Halsey, P.M., then presided, and Bro. the Rev. H. F. H. Burchell Herne, the W.M. elect was presented by Bro. Iles, and regularly obligated and installed and saluted, in the presence of Past Masters Finch, Sedgwick, Humbert, Rogers, Martin, Cottam, King, and How. The following brethren were appointed and invested:—Bros. Herbert Fellowes, S.W.; E. Palin, J.W.; W. Roger, Treas.; W. Iles, Sec.; E. T. Foord, S.D.; J. Blenkinsop, S.D.; G. Goodliffe, D.C.; Adcock, Stew.; C. Blenkinsop, I.G.; T. Thomas, Tyler. The W.M. tendered his thanks to the brethren for the honour conferred upon him, assuring them that nothing should be wanting on his part to merit the confidence reposed in him. Bro. Goodliffe then referring to a resolution passed at the preceding lodge, that a Past Master's Jewel should be given to their excellent Secretary, in recognition of his services, and his devoted attention to the lodge, he (Bro. Goodliffe) had been deputed to procure a jewel, which he handed to the W.M. The W.M. then addressing Bro. Wilson Iles said, his first duty in presiding over the lodge was most pleasing, and in kind terms, while placing the jewel upon Bro. Iles's breast, he sincerely hoped their worthy Secretary would for many years be able to continue those services, and Bro. Iles gracefully and gratefully acknowledged the present. In referring to the Lodge of Instruction, of which a report would be laid before them, he regretted it had not been so well supported by the Past Masters and some of the officers. All business being ended, the brethren, 21 in number, adjourned to the banquet. The W.M.'s health was proposed by Bro. P.M. Halsey, and in acknowledgment, Bro. Herne referring to past times, said he knew how much esteemed his dear father was, by all, and emulating his deeds, he trusted he should be found a good and worthy member, and that he would do his best to advance the interests of Masonry, and the lodge. The evening was enlivened by some excellent glees by Bros. Donald King, Ransford, and Young. The jewel referred to was manufactured by Bro. Spencer.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge*, (No. 279).—A regular monthly meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 8th inst., the W.M., Bro. Clement Strettou, P. Prov. G. Reg., presiding. There were also present Bros. Kelly, P.M. and R.W. Prov. G.M.; Weare, P.M. and Treas.; Stanley, M.E.C.S., I.P.M.; L. A. Clarke, P.M. and P. Prov. G.S.W.; Widdowson, Sec.; Palmer, S.D.; J. Wright Smith, J.D.; Halford, I.G.; Capt. Goodchild; McAllister; Blankley; Porter; Stathain; Shuttlewood; Wilkinson; Edward Elwood; Cleaver; Bembridge and Dunn, Tylers. Visitors: Bros. Richard Massey, Sec. 614; R. Hawkes, 103; and Geo. Toller, P.M.; C. Johnson, P.M.; Buzzard, W.M.; Sculthorpe, S.W.; Partridge, S.D.; No. 523. The only work was to raise Bro. Samuel Cleaver, which, after due examination, was done, the ceremony being performed by the Prov. G.M., Bro. Chas. Johnson presiding at the Organ. On the conclusion of the traditional history, Bro. Toller, Prov. G. Sec., gave the lecture on the tracing-board, and the working tools. Grand Lodge certificates were delivered to those present out of twenty brethren, who had been initiated, passed and raised in the lodge during the past year. A letter was read from Bro. W. J. Hughan, of Truro, Prov. G. Sec. for Cornwall, in acknowledgement of the honour done him in his election at the last meeting as an honorary member of the lodge, and the Prov. G.M. reported that he had received a further contribution from Bro. Hughan, to the library of the Masonic Hall. Bro. W. E. S. Stanley, M.E.C.S., the I.P.M., tendered his resignation as a member, he being about to emigrate to Kansas, United States, which was accepted with regret; and the Prov. G.M. and W.M. expressed to Bro. Stanley their own, and the brethren's best wishes for his health, happiness, and prosperity in his future home. Bro. Stanley thanked the brethren for the kindness he had invariably received from them. There being no further business, the lodge was closed, and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge* (No. 1,258).—The usual monthly meeting of this lodge was held on Monday, the 17th inst., Bro. Oliver took the chair in the absence of the W.M. There was a good attendance. The minutes having been read and confirmed, Mr. Hartley Feather, was balloted for and unanimously admitted, and being in attendance was initiated into Masonry, the ceremony being most ably rendered by the acting W.M. Bro. Treharue was nominated to act as Provincial Grand Steward for this lodge, at the installation of the Right Worshipful the Provincial Grand Master at Newport on Thursday, 20th inst. The report of the Building Committee was then brought up and read by Bro. Dovey, when it was proposed that the same be confirmed and adopted, and that a cordial and hearty vote of thanks be given to the building committee for their very able and valuable services, this being seconded, was carried unanimously. The S.W., on behalf of the committee, acknowledged the compliment, and warmly eulogised the conduct of Bro. Waite for the indefatigable way in which he had acted, especially in bringing the matter to such a speedy issue. Bro. Waite very feelingly thanked the brethren for approving of his conduct. It was then resolved that the first bye-law be altered by fixing the future meetings on the last Monday in the month instead of the third Monday as heretofore. The Building Committee were then requested to see to the removal of the lodge furniture to the new Masonic Hall, which they promised to do. The acting W.M. then read the second, third, and fourth bye-laws relative to the election of a W.M., Treasurer, and Tyler in May, and the Secretary was instructed to prepare the necessary voting papers. One brother was proposed as a subscribing member, and the brethren then proceeded to complete their preliminary arrangements for visiting the Provincial Grand Lodge at Newport on the 20th inst., and the lodge was closed in harmony at 8.10 p.m.

NEWPORT.—*Silurian Lodge* (No. 471).—A special Lodge of Emergency was held at the Masonic Hall, Great Dock Street, Newport, on Tuesday last, and was very well attended. P.M. Bro. the Rev. S. Fox, Prov. Grand Chaplain, took the chair, in the absence, through illness, of the W.M., Bro. H. Grattie. The minutes of the last meeting having been read, also the requisition convening this meeting, Sergeant-Major John Campbell and Mr. Edwin Hibbard were duly initiated, the ceremony being most ably rendered by the acting W.M. All preliminary arrangements for the Provincial Grand Lodge meeting on the 20th., were then completed, and the Lodge was closed in harmony at 9 p.m.

INDIA.

DISTRICT GRAND LODGE OF THE PUNJAB.

A regular communication of the District Grand Lodge of the Punjab was held at the Masonic Hall, Lahore, on Saturday, the 14th January, 1871. Present:—

Wor. Bro. A. Stewart, D.D.G.M., as D'st. G.M.	
" " G. H. Basevi ...	Dist. G.S.W.
" " W. Adlard ...	Dist. G.J.W.
" " R. E. K. Wilkinson.	" G. Reg.
" " W. H. Wilson ...	" G. Sec.
Bro. J. J. O'Callaghan ...	as D.G.S.D.
" A. M. Saunders ...	as D.G.J.D.
" P. H. Wallerstein ...	as D.G. Org.
" E. C. Jessawalla ...	as D.G. Dir. of Cers.
" C. F. Amery ...	as Asst D.G. Dir. of Cers.
" G. C. Rowcroft ...	as Dist. G. Pursuivant.
" C. H. Chetham ...	D.G. Steward
" Geo. Davis ...	as "
" E. Nicholl ...	as "
" P. Scott ...	as "
" Hy. Cunningham ...	D.G. Tyler

Lodges Hope and Perseverance, Rawee and Multan were duly represented.

The District Grand Lodge was opened in form at 7.30, p.m. Apologies for non-attendance from the following brethren were read and recorded:—

Wor. Bro. W. Clark ...	P.D. Dist. G.M. of Bengal.
Bro. J. D. Waters ...	D.G. Treas.
Wor. Bro. G. N. Money ...	D.G.S. Deacon
" " J. Goldney ...	D.G. Dir. of Cers.
" " Bleckley, M.D. ...	D.G. Swd. Bearer
" " Blake ...	D.G. Steward

The District Grand Secretary read a letter from Bro. J. D. Watters, District Grand Treasurer, resigning his office, as his official duties did not allow him sufficient leisure to hold so important a post.

The minutes of the last regular communication having been printed and circulated, were, on the motion of Wor. Bro. Basevi, D.G.S. Warden, taken as read, and on being put to the vote duly confirmed.

The Worshipful Deputy District Grand Master said:—Worshipful brethren,—I much regret that our Right Worshipful District Grand Master is unavoidably absent this evening, and in his absence I will not detain you long, as there is very little to lay before the District Grand Lodge. Most of the lodges in the District are in unexceptionally good working order, and with regard to the work done, may be said to be flourishing. The Members of Lodge Light of the North finding it impracticable to work at Ferozepoor have applied for sanction to remove the Warrant to Dalhousie, where there is every chance of a Lodge working successfully, as there are several resident Masons there, and during the season a great number of visitors. The brethren at Rawul Pindee have intimated their intention of opening a new lodge and there is very little doubt of its success, when it is supported by such brethren as Bros. Tyler, Blake, and Cockburn.

The Lodges at Peshawar and Delhi have, unfortunately fallen into abeyance, and their Warrants and Books will be called for at once.

I regret to notice the exclusion of Bro. Ferrante, from Hope Lodge and Perseverance, for non-payment of dues, and Bro. J. D. Brown from "Ravee," for the same reason.

Since last communication of District Grand Lodge, the By-laws have been received, duly confirmed by the M.W. Grand Master, and I strongly recommend every brother to obtain a copy from the District Grand Secretary.

The District Grand Secretary then read the following report of the Board of General Purposes:—

"The District Grand Treasurer's accounts were carefully examined when it was found that there was a credit balance of Rupees, 1,002, in hand in the 'Fund of Benevolence,' besides Rupees, 500, lent to the 'District Grand Lodge Fund,' and this was considered very satisfactory considering the short time the District Grand Lodge had been in existence.

"There was also a balance of Rupees, 387-12-4, in the 'District Grand Steward's Fund,' which was also very satisfactory.

"The 'District Grand Lodge Fund' however, exhibited a balance on the wrong side, but this was not to be wondered at, as the Fund in question had to bear all the heavy expenses attendant on a District Grand Lodge. At the end of the year 1870, the Fund was in debt to the amount of Rupees, 257-5, besides owing Rupees, 500, to the 'Fund of Benevolence.' Of course there was a quantity of a valuable property in stock for which this money has been expended, and the balance will be considerably reduced when all the Lodges have sent in their dues up to the end of the year. In the meantime it was proposed to vote Rupees, 150, from the 'District Grand Steward's Fund,' as they did not require it, and there would still be a good balance in hand, besides the subscriptions for 1871 would be coming in in a few days.

"Wor. Bro. Wilson, the District Grand Secretary, had also been voted a bonus of Rupees, 500, for his services at the commencement of the Lodge and for the year 1869, but this unfortunately was still unpaid.

"Wor. Bro. Wilson proposed that as the funds were not at present sufficient to meet the expenses, the Dist. Grand Secretary's office allowance be reduced from 100 Rupees a month to 50, and expressed his willingness to still carry on the duties. Wor. Bro. Stewart, Deputy Dist. Grand Master further proposed a vote of thanks to Wor. Bro. Wilson, and that a bonus, according to the funds, should be given at the end of the year. This was unanimously agreed to.

"Bro. A. B. Chittenden having been reported by the Wor. Master of 'Ravee' for non-payment of dues, had been summoned to attend before the Board, but had, in the meantime, written, promising to pay, it was therefore agreed that he should be given till next meeting of the Board, failing payment by that time he will be reported to District Grand Lodge for exclusion.

"Wor. Bro. Basevi, D.G.S.W., then laid his scheme for an Educational Fund, before the Board, and after considerable discussion it was determined to recommend the following for the

consideration of District Grand Lodge, and all the lodges in the District."

With reference to the Punjab Masonic Institution for Educating Children of Indigent Freemasons, W. Bro. Basevi proposed that as a commencement District Grand Lodge should give at least Rupees, 500, as a nucleus, and that the report and proposition read by the District Grand Secretary should be forwarded to all lodges in the District, with a letter inviting their opinions and co-operation. This was seconded by W. Bro. Wilkinson and carried unanimously.

W. Bro. Stewart, Deputy District Grand Master, then said he had been directed by the Right Worshipful District Grand Master to make the following appointments for the year 1871, and he had very much pleasure in carrying out the instructions, and investing the brethren named—

Wor. Bro. G. H. Basevi	D.D.G. Master.
" " G. C. Rowcroft... ..	D.G.S. Warden.
" " G. N. Money	D.G.J. Warden.
" " George Blake	D.G. Sen. Deac.
" " Thomas Briggs... ..	D.G. Jun. Deac.
" " T. N. Young	D.G. Supt. Wks.
" " T. M. Bleckley, M.D., L.L.B.	D.G. Dir. of Cera.
Bro. Theo. Belle	D.G.A. Dir. of Cera.
W. Bro. Armstrong	D.G. Swd. Bearer
Bro. P. H. Wallerstein	D.G. Organist.

W. Bro. Wilkinson was re-appointed D.G. Registrar, and W. Bro. Wilson, District Grand Secretary, and the following brethren District Grand Stewards:—Bros. A. M. Saunders; George Davies; Ed. Nicholl; E. C. Jessawalla; H. Nichollets; C. M. Hall; and Bro. Henry Cunningham, District Grand Tyler.

Bro. Watters having resigned the D.G. Treasurership. W. Bro. Stewart, P.D. Dist. G.M., proposed Bro. J. Mahon, for that important office; this was seconded by W. Bro. Basevi, and carried unanimously.

The next duty before District Grand Lodge being the formation of a Board of General Purposes, the following brethren were duly proposed and appointed:—W. Bro. Adlard; Rowcroft; Wilkinson; Armstrong; and F. D. Daly. The Deputy District Grand Master being President, and the District Grand Treasurer and Secretary. Members ex-officio.

W. Bro. Adlard gave notice of the following motion to be brought before next Regular Communication:—

"That District Grand Lodge investigate the claims of Co-proprietorship in the Masonic Hall, Lahore, to which building Lodge Hope and Perseverance have assumed sole right and title."

There being no further business to be brought before the District Grand Lodge, it was closed in form at 9 p.m.

ROYAL ARCH.

HAMPSHIRE AND ISLE OF WIGHT.

PROVINCIAL GRAND CHAPTER.

The annual meeting of Royal Arch Freemasons of the Province of Hampshire and the Isle of Wight, was held at the Masonic Hall, Winchester, on Wednesday, the 10th inst., under the presidency of the M.E. Comp. W. W. B. Beach, Esq., M.P. the Prov. G. Sup. There was a large attendance of Companions of the order from all parts of the united province. In the unavoidable absence of Comp. C. E. Deacon, the 2nd Grand Principal, Comp. W. Hickman, Past Grand Principal, was requested to fill that position, and Comp. E. Booth acted as 3rd Grand Principal. The Provincial Grand Superintendent addressed some appropriate remarks to the companions, having particular reference to their duties in this degree of Freemasonry, and their relation to Craft Masonry. The following companions were appointed Officers of Provincial Grand Chapter for the ensuing year:—Comps. C. E. Deacon, 2nd G.P.; H. Abraham; 3rd G.P.; W. Hickman, G.S.E.; S. Everitt, G.S.N.; W. Bemister G.P.S.; A. Coles, G. First Assistant Soj.; J. Wallerford, G. Second A. Soj.; M. E. Frost, G. Treas.; W. H. Ford, G. Reg.; G. Green, G. Sword Bearer; T. Stopher, Grand Standard Bearer; and J. J. Hare, Grand Dir. of Cera.

ANCIENT AND ACCEPTED RITE.

HAMPSHIRE.

BOURNEMOUTH. — *Vigne* (late *Bournemouth*) Chapter, S.P.R.C.—We are requested to announce that the Rose Croix brethren meeting at Bournemouth have unanimously resolved to alter the name of their Chapter from the "Bournemouth" to the "Vigne" Chapter. In making this change, the Bournemouth brethren desire to pay a tribute of respect, not merely to the official position, but also to the personal and Masonic character of the present M.P.S.G.C. of the Rite in England and Wales; and they trust that this new name will be accepted by the governing body of the A. and A. Rite, as well as by brethren of the Order in general, as a practical proof that the spirit of dissatisfaction with the proceedings of the S.C. is not quite so universally diffused, as might be supposed, from what has been of late stated elsewhere.

PRESENTATION OF ADDRESS OF CONDOLENCE ON THE DEATH OF BRO. A. P. HAINS, M.D., TOTNES.

On Friday evening, April 14th, a deputation from the Pleiades Craft and Mark Lodges, and the R.A. Chapter at Totnes, consisting of Brs. Rev. R. Bowden, John Heath, W. Cuming, Dr. H. Hopkins, and A. B. Niner, attended, by appointment, at the residence of Bro. John Hains, M.R.C.S., to present to him copies of resolutions of condolence on the death of his brother. Frederic A. P. Hains, M.D., who was a member of each of these bodies.

The following address was first read by Bro. Dr. Hopkins, and afterwards a copy emblazoned with Masonic emblems, appropriate for the occasion, was placed in the hands of Bro. Hains:

"Dear Sir and Brother,—

Through some channel or other you have doubtless learnt the object of our visit here this evening, as representatives of the Freemasons of Totnes, in the three several departments of Craft, Mark, and Royal Arch. By each of these bodies a deputation has been appointed to convey to you a copy of a resolution unanimously passed by it. Our number is small; nevertheless, several of us represent all three of these branches, and those who are absent are prevented from joining us by illness or by residence at a distance. Be assured, however, that they fully reciprocate the sentiments expressed in our open assemblies on this painful occasion.

In our view, the mission of Freemasonry is threefold: 1st. To administer relief to the needy, the widow and the orphan and to exercise charity, in the broadest sense of the word, not only to those who are united with us in the bonds of brotherhood, but also to those out of our pale. 2nd. To promote kindly feeling and support among those who are bound together by the same obligations, and are participators in the same mysteries; to soothe the distresses of such as mourn and are in trouble, as well as to rejoice with those who rejoice. Lastly. As the tenets of our Order are based on the purest principles of piety and virtue, it is our duty so to regulate our lives and actions, so to exhibit the beneficial effects of our symbolism and of our teaching, as to gain the regard and admiration of the external world;—to set such an example of all that is honorable and praiseworthy in the sight of God and man, as by these means to induce others to subject themselves to the same influences. Under the second of these heads are we met on the present occasion. Dear Sir and Brother,—We are aware that your professional engagements preclude the possibility of your frequent appearance in our stated assemblies. On the last occasion when we met, however, your absence was caused by a melancholy event, which has made your house one of mourning. It has pleased the G.A.O.T.U. to remove one who was naturally dear to you from domestic ties; nor less so to us as Masons from a just appreciation of his worth. One of our most important and impressive ceremonies has direct reference to this solemn and especial subject, as commemorative of the departure from life of "one of the brightest characters recorded in the annals of Freemasonry," at a period far removed from us by antiquity; thus instructing us how to die after having displayed fidelity to our trust. And shall we be less mindful of this solemn event, in regard to one who has been in our midst, and has now realized the reality of that figurative death through which we have all passed? No! such is not the feeling of those

who rank as brethren to yourself and to him now departed. Let us all look forward to a happy re-union, and to a participation with him and with each other in the "hidden manna," the white stone, which containeth a new name," and the 'morning star promised to him that overcometh.'

In the name of the Lodges and Chapter to which he belonged, we offer to you and to the members of your family our sincere condolence; we express a hope that our late friend and brother has passed to a better and a happier world; and we place in your hands tokens of respect for his memory, and of sympathy with surviving relatives under the bereavement. The resolutions passed have already been given in the reports of the meetings of the three Masonic bodies. At the conclusion of the above address, Bro. W. Cuming read that of the Craft Lodge, presenting a copy of it, and also a letter received from the Secretary of the Scottish Mother Lodge of the deceased. Bro. the Rev. R. Bowden read and presented the resolution of the R.A. Chapter, and Bro. J. Heath that of the Mark Lodge. Each of these brethren accompanied the presentation with appropriate remarks, which were supplemented by Bro. Niner. It need hardly be added that Bro. Hains in reply expressed his appreciation of the kind and sympathetic feeling exhibited by the Masonic bodies in offering these tokens of respect and of fraternal regard which he should carefully preserve as mementos of one to whom he had looked forward as his professional colleague and eventual successor, but though these expectations had been so suddenly blighted, he had much satisfaction in the thought that his dear brother, conscious that he was about to relinquish all earthly ties and prospects, had departed from life with full resignation and dependence on his Saviour.

CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

On Tuesday Evening, the 28th ult., the Birkenhead Theatre had one of its grand gala nights, and was attended by nearly all the rank and fashion of the Cheshire side. The occasion, we need hardly say, was no ordinary one, being in aid of the funds of the above useful institution, one of the worthiest that could arouse the sympathies or evoke the eleemosynary aid of the generous public. The performance commenced with Maddison Morton's Screaming farce, "To Paris and back for Five Pounds" in which the several characters were admirably sustained by brethren of various lodges. Bro. T. Earl Hignett, W.M. 537, illustrated the exaggerated burlesque character of Mr. Samuel Snuzzle, in his usual humorous and talented manner, and Bro. R. T. Parkinson made a capital Markham, while Bro. S. Pearson as Lieut. Spike, R.N.; Bro. W. C. Beggs as Superintendent; Bro. Wilson as the Waiter; Mr. Percy B. Gooch as Detective Pounce; and Mr. H. N. Hill as Spriggins, were equally well placed. Miss Dacre personated the heroine of the piece with good effect. When the curtain rose a second time it was to introduce Mr. and Mrs. Howard Paul, whose world renowned impersonations of character are too well-known to render comment necessary. The entertainment concluded with Bro. C. H. Duval's appearance in his popular "Odds and Ends," which he has so successfully given in Liverpool during the last five or six weeks.

The result will no doubt leave a handsome sum to the Institution above named.

On Wednesday, the 29th ult., the Annual Court of Governors was held at the Crewe Arms Hotel, Crewe, which was numerously attended by the brethren of the province, and presided over by Bro. Wilbraham Egerton, M.P., P. Prov. J.G.W. The business of the day was to accept the Treasurer's accounts and report, and we are glad to see this Infant Institution in so prosperous a condition, it having the sum of £1340 17s. 7d. of invested capital, after providing education and advancement in life for no less than 19 orphan children during the past year.

Seven additional candidates presented themselves, which were all elected, making 26 recipients of this fund for the current year. This additional expenditure will, we doubt not, rouse the brethren of the province to extra exertions for so noble a cause.

MASONIC FEMALE ORPHAN SCHOOL, DUBLIN.

The annual meeting of the friends and supporters of this truly admirable and benevolent institution was held last evening in the large Concert-hall of the Exhibition Palace, Dublin, the remainder of the building being thrown open for the purposes of a promenade for those who were unable to obtain admittance to the hall in which the proceedings took place, and these were not a few. The doors were open shortly before seven o'clock, and we venture to say that never was that concert-hall so rapidly filled in every part as on this occasion. In a very few minutes every seat in the gallery and the body of the hall was occupied by as respectable and numerous an assembly of ladies and gentlemen as ever gathered there on any charitable mission. There was not even standing-room for numbers who sought admittance, of whom there were as many enjoying the promenade outside in the nave as there were witnessing the proceedings. There were certainly over five thousand persons present of all classes, and the respectability of the meeting, as well as its praiseworthy object, and the visible proofs of the good effected by the Order, were abundant answers to the calumnies and attacks of its enemies. It is but a comparatively few years since these annual meetings were inaugurated in the Rotundo, and the experiment proved a great success, strengthening not only the hands of those engaged with the school, but adding to the strength of the ancient and honoured Order. On this occasion some limit had to be placed on the number of tickets, so great was the demand for them, and very many were disappointed in meeting a refusal. In fact, judging by the crowded state of the building last evening, the attendance would appear to have reached proportions which it would be difficult to extend. The assembly was brilliant and fashionable, the varied-coloured dresses of the ladies contrasting and adding to the effect of the rich scarfs, jewellery, and other paraphernalia of the brethren by whom they were accompanied, and the scene was gay and animated in the extreme. In the nave, the scene was equally gay and animated, the building being brilliantly illuminated with vast numbers of gas jets, including some Masonic devices, placed in conspicuous positions—the crowds promenading adding greatly to the *tout ensemble*. It is unnecessary for us to say a word as to the objects of the institution or the Order by which it is supported. The forty orphan girls, and nearly a dozen orphan boys of deceased brethren, who were present, sufficiently commend both. From the opening the doors until the commencement of the proceedings, and also after the prizes had been distributed, a very choice selection of music was played in the nave promenade by the bands of the 8th Hussars, under the direction of Bro. T. Martin, and of the Royal Irish Constabulary, under the direction of Bro. Harry Hardy, whose performance gave very great satisfaction, and served to enliven the assembly during the meeting. At eight o'clock, the brethren who were expected to occupy places on the platform, assembled in the small concert-room, and a procession having been formed, it was conducted by the Deputy Grand Master from the Leinster Hall to the Grand Concert Hall, the band of the Royal Irish Constabulary playing a Masonic March (specially composed for the occasion by Bro. John Dunne, *Mus. Doc.*, W.M., 50), introducing the Masonic song, by the late Bro. Dr. Smith—

"Should the changes of life e'er compel me to roam,
In a Lodge of Freemasons I'll sure find a home;
There the rich and the poor on a level do meet,
And brother each brother doth cordially greet."

On ascending the platform the brethren filed off into seats pointed out by the Stewards, and the chair was taken by the Right Worshipful Bro. Robert William Shekleton, Deputy Grand Master.

The pupils of the school, accompanied by the pupils of the boys' school, then entered the room, and occupied the seats provided for them in front of the platform, the Grand Organist playing a voluntary as they marched along.

The children of both sexes looked remarkably healthy, were respectably clad, and their faces bore an intelligent and happy appearance.

In every respect they evinced the care taken of them, and reflected much credit on those in whose charge they were placed. The entire scene in the hall wore a most imposing and magnificent appearance.

The children having taken their seats,

Bro. Viscount Powerscourt, Junior Grand Warden, called upon

the brethren present to give the Deputy Grand Master the customary salute, which was given according to ancient usage.

The 100th Psalm was then sung, with organ accompaniment, by the vast assembly, and Bro. the Rev. J. J. MacSorley, Grand Chaplain, offered up prayers.

The Deputy Grand Master said that a very unpleasant task had devolved upon him, to intimate to the meeting that his Worshipful Grace, their Grand Master, the Duke of Leinster, was unable to be present that evening. He regretted his Grace's absence on various grounds—first, on account of the cause which kept him from amongst them; and, secondly, because it was thus his lot, as deputy, to take the chair which the Grand Master had so worthily filled on so many previous occasions. At a late hour last night he had received a communication from his Grace, stating that he had not been able to recover sufficiently to attend on this occasion. Yet, in expressing his unfeigned regret at the absence of his Grace, whose presence had lent dignity and prestige to many of their assemblies, he was sure he was expressing the sentiments of every one in the hall, and whether they regarded the Duke in his public or private character, he was alike respected and beloved as a nobleman resident amongst them who had set such a bright example to those of his own high order. As their Grand Master he had always manifested the greatest possible interest and paternal care in the success of the Female Orphan School, and the fact that he had been elected fifty-eight successive years to the exalted office of Grand Master, proved the estimation in which he was held by every member of the Craft in Ireland. He was sure that all present, as well as the brethren absent, would sympathise with his Grace in his present indisposition.

Bro. E. Digges La Touche, Hon. Sec. to the Masonic Orphan School, then read the report.

Some of the pupils then played the following selections on the pianoforte admirably, and were awarded loud applause:—Duet, "La Bouquetiere" (Macfarren). Solo, "Invitation pour la danse" (Chopin).

R.W. Bro. Viscount Powerscourt, Junior Grand Warden and Prov. Grand Master of Wicklow and Wexford, then proposed the following resolution:—

"That the report now read be adopted, printed, and circulated, and that the thanks of this meeting are due to the members of the Ladies' Education, Finance, and Apprentice Committees of the Institution, and also to the medical officers of the school, for the zealous and efficient manner in which they have discharged the duties devolving upon them, and for the lively interest they manifest in everything conducive to the prosperity and progress of the pupils of the Masonic Female Orphan School."

He said—Before adverting to the object of the resolution, I wish to say one or two words on the subject of the craft generally. Freemasonry had had many burdens placed upon its shoulders which it had no right to bear. These were notions put forward by people who do not understand, or who wilfully misunderstand the objects of Freemasonry. As a so-called "secret society," it has been classed with other combinations which aimed at the overthrow of law and order; and it has been said by many people that such schemes were among its tenets. I have had long discussions about it with foreigners, and notably with a distinguished foreigner, who made out that the revolutions in Italy and other countries were fostered and encouraged by Freemasons. I pointed out that our constitution was directly opposed to any subversion of the powers that be, and that any person conspiring in any way would be looked upon as unworthy to sit in a lodge, and that liberally constituted Governments look on our Craft as a beneficent and harmless institution. The true work of Freemasonry is that which we are assembled to celebrate to-night—viz., charity. There is only one answer to any of those who say that Freemasonry is a secret society in the dangerous sense, and that is—look at our constitution, examine it freely, and tell me if you find anything in it breathing any other sentiment except "Peace on earth, good will towards men." The symbol of the square is to show that we endeavour to square our actions; and the level and compass, that we act with justice and forbearance in all dealings with our fellow-men. There are some benevolent ladies and gentlemen who have taken upon themselves to help in the work of charity which we are here to celebrate to-night, and who deserve our warmest thanks for their disinterested exertions in undertaking the management and surveillance of the Female Orphan Schools, and to whose

sacrifice of their time and money we are indebted for the efficient state in which we find those institutions, the details of which have been brought before you in the report which has been read. I think you will agree with me that the ladies who have put their hearts into this good work deserve most highly the best thanks we can offer them for the interest they take in keeping up the credit of the Order in providing for the education of the children of our poor brethren. I hope that the sight of the orphans of deceased poor Freemasons to-night may induce some of the charitably disposed here present to look upon these schools as worthy of support, and may make them think that the Ancient Craft is doing some good in rescuing these poor children from a life of ignorance and misery, and giving them an opportunity of becoming useful members of society.

The R.W. Bro. Sir J. Marcus Stewart, Bart., Prov. Grand Master of Tyrone, said he felt it an honour, as well as a pleasure, to second the resolution which had been so ably proposed. The resolution was divided into two heads, the first of which related to the adoption, printing, and circulation of the report, which he believed showed no apathy on the part of Freemasons, as regarded this school. He noticed that there was a small diminution in the amount of private subscriptions and donations to the funds, as compared with last year, and he appealed to the country members to bring that matter forward in their respective lodges. He saw by a reference to the subscription list that seven-tenths of the amount were subscribed by the Dublin brethren, and two-thirds of the remaining three-tenths had been given by the brethren of Belfast and Cork, who took a warm interest in the school. As to the pupils, five-sixths of them had come from the country, and only one-sixth from Dublin, showing that the number of those relieved from the country was in enormous proportion to the amount subscribed. He hoped that in future an effort would be made to obtain more assistance from the country. He trusted, also, that the subscriptions from all sources this year would be largely increased, as the governors intended giving an increase of accommodation in the school. Having spoken of the great advantages conferred by the school, he said that the average number of pupils admitted per year was six, and that the same number left, who were well provided for and looked after. They were chiefly fitted for governesses, and these even of the first-class in that profession. He referred in a eulogistic manner to the ladies of the education, finance, and apprentice committees of the institution, and also to the medical officers of the schools, for their unremitting care and attention to the welfare of the institution and the pupils, mentioning as a gratifying fact that during eighteen years there had not been a single death in the school. That would give some idea of the care paid to them. He trusted the Male Orphan School would prove as great a success as this institution. The Male Orphan School had been started in 1867, and already there had been £5,465 subscribed, of which £4,400 had been invested. This gratifying result was, in a great measure, due to the exertions of the Rev. Bro. Westby.

The resolution was put and carried unanimously.

Selections were then played by some of the pupils on the pianoforte with marked success.

Bro. General Dunne came forward, and said he had great pleasure in moving that a cordial vote of thanks be passed to the Deputy Grand Master for his dignified conduct in the chair. He expressed his very strong regret at the absence of the Duke of Leinster, and spoke of the merits of the Masonic Order.

Bro. William Fetherstonhaugh, Prov. Grand Master of Meath, seconded the motion, which passed unanimously.

The Deputy Grand Master, in returning thanks, said that the resolution took him quite by surprise, and was an honour he did not at all anticipate.

This concluded the proceedings in the large concert hall, and the procession then formed, and conducted the Deputy Grand Master to a dais erected at the northern end of the nave, where he presented the prizes, or certificates to the successful pupils at the recent examination.

The following resolution was carried:—

"That whilst acknowledging with gratitude the liberal support and assistance which the Institution has hitherto experienced, the governors would earnestly invite the co-operation of the brethren, in order to still further extend the usefulness of the Institution."

The vast assembly then promenaded the building for a considerable time, the bands playing alternately, and it was quite

evident that a most agreeable evening had been spent. Every credit is due to the promoters and stewards of the meeting for the admirable manner in which the arrangements were carried out.

KNIGHTS TEMPLAR.

INDIA.

PROVINCIAL GRAND PRIORY OF KNIGHTS OF MALTA.

On the conclusion of the work of the Provincial Grand Conclave, the Sir Knights repaired to banquet, after which they again assembled in the Temple, and assisted in the opening of the Provincial Grand Priory of Bengal at 11 o'clock p.m.

Present:—V. E. Sir Knight Hugh Sandeman, Provincial Grand Prior; E. Sir Knight H. H. Loeki, Sandeman Priory; G. H. Daly, M.D., Royal Kent Priory; I. L. Taylor, Royal Kent Priory; W. Adlard, St. Augustine Priory; Capt. W. G. Murray, Sandeman Priory; John Mackintosh, Sandeman Priory; W. B. Collins, Sandeman Priory; I. J. Whitty, Sandeman Priory; D. Macgregor, Sandeman Priory; Capt. G. G. Nelson, St. Augustine Priory; C. H. Compton, Sandeman Priory; W. MacGowan, Sandeman Priory; W. Bourne, C.E., Sandeman Priory; Capt. A. J. Filgate, Sandeman Priory.

The Provincial Grand Prior expressed his gratification at the establishment of a Grand Priory of Knights of Malta in Bengal. There were three Priors in Bengal, one being attached to each of the Knight Templar Encampments, and all being under the rule of well-known and energetic Masons. The Sir Knights of the Priory attached to the "Sepulchre" Encampment, had paid him the very high compliment of naming it after him, and of introducing his family crest and motto into their heraldic bearings. He sincerely trusted that the work now commenced in order, would bear much good fruit, and that this degree of Knight Templary would long flourish in the province.

It was his attention on this, the first occasion of opening a Grand Priory, to appoint to Grand Office only such Sir Knights as would hold their rank by reason of their corresponding positions in Provincial Grand Conclave.

He thought that at this early stage of their existence it would perhaps be unnecessary to frame bye-laws, as they could be governed in all things by the spirit of the general regulations of the order; it would perhaps be unadvisable also to lay down a scale of fees for office and dispensations.

The Provincial Grand Prior directed E. Sir Knight I. L. Taylor to assume the duties of Grand Treasurer to the Provincial Grand Priory, by virtue of his holding the corresponding rank in the Provincial Grand Conclave of Knight Templars.

There being no other work before the Provincial Grand Priory, it was closed according to due and ancient form.

Poetry.

FORGIVENESS.

By Mrs. J. W. Figg.

Why may Nations God-like be
And in forgiveness just and free,
And may none seek to crush another
But act the nobler part of brother.
God alone can life impart;
Shall we not then expect to smart
If in disobedience to His will
We fight with an intent to kill?
We teach our children "love each other"
And be kind to one another,
What must they think when Princes great,
Are fighting for each other's State?
Better example may we see,
Or they perhaps will disagree;
And who on earth can apprehend
When wars shall cease, and strife shall end.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING APRIL 28TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, April 24th.

LODGES.—Royal Somerset Ho. and Inverness, Freemasons' Hall; Castle Lodge of Harmony, Willis's Rooms, St. James's; Old King's Arms, Freemasons' Hall; Pythagorean, Ship Tavern, Royal Hill, Greenwich; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End; De Grey and Ripon, Angel Hotel, Great Ilford.—CHAPTER.—Joppa, Albion Tavern, Aldersgate-street.

Tuesday, April 25th.

LODGES.—Tuscan, Freemasons' Hall; Moira, London Tavern, Bishopsgate-street; Faith, Anderton's Hotel Fleet-street; Prudent Brethren, Freemasons' Hall; Industry, Freemasons' Hall; Israel, Radley's Hotel, Bridge-street, Blackfriars; Prince of Wales's, Willis's Rooms, St. James's; Urban, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.—CHAPTER.—Royal York Chapter of Perseverance, Freemasons' Hall.

Wednesday, April 26th.

Grand Festival at Freemasons' Hall.

Thursday, April 27th.

General Committee Girls' School at Freemasons' Hall at 4.
LODGES.—Grenadiers, Freemasons' Hall; Shakespeare, Albion Tavern, Aldersgate-street; South Middlesex, Beaufort Hotel, North End, Fulham; Victoria, Anderton's Hotel, Fleet-street.—CHAPTER.—Mount Lebanon, Bridge House Hotel, Southwark; Polish National, Freemasons' Hall.

Friday, April 29th.

LODGE.—Jerusalem, Freemasons' Hall; Fitz Roy, Head Quarters of the Hon. Artillery Company, London; Finsbury, Jolly Anglers' Bath-street, St. Luke's.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, April 24th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, April 25th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, April 26th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street,

Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street; Grosvenor-square.

Thursday, April 27th.

LODGES.—Fidelity, Goat and Compasses, Easton-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall; Prudent Brethren, Freemasons' Hall.

Friday, April 28th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, April 29th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

M.A.—(Rochdale).—The insertion of your letter is declined. We always have, and always shall refuse to insert reports of unrecognised "Masonic Bodies," even at the risk of not being considered an "impartial publication in the Masonic interest."

We are quite open to admit any criticism, or temperate discussion upon Masonic subjects, but we cannot give space for mere denials, or abuse of those holding contrary opinions. EXCESSIVE and others complain of their communications not having been inserted or acknowledged. We must repeat the rule that under no circumstances can any communication receive attention unless the Name, Address, Lodge, and Masonic Rank of the writer is forwarded, not for publication, unless denied, but as a guarantee to the Editor of the good faith of his Correspondents. In addition to the foregoing several communications are declined, as being written in an unmasonic spirit, and otherwise unsuitable to our pages.

ERRATA.—In the last line of the Report of Provincial Grand Lodge of Yorkshire, page 263, for "Oldest Mason in England," read "Oldest Mason in his Lodge."

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,

19, Salisbury Street, Strand,

London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London," although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

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LONDON, SATURDAY, APRIL 29, 1871.

THE GRAND ORIENT OF FRANCE AND
"THE LANDMARK."

The "Landmark," (New York,) copies the circular of Bro. Thevenot, recently published in our columns, and appends the following remarks:—

"We are glad to learn that the letter of Bro. Thevenot explains away the alleged complicity of the Grand Orient, in the 'circular' affair, and we willingly give it a place in our columns.

"This, of course, settles all allusion to the subject of his letter, which explains the whole thing.

"If Bro. Thevenot had ended there, we should have thought no more of it, but he does not like our remarks, and thinks they are 'but little fraternal towards the Grand Orient of France.'

"Perhaps they are, but if the Brother will take into consideration the course which has been deliberately pursued by the Grand Orient in sustaining a clandestine Grand Body in one of the Masonic Jurisdictions of the United States, he will not blame us.

"We learn from the proceedings of the Supreme Council of the Northern Jurisdiction, that in the year 1839, a clandestine body was unlawfully established at New Orleans, and continued to exist until the 17th February, 1853, when it submitted to the supreme authority in that jurisdiction, and became members of the Grand Consistory.

"After the surrender of its powers, one Jaques Foulhouze, once a member of that body, associated with himself two or three others, and set up a

body, which he styled the 'Supreme Council of the 33rd degree for the Free and Independent State of Louisiana.' This action was condemned by the Grand Orient, and for this and other irregularities, it decided that his name should be erased from the Book of Gold, and a decree was so published by that body.

"Notwithstanding his expulsion, he persisted in maintaining the organization, under his presidency and that of M. Eugene Chassaignac, for ten years, without being recognized by a single Masonic power in the word.

"In the face of all this, and without restoring M. Foulhouse, the Grand Orient recognized this spurious organization, which has been established in the jurisdiction of the Grand Lodge of Louisiana, and has chartered Master Mason Lodges, which are using material not in accordance with Masonic law. For this act the Grand Orient has no fraternal communication with us, and its members are not admitted into Lodges in any jurisdiction in the United States. Why? Because that Body still insists in sustaining and recognizing that spurious organization within the boundary of another Grand Body.

"If our remarks were 'but little fraternal,' they were elicited by the premeditated and persistent course of the Grand Orient, in sustaining the acts of that spurious concern."

MASONRY AND THE ASIATICS.

BY PROF. J. T. DOYEN, F. R. A. S.

Some years ago, when a colony of Jews was discovered in China, in nowise distinguishable from other Chinese, except in their religious rites and belief, the question was started, "Did the Chinese know anything of Ancient Masonry?" As no atheist can become a Mason, theory excluded Chinese, Hindoos, Parsees, etc., from the Masonic order; while the fact remained, that the Chinese possess a secret society of the highest antiquity; and that, moreover, many travelling brethren have sat in Masonic Lodges in the Orient, where Chinese, Hindoos, Parsees, and Black Jews of Malabar have all participated, either as functionaries, or visitors, in the mystic rites of Freemasonry.

The truth is, the Chinese people know nothing of Masonry, though a secret, society called by

them "San-ho-huwœ"—i. e. Triad society—is a very powerful association in the Celestial Empire. For about a thousand years it was called the "Company of Heaven and Earth (Teen-de-huwœ)." Its design was purely benevolent, and a kind of secret protest against the prevailing superstition and idolatry of the masses.

When the present Tartar dynasty ascended the "Dragon" throne, the conquered Chinese were forced to conform to the Tartar fashion of wearing the cue, and shaven head; this the Teen-des refused to do, in accordance with an oath of taken to that effect. As they thus became marked men, easily distinguished from other citizens, they were thus persecuted with so furious a rancour, that at last the members dissolved the society, the members outwardly conforming to the Tartar rule, but secretly vowing vengeance to the Tartar. It has thus become a political association.

The leading men of all the rebellions against the present Government of China were all Triads, a fact perfectly well known to the Chinese Government. Renegades, or members expelled from the Triad society, have betrayed their brethren so often that the Tartar officials profess to be fully acquainted with the minutiae of this society. The writer has been informed by a high Tartar official, that the word, held sacred by the Triads, is "San-pahurh-she-ih," i. e. meaning 321, pronounced "Hung." As Chinese characters are ideographic, the component part of the word may be full of mystic meanings, only known by the initiated.

No member of this society is ever to be known by his family name, but simply by "Ko" brother, thus avoiding the danger of denunciation by faithless renegades or eaves-droppers. The officers simply add a number to their names, as — presiding officer, Bro. No. 1, etc. Many of the Chinese of California belong to this society, but being perfectly aware that they are surrounded by spies in the service of their Tartar masters, they make no demonstration of their brotherhood, for fear of compromising their families residing in China. This is especially the case among the "cohongs" or "companies." Their business in China would at once be arrested if they showed any sympathy with members of the Triad society.

The ceremony of initiation is as follows:—The candidate is blindfolded, and led into a room, in the centre of which stand a circle of Triads; a bridge of swords is then formed over his head,

when he takes a kind of obligation, binding him to secrecy and ceaseless hatred to the Tartar; he is then released, and taught the secret signs by which Triads make themselves known. These signs consist in employing three fingers in a peculiar way; for instance, in taking up a tea-cup, the fore, middle and third fingers are used, the thumb and little finger not being used.

As for the Chinamen, Hindoos, and Parsees met with in English Lodges at Singapore, India, Amboyna, etc., they are all well educated gentlemen, speaking English, and educated in Europe or India. They are the sons of wealthy families, sent to Europe for the sake of its culture, and living in their native country more or less Europeanized. They all profess belief in Deity, speak the English language perfectly, and are remarkable for exactness in their knowledge of Masonry. It is therefore error of the most serious kind, to suppose for a moment that Masonry tolerates atheism for a moment,—because that complete realization of unity, gathers under her standard all nations, all colours, all creeds, all politics—in fine, all mankind.—*San Francisco Mirror.*

REVILE NOT MASONRY FOR ITS SECRECY.

There are a few who, in this present age of enlightenment, make objection to Secret Societies; more especially to the Most Ancient and Honourable Fraternity of Free and Accepted Masons. We had supposed that the vituperations which had been cast upon it, some forty years since, when traders in politics (too lazy to earn an honest living otherwise) endeavoured to ride upon what they presumed they had made a skeleton, into offices of honour and emolument, had been exploded. Nevertheless, there are some who—evidently from ignorance of its tenets—object to it. Firstly, on account of its secrecy; Secondly, on account of its oaths; Thirdly, in consequence (as they say) of its being regarded by its members as a substitute for religion, and consequently antagonistic thereto; and lastly, for its exclusion of females.

Now, its secrecy we regard as one of the great elements of the success of the society; for since its organisation this secrecy—so often vaunted, so

often denied, so often sought for—has been inculcated and practised. "It is," says one of our best Masonic writers, "a secrecy which has never been exposed by letter (though numerous efforts have been made to expose it) and never can be. The enlightened of our Fraternity smile in derision at the idea of its destruction by publication; for they know it can neither be published or destroyed. The zealous Mason never wearies in the investigation of the science of Masonry, for it reveals treasures at every step. It is the nucleus of a system broad as the mind, exalted as the soul, profound as wisdom itself, and indestructible as the divine principle of Truth."

It is true that some of our secrets might be revealed, but we choose to hide them. For instance, should a brother in distress seek relief, it is a secret, for "Charity vaunteth not itself." Has a brother erred and gone astray, and been admonished, it is a secret, for "Charity is kind." If, possibly, little difficulties, feuds, or animosities, should invade our peaceful walls, they are still kept secret, for "Charity suffereth long, is not easily provoked, thinketh no evil." And should the distresses of a Mason's widow be relieved, and the tears of his orphan be wiped away, it is an inviolable secret, for "Charity is not puffed up." But we shall not pursue this subject further; and will only say, that we are known to be a Secret Society.

It is a fixed Masonic principle that no one enters our Fraternity save "by his own free will and accord;" and all who thus become attached are voluntarily pledged to preserve this secrecy inviolate.

But many object to the use of an oath, and a great deal of time has been wasted in speaking and writing about what are called extra-judicial oaths. Now, let us ask our readers, what is an oath? We assert that it comprehends a solemn invocation of the name of God, the Supreme Omnipotent Being, not only as a witness of what is promised, but likewise as the Judge and certain Avenger of deceit, falsehood, and perjury. Who, we will ask, will be hardy enough to assert that the performance of the oath does not, as a matter of course, come within the cognisance of His Omniscience, and that His justice and power will not fail to pour out the vial of His threatened vengeance upon the execrated head of him who has dared invoke his name in vain? Or, we

would ask, why were those solemn adjurations introduced into civil society? We would answer, simply because the natural obligations of justice and equity, even when assisted by fear of civil punishment, are found insufficient to correct the depravity of the human mind, and prevent a bias to self-interest in the performance of human contracts. It was necessary, therefore, to call in the aid of religion, and upon the faith of an oath to establish a mutual trust. It will hardly be denied, that every sane man, especially if he be a Mason, believes in a future state of rewards and punishments, and that most men would shrink appalled from the dreadful consequences of a violated oath. We therefore ask, can the Masonic Society be blamed for taking advantage of an obligation so potent, to defend and preserve from the prurient gaze of the idle its mysteries? We, therefore, boldly and fearlessly assert the innocence of such oaths, and for such a purpose cannot be doubted; and their very necessity sanctions and justifies their use.

But a third objection has been, as we have stated, urged against our Society, and that is, its antagonism to religion, because it is regarded by its votaries as a substitute therefor. While we know this assertion is often made, we do not think it can ever be seriously entertained by any one possessing the rudiments of Masonic knowledge. Masonry claims not now, nor ever has claimed an inspired origin further than this: that the code of moral law recognised as binding by its members, is contained in the Holy Bible, which the Fraternity acknowledge as the great fountain of Masonic light, and which all Masons are instructed to regard as the "inestimable gift from God to man," given to us to be the rule and guide of our faith and practice. What antagonism, we would therefore ask, can by any possibility exist between an institution whose fundamental principles are Brotherly Love, Relief, and Truth, and the system of even Christianity, the advent of whose founder on earth was lauded by a heavenly choir, proclaiming "peace upon earth and good will toward men?" Surely, in this respect at least, there is an identity of object, whereby each may claim the sympathy and co-operation of the other; and Masonry and Religion, whether of the old or new dispensation, hand in hand, may traverse the world, ministering to the wants, mitigating the sorrows, and assuaging the grief of the

poor, frail sons of humanity. Masonry endeavours "to make the crooked ways straight and rough places smooth;" and thus prepares the way for religion, by teaching man to subdue his unruly passions, to have "Faith in God, Hope in immortality, and Charity to all mankind," and to "discharge his duty to God, his neighbour, and himself."

The exclusion of females from our society is another complaint, and remains to be answered. That woman is not permitted to participate in our rites and ceremonies is most true; but it is not because Masons deem her unfaithful or unworthy, or deny her the mind to understand, or the heart to appreciate our principles; but simply because, by the very organisation of Masonry, men alone could fill the duties it inculcates or perform the labour it enjoins. Speculative Masonry is but an application of Operative Masonry to moral and intellectual purposes. Operatives wrought at the construction of the Temple at Jerusalem, while we are engaged in the erection of a more eternal edifice—the temple of the mind. They employed their implements for purely mechanical purposes; we use them symbolically with more exalted designs. Thus in all our emblems, our language and our rites, there is a beautiful exemplification and application of the rules of Operative Masonry, as it was exercised at the building of the Temple; and as King Solomon employed in the construction of that Temple only hale and hearty men, and cunning workmen, so we, in imitation of that great exemplar, demand, as indispensable prerequisites to admission into our Brotherhood, that the candidate "shall be a man, free-born, of good report, of lawful age;" and in possession of all his physical and mental faculties, that he may be capable of performing such work as the Master may assign to him. Hence, it must be apparent that the admission of women into our Fraternity would be attended by a singular anomaly. As they wrought not at the Temple, neither can they work with us. But Masons love and cherish them none the less. One of the holiest of our mystic rites inculcates a reverence for the widow, and pity for the widow's son. The wife, the mother, the sister, and the daughter of a Mason, exercise a peculiar claim upon each Mason's heart and affections. And while we know that woman's smile, like the mild beams of an April sun, reflects a brighter splendour on the light of

prosperity, and warm with a grateful glow the deep chilliness of adversity, we regret not the less deeply, because unavailingly, that no ray of that sun can illuminate the recesses of the Lodge and call our weary workmen from labour to refreshment.—*Pomeroy's Democrat*.

MASONIC JOTTINGS, No. 67.

BY A PAST PROVINCIAL GRAND MASTER.

THE FOUR OLD LONDON LODGES.

Brother,—You will find the following passage somewhere in "Preston's Illustrations." "The four old London Lodges always preserve their original power of making, passing, and raising Masons, being termed Master's Lodges; while the other Lodges, for many years afterwards, had no such power, it having been the custom to pass and raise the Masons made by them at the Grand Lodge only."

THE APPELLATION OF ANCIENT YORK MASON.

According to Preston the Appellation of Ancient York Masons is well known in Ireland and Scotland; and the universal tradition amongst the brethren is that the appellation originated at Auldby, near York. This, observes Preston, carries with it some marks of confirmation, for Auldby was the seat of Prince Edwin.*

WARRANT OF A HEAD LODGE.

A Brother asks when, in the absence of a Royal Charter, was the Warrant of a Head Lodge first necessary in the South of England for the establishment of a new Lodge.—[See a Jotting further on.]

DR. PLOT, ASHMOLE.

According to the only work in my possession† giving information upon the subject of "A Brother's" inquiry, Plot was keeper of the Ashmole Museum in 1683, when he was appointed Professor of Chemistry; and the first part of his "Natural Histories of Oxfordshire and Staffordshire" was published in 1677, and the second part in 1686. It is the second part which Bro. Findel cites in his history. Plot died in 1696, Ashmole died in 1692. Of the suggested communications between Plot and Ashmole respecting Freemasonry I know nothing.

* See a Jotting, page 285, of the present volume.

† "Biographie Universelle." First Edition.

WARRANTS FOR THE ESTABLISHMENT OF NEW LODGES.

Until the Revival these seems to have been unknown in the South of England.—See Preston's Illustrations, page 157, Dr. Oliver's edition.

RESULT OF THE AMENDED CHARGES OF 1738.

When these Charges made their appearance, the English Lodges were occupied by Christians. The result of the new Charges is that, occasionally, in some lodges, a few Jews, Mahomedans, Parsees, and Natural Theists are now mixed with them.

THE DISUNION AMONGST THE ENGLISH FREEMASONS.

The Disunion amongst the English Freemasons, which began towards the end of the reign of King George the Second, and lasted to the year 1813, is the subject of a valuable treatise by George Kloss.

CREATION.

Brother,—Supposing the Creation to have been the work of six days, or of millions of years, the Great Architect of the Universe is equally the object of the pious Mason's wonder, love, and adoration.

UNION OF UNIONS.

The German Masonry called "The Union of Unions" has no Religious system.

REVIVAL, NEW ORGANIZATION, RELIGION, RITUAL.

Revival and New Organizations came first. Increased Religious Toleration, and alteration of Ritual came afterwards.

MASONIC NOTES AND QUERIES.

READING A PORTION OF THE BIBLE IN LODGE

Bro M. having stated in a note to some communication to the "Freemasons' Magazine," that no Masonic Lodge can be opened without the Bible, and yet it is never studied, for no living English Brother ever heard read a single verse in open lodge—"Senex" thereupon addressed the Editor as follows:—"To this latter assertion, I, a living English Brother can give as flat a contradiction as courtesy permits. Why, Sir, when I first became a Mason, and certainly for several years afterwards, no lodge was ever opened or closed, without reading a portion of the Bible. Before the closing, that most beautiful chapter, I. Corinthians, 13, was read on all occasions, and a few verses (of a valedictory character) followed—the chapters where taken I do not recollect.

Further than this, no initiation, passing or raising, ever took place without some appropriate passage from the Bible being read. If Bro. M. will refer to Ruth, chap., 2, he will have no difficulty in ascertaining what of it would be applicable in the case of an

initiation; and the 7th chap., 1st Book of Kings would no doubt also show him a verse by no means out of place either at an initiation, or a passing, and which was never omitted at the latter.

I could mention other passages from the Bible which were invariably read in the course of our different ceremonies; but I have said enough to show how utterly Bro. M. is mistaken in the bold assertion he has made." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

GEOMETRICAL AND OTHER SYMBOLS.

Considering the close relationship in which geometrical and all other symbols used by the ancient Egyptians, Assyrians or Chaldeans, Greeks, and Hindus, or by the Buddhists, Druids, Zoroastrians, Hierophants, and all such magical Religionists, must necessarily stand to magic and the oracles evoked during entrancement; we cannot altogether ignore these no doubt very wild subjects in any serious and hopeful endeavour to get at the true and original meaning of these symbols.

In fact we must not only *know* something about magic and the oracles, but must *say* something about them; and cannot avoid doing so; far less about *Freemasonry* and Christian Mysticism, with both of which such symbols have much to do.—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

ERASURE OF THE 1738 CHARGES.

A Past Provincial Grand Master does not say (page 266) that the effect of the erasure of the 1738 Charges would be to make English Freemasonry a Christian Freemasonry (See page 287); but "to make English Freemasonry Christian Freemasonry *exclusively*."

I have reason to know that the Right Worshipful Brother will abide by his words.—CHARLES PURTON COOPER.

A RECENT COMMUNICATION.

A recent communication,* writes a Metropolitan Brother, adds one more to the numerous examples of ignorance of our Freemasonry in all its chief and noble parts, which a contributor whom it is needless to name, has so strangely persisted in setting forth during the last two or three years.—A PAST PROVINCIAL GRAND MASTER.

ROMAN ARCHITECTURE.

"In the style of French architecture, which was created in the thirteenth century, the disposition, the construction, the statics, the scale, and the ornamentation differ absolutely from those of the Antique school. They were the consequences of two civilisations based on entirely differing principles."

"The Roman monument is a species of modelling on a form which permitted the rapid use of an enormous mass of materials, consequent upon the facility with which a large body of workmen could be obtained. The Romans had at their disposal large armies habituated to public works, and could throw a large slave population upon a building; they therefore adopted a mode of construction convenient to these social conditions. To raise their edifices it was not necessary to have a body of skilled labourers. Some

* "Freemasonry and Religion," ante page 226.

special men to direct the works, a few painters and plasterers, who covered the crude masses with a rich envelope; a few Greek artists to do their carving was all the skilled labour needed, and plenty of force sufficed for the rest. Thus, whatever might be the distance from the metropolis to the place where the Romans built their amphitheatres, their baths, their aqueducts, their palaces, or their basilicas, their architecture was the same, and the buildings of the Romans were before all things Roman. In spite of soil or climate, regardless of the nature of the materials or the customs of the inhabitants, they were buildings of the city of Rome, and never the individual work of an artist. From the moment when Rome planted her foot upon foreign soil, she there reigned the supreme power; the arts followed the same principle as her politics, and under this crushing influence the individuality of man disappeared. Even Greece—that brilliant home of art and human development, even Greece was extinguished by the breath of Rome. Christianity alone, by giving a sentiment of personality to the individual man, could struggle against this giant, but it took centuries to clear away the remains of Pagan civilization.”—*Building News*, April 14th.

UNITED INCORPORATIONS OF MARY'S CHAPEL.

Bro. James Stevenson having given me a reading of some papers relating to the connection of his late father with the above Incorporation, the following may be interesting:—

“Edinburgh, 17th Oct. 1837.

Dear Sir,

You have now paid in twenty-four pounds five shillings, to be placed to your credit with the United Incorporations of Mary's Chapel, being the amount of your Entry as a Freemason's Son, with said Incorporations, including Clerk and Officer's fees, and the Entry Money to the Widow's scheme.

I am,

Dear Sir,

Your most obedient Servant,

JOHN CLARK.

Mr. J. B. STEVENSON.

In the above, the expression, “Freemason's Son,” does not mean that the father was a speculative Freemason, for a man might be free of the Incorporation, and yet know nothing of our system of speculative Freemasonry. It simply means that the father was free as a Mason—or of one of the other trades included among, or incorporated with the Masons. The same expression is also used in other incorporations, e.g. “Free-weaver's Son,” &c.*

In “List of Members of the United Incorporation of Mary's Chapel at September, 1869,” there are:—

- 11 Masons, or Deacons of Masons.
- 15 Wrights, or Deacons of Wrights.
- Wright and Coopers—none.
- Masons, Bowyers—none.
- 1 Masons, Glaziers.
- Masons, Plumbers—none.
- 1 Masons, Upholsterers.
- 6 Wrights, Painters.
- Wright, Slaters,—none.

Wrights and Sieve-Wrights,—none.

In all 34. Stock valued at £13,855 17s. 2d.

There are 43 Widows—Annuitants.

7 Members—Pensioners.

3 Children—Pensioners.

An engraving of the Arms of this Incorporation appears at page 443. Dec. 3rd, 1870.—W. P. BUCHAN.

DR. ZERFFI ON THE ROMANS.

We had studied the Romans in their architecture, which had been grand and imposing; in their sculpture, which had been sensual and debasing; in their household furniture, which had been luxurious and enervating; in their religious ceremonies, which had been pompous and stupefying; in their military array, which had been vain-glorious and boasting; and in their public games which had been sanguinary and degrading.—W. P. B.

THE “UNIVERSALITY” PASSAGES IN OUR CHARGES. (page 303).

In the 1723 Constitutions it says “'tis now thought more expedient only to oblige them to that Religion in which all men agree.—W. P. B.

THE CHRISTIAN DEGREES.

No matter how these Christian Degrees were established, there must have been a very great want, as a complement to Masonry, a yearning in fact after something higher than Jewish Freemasonry could supply. The proof of this is shown in the universal spread of the Christian degrees in all parts of the world, the eagerness with which men press into them, not from a desire for novelty, but from a wish to obtain purer light than Craft Masonry can bestow.—Æ.

THE NE PLUS ULTRA DEGREE.

Do Bro. Yarker and his friends know which degree is the “Ne Plus Ultra,” and if they do, can they explain it; whence it came; how it crept in; what is its significance?

f. How is it that as an inferior grade of a perfect system there is something admirable in this degree, yet as the culminating point, it would seem inconsistent.—Æ.

LIGHT COMES FROM THE EAST.

(Continued from page 297).

Among the bright lights of Freemasonry in “auld lang syne” in this district were Bros. Alexander McCormick, Joseph Ingle, John Mountz, William Lambert Daniel Kurtz, Thomas Corcoran, jun., Charles Cruikshank, William W. Seaton, and Robert Keyworth. Among the valuable recruits from abroad was Bro. John B. Hammatt, who brought from Massachusetts in 1815 the revised work of the Blue Lodge, the Chapter, and the Encampment. He sojourned here fifteen years, filling several high Masonic offices, among them that of Grand Lecturer of this Grand Lodge. Returning in 1830 to his native State, he was an active Mason there for nearly thirty years, remembering his brethren here until he passed into another and a better world, leaving the acacia flourishing over his mortal remains.

Bro. Henry Clay was also of much practical advantage to the masonic fraternity in this district, and he presided over a convention held here to consider the formation of a National Grand Lodge of Masons. This scheme, I will here remark, has since been revived at a national convention held at Baltimore in 1843, at Lexington, Kentucky, in 1853, and at Chicago in 1859. Local prejudices have thus far prevented the accomplishment of

* See also page 183 of the Magazine for March 5th, 1870.

this great work, but there are many who yet hope to see all Masonic rites, jurisdictions, and grades,—Scottish and York, consistorial, knightly, capitular, and ancient—consolidated, united, and perfected under a national Masonic head, for the benefit of the fraternity throughout the United States. In union there is strength.

The return of Bro. Lafayette to this country, and his reception by the Masonic fraternity wherever he went, indirectly brought large accessions to the order, including many who had no definite idea of it, and who were subsequently found among the rubbish. Such was the flourishing condition of the fraternity here at that time and it was thought proper to erect a Masonic Temple, and a site was selected at the corner of Louisiana avenue and Four-and-a-Half street. The corner-stone was laid in 1826, when Bro. W. W. Seaton delivered a most able address, and when the fraternity occupied the upper stories.

Meanwhile, the disappearance of a man, named W. Morgan, and the assertions of ambitious politicians that he had been abducted, if not murdered by the Masonic fraternity, raised a storm of public indignation, before which stout men quailed, while others added perjury to their infamous desertion of the order into which they had sought admittance. But He who tempers the wind to the shorn lamb sustained faithful Freemasons through the fires of persecution, and kept the greater and lesser lights from being totally extinguished. The only notice taken by the Freemasons of this district of the anti-Masonic crusade, that I can learn of, was in 1830, when Rev. Bro. Lorenzo Dow, an eccentric but good old man delivered an address on the subject before Potomac Lodge and a large number of visiting brethren. When Bro. Dow died in Georgetown, in 1834, at the house of Past Master George W. Haller, Potomac Lodge honoured his fidelity by interring his remains with Masonic honors in Holmead's Burying Ground, North Washington.

Nobly did good and true brethren bear the ark of the covenant through the desert; and they have been rewarded by witnessing the glorious resurrection of the Order, which others had declared dead and buried for ever. Freemasonry now lives and flourishes, but not a single anti-Mason ever had his political aspirations realized, and their mongrel party had gone—

"To the vile dust from whence it sprang,
Unwept, unhonoured, and unsung."

The Freemasons of this district bowed before the storm of oppression, and they suffered great reverses. Finally they were forced to abandon the proprietorship of their temple, only reserving a large room in the third story, which they were to have the use of for one hundred years at an annual rental of 60 dollars; but after some years this small sum was not available, and in 1842 the lease was forfeited, and the original Masonic temple was converted into two dwelling-houses.

After the storm came a calm. The "tide in the affairs of man" turned. The anti-Masonic zealots, disappointed in not obtaining the offices for which they had really been fighting while they were ostensibly striking at Freemasonry, enlisted under other political banners. Then, Masonry, which had been crushed to earth, rose again, like truth, purified by the fires through which it had passed. The altars were again erected in a small hall on Pennsylvania avenue, the venerable craftsmen resumed their labours, and brethren who had come from a distance to sojourn here joined in their labours. Prominent among these was Bro. Benjamin Brown, who has since been so honourably and so usefully connected with Freemasonry in this District, who has here received its highest honours, and who has filled important national offices of various grades. His moral integrity, uniform courtesy, his noble character, his generous heart, and his prudent counsel must be acknowledged by you all, and will be remembered by the fraternity so long as the

Capitol extension and other public edifices which he has laid the corner-stones of shall stand. Indeed, it can ever be said of him in this metropolis, as is inscribed on the tomb of Bro. Wren, in St. Paul's Cathedral:—"Reader, if you seek his monument, look around."

Having been but a sojourner here, I cannot undertake to enumerate all of the prominent craftsmen who have laboured in the quarries since the work of re-constructing Freemasonry has been going on. But I know full well that among them have been Presidents Monroe, Jackson, Tyler, Polk, Buchanan, and Johnston, with Houston of Texas, Dunlap of Maine, Dawson of Georgia, Cass of Michigan, Quitman of Mississippi, Shields of Minnesota, Giddings of Ohio, Cobb of Georgia, and Hall of Massachusetts. Neither can I forget your own venerated brethren, of whom you can probably say, as did the Roman Matron when she pointed to her children, "These are my jewels."

The corner-stones of the principal public edifices in this city, and in Georgetown have been laid by the Masonic fraternity. Let me express a hope that, in that building thus hallowed by the labors of Bro. George Washington, Freemasonry will erect itself a monument. The Library of Congress is now sadly deficient in works on Freemasonry. But if every Masonic organization in the Republic, of all rites and grades, would but forward to the Librarian copies of their transactions, we should have our archives in the Capitol accessible to every craftsman. I am authorized by the Librarian of Congress to announce that all donations of Masonic works or publications will be thankfully received by him, bound and placed by themselves in an alcove.

The hall used by the Grand Lodge after the resuscitation of Freemasonry in this District, was in the old medical college building, at the corner of the E and Tenth streets, where the accommodations were anything but desirable. In 1849 the question of erecting a national Masonic temple was first discussed in the Grand Lodge, and in 1850 an appeal was made by circular letter to the fraternity throughout the Union to aid in the erection of such an edifice here, to be dedicated to the memory of Washington; but there was no response. In 1851 we find in the address of the Grand Master that he felt it his duty to publicly express the mortification he experienced at having to introduce visiting brethren into the Grand Lodge room, but it was not possible just then to secure better quarters.

In 1855 the Grand Lodge removed to the hall at the corner of Ninth and D streets, which has just been vacated. Humble as that hall now appears, as contrasted with this, the Grand Master declared in his address that the convenience, comfort, and beauty of the arrangement must make the heart of every true brother glow with pride as he crossed its threshold. Alas! that he who spoke these words—Bro. Frailey—was soon translated to the more glorious Grand Lodge above. After having been a Master Mason some twenty years, he was elected Grand Secretary in 1847, and served in that office until 1854, when he was elected Grand Master. The records of his useful life and the remembrance of brethren who knew him well, testify that few men ever lived in our time whose foibles so little needed to have cast over them the broad vail of charity.

When the war for the suppression of the rebellion was commenced, the fraternity in this District were called upon to do much for the relief of both friends and foes. Bro. Yelverton P. Page, then Grand Master, took his death-cold in ministering to the wants of a newly arrived regiment, which had been left to bivouac through a wet and stormy September night in front of his residence. Nor was it long before he was followed by Bro. Seaton, and he by Bro. Whiting, and he by Bro. Ellis, and he by Bro. Magruder, all bright lights in this Grand Lodge. In April, 1864, Congress passed an act incorporating the "Masonic Hall Association for the District of Co-

lumbia," to which the fraternity is indebted for this magnificent edifice. That association has proved that speculative Masons know how to "work." Bro. French has been its president since its original organization, and its efficient Secretary, Bro. Noble D. Larner, receives from his associates the credit of having done more than any other one man toward the erection of the Temple. The corner-stone was laid on the 20th day of May, 1868, exactly two years ago, and the work has been performed under the direction of Adolf Cluss, the architect, who merits high praise.

Most Worshipful Grand Master, let me conclude with the expression of my sincere desire that the brethren may long enjoy their sojourn in this majestic Temple. Here, where in the distant past a fountain of living waters gushed forth beneath the forest shade, may streams of love, charity, and friendship ever flow, invigorating and cheering every Mason's heart, and so nourishing our order, that it may blossom in eternal beauty. Here let the Craftsmen be welcomed as they come from the ice-bound islands of Alaska, or the sunny regions of the Gulf of Mexico, from the rocky shores of the Atlantic or the Pacific coast with its golden sands, with mystic pledges of fraternal love. May all meet in unity, work in wisdom, and part in harmony. And now, let me quote the words of St. Paul: "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE SPURIOUS CHAPTER OF ROSE CROIX, ROCHDALE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

If I am correctly informed, this Chapter of Rose ✠ derived its "time-immemorial," authority from a warrant granted them about 12 months ago, by the equally spurious body, styling itself the High Greenwood Chapter of Rose ✠ No. 1, meeting at Bottoms, on the borders of Yorkshire, near Todmorden, and possessing an old Templar Warrant, signed by Bro. Walter Rodwell Wright, which certainly does not authorise them to grant subordinate warrants or charters to new chapters.

The equally valid "time-immemorial" authority for working the 30°, 31°, and 32°, is derived from the now famous Bro. Yarker, who was perfected in the rank of S.P.R. ✠ 18°, at the Palatine Chapter, of Rose ✠ at Manchester, but shortly afterwards, when reading the old warrant, belonging to the Jerusalem Conclave of Knights Templar, was immediately seized with the idea of forming a new Rose ✠ Chapter, or rather of reviving the old one undoubtedly attached to this Conclave. Bro. Yarker accordingly hunted up some of the old members formerly active in this grade, and (totally unmindful of the solemn O.B. he had taken), was affiliated a S.P.R. ✠ and received the accolade of Elected Knight of K.H., or Templar, *ne plus ultra*.

I need not say by so doing he violated the most binding form of words possible for man to repeat.

This is a matter for his own conscience, and as he glories in his breach of faith, I shall say no more on this head, but content myself with stating that the sole authority for conferring the 30°, 31°, 32°, at Rochdale, was his presence, as the representative of the Ancient Chapter of R. ✠ formerly attached to the Jerusalem Conclave, in Manchester. And (Heaven save the mark), Royal Grand Inspector General, 33°, and Provincial Grand Commander of the Council of Rites, under the control of the S.G.C., 33°, recently formed at Bath. If I am wrong in my statement, let Bro. Ashworth contradict me, I cannot speak authoritatively as to the fee demanded, but I think it was £1 1s. Certainly not 1s. 1½d., which latter fee is confined to Bottoms.

Several members of the Ancient and Accepted Rite were induced to take a part in this illegal conferring of these degrees at Rochdale, and from what I have heard are about to be placed under the ban of the S.G.C., 33°.

I have also heard that certain young and nautical brethren in London, weary of circum-navigation and the storms which bluster round the *Ark* and perplex the puzzled *Mariner*, are about to apply to Bro. Yarker to establish a Chapter or two under the very nose of the S.G.C. 33°. Let us hope that in that peaceful bosom they will reach the haven "where Grand Mark Masters cease from troubling, and the weary Ark Mariner is at rest."

I have now, I think, succeeded in placing before the Craft two statements:—

1st. The authority for the R. ✠ at Rochdale is spurious.

2nd. That the authority for conferring the 30°, 31°, and 32°, is equally invalid.

And as a necessary corollary it follows

That the Meetings of the Rochdale bodies are illegal, and their members are clandestine Masons.

It is no secret that there is a clandestine lodge or so-called Craft-Masons in Wigan, who, of course, cannot associate with any legal or regular brother, and who are unrecognized by the United Grand Lodge of England.

The Rochdale brethren are in exactly the same condition with respect to the higher degrees. It is illegal for any member of the A. and A. Rite to hold Masonic intercourse with them until they make submission to the lawfully constituted authority, the S.G.C. 33°. By the way, as only one S.C. 33° is allowed in each Kingdom, and as the town of Berwick-on-Tweed is entirely independent of England and Scotland, having a jurisdiction of its own, why not establish a S.C. 33° there. *Verb Sap.*

I am, Yours fraternally,
FIDELUS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am glad to learn from the communication of "A Member of Grand Lodge" in your number of April 15, that the working of the West and East of London is now so nearly assimilated; with a little trouble and mutual concession it might be quite so. The distance of my residence from town has prevented me from visiting lodges in the metropolis during the last sixteen years, though I frequently

attend those in my own neighbourhood. I am very much mistaken if my statement be not correct as regards an antecedent period. Still, a perfect uniformity is most desirable, especially as so many spurious rituals are in use, differing from the correct form and from each other. It is a fact within my own knowledge, that persons have studied and got them up with a view to attempt, fraudulently, to gain access to lodges, and thus it requires skill and accuracy on the part of the examiner of a visitor to detect imposition. A demand for, and measures to secure, perfect uniformity would obviate this difficulty, and also prevent incompetent brethren from assuming the responsibilities of W.M.

Yours fraternally,
P. M.

THE CASE OF CHARLOTTE JACKSON.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Will you allow me to draw the attention of the Craft to the case of "Charlotte Jackson," a candidate for the benefits of the Royal Masonic Benevolent Institution.

This is the *Fourth Application*, and from want of influential Masonic friends she is likely to have to make four more before she is successful, unless more support is given than she has hitherto received. I have personally investigated the case, and can assure you that she is utterly without the means of support; in all human probability she will not require our aid very long, but if she could obtain the annuity it would enable her to pass her few remaining days in comfort, and as she is the only one on the list who has had to make four applications, I do earnestly hope the Craft will vote in sufficient numbers to enure her success.

I shall be very happy to receive proxies on her behalf.

I am,
Sir and Brother,
Yours fraternally,
JESSE OWENS.

40 Vorley Road, Junction Road, N.

MASONIC SAYINGS AND DOINGS ABROAD.

The following suggestion from over the water would be very applicable in this country in cases of supposed Masonic imposture:—

"While Master of a Lodge, it was my custom to inform all applicants for assistance that I would telegraph the Worshipful Master of the Lodge to which they claimed to belong, and if they were properly endorsed by him, I would render all the assistance required. In the majority of instances, the substance of their reply has been, 'I had rather go to the poor-house than suffer such a mortification.' Thus far, the poor-house of my county has never had the honour of entertaining one of these individuals; on the

contrary, they have usually managed to get out of town on their own resources, and I have always noticed they didn't go on foot."

The Paris Correspondent of a daily contemporary says:—A Masonic delegation was received by M. Thiers, who said that, without consenting to a regular armistice according to the laws of war, he would order General Ladmirault to accord a truce of a sufficient length to allow of the evacuation of the bombarded villages. To the demand of the Freemasons for peace, M. Thiers would not listen. The *Mot d'Ordre* states that one of the Masonic delegation declares that the Chief of the Executive power could not understand the anger of the Parisians against the Government. He complained of the pillage of his house, and said if they had taken his papers it was infamous, and the members of the Commune may be certain *qu'ils jouent leur tête*. He had sacrificed his old age to save the country, and was astonished to find that the municipal vote of the Assembly at Versailles had created no enthusiasm in Paris. It was the most Liberal measure ever voted on organization. "The municipalities and the municipal law of '91?" replied a member of delegation. "Do you wish, then," cried Thiers, "to take us back to the follies of our ancestors?" He then intimated his intention, as soon as the Forts were given up to him, to bombard Paris.

The Freemasons of Paris publish an account of the failure of their mission of conciliation at Versailles, and conclude by announcing that they will employ every means to induce the Versailles Government to accept the demand of municipal franchises for Paris.

Arkansas is a star State, if we may judge from the names she gives her lodges. She has Bright Star, Evening Star, Eastern Star, Morning Star, Polar Star, Rising Star, Southern Star, Blazing Star, Star of the West, and Western Star.

A convention has been held by delegates from the Commanderies K. T., of Massachusetts, to revise the ritual. All the Commanderies in the jurisdiction were represented. The report will be presented at the next Grand Encampment for confirmation.

Reed Commandery, at Dayton, Ohio, has always held its banquets on the principal of total abstinence as to intoxicating drinks, and many Masonic bodies throughout the country are adopting the same principle.

THE CANONBURY PRIZE OF THE ROYAL MASONIC INSTITUTION FOR BOYS.

This Prize, the gift of Bro. Edward Cox, Past Master of Canonbury Lodge, No 657, and a Vice-President of the Institution, was founded by that brother in the year 1862.

The Prize, both in design, and in the mode of its award, is somewhat unique in its character.

As will be seen by the accompanying engraving, the centre consists of an old spade guinea, sus-

pended by rings within a circle of gold, whereon is engraved on the obverse side the name of the founder, and the date of the institution of the Prize; on the reverse, the name of the recipient with the date of the award.

The Prize is obtained by the votes of the inmates of the school, which are given unbiassed, in favour of those who, in their opinion, have gained the esteem of their companions for amiability and general good conduct. The votes are in each year taken at Midsummer prior to separation for the holidays.



The Prize is secured in perpetuity, the liberal donor having, at the time of its institution, placed the sum of eighty guineas in the hands of the Committee of the School for investment. The interest on this sum annually provides the amount necessary for the purchase of the Prize, the value of which is four guineas.

The Prize thus awarded, in exciting in the inmates a spirit of emulation, has had no small share in the creation of a kindly feeling and general amiability towards each other, which no doubt has been observed by those brethren who have paid the noble Institution a visit of inspection.

The Prize has, since its Foundation, been awarded to the following Boys:—

- 1862—Meyer, H., Kent.
- 1863—Nixon, A. H., Cumberland.
- 1864—Crocker, E. S., Isle of Wight.
- 1865—Adams, W. H. Devon.
- 1866—McDowell, J., Durham.
- 1867—Day, C. W., Yorkshire.
- 1868—Chase, H. C., London.
- 1869—Rumbow, W., Isle of Wight.
- 1870—Powell, H. J., Warwickshire.
- 1871—Banks, Percy, London.

THE MASONIC MIRROR.

. All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

The Royal Arch Chapter of Improvement, No. 145, meets at Freemasons' Hall, every Thursday at 7, from October to May inclusive.

The Hervey Lodge of Instruction has been removed from the Britannia to the Swan, Walham Green. The lodge will also shortly remove to the same Hotel in consequence of the Iron School Room, (in which the lodge has hitherto been held) being removed.

UNITED STRENGTH LODGE OF INSTRUCTION (No. 228).—This, one of the oldest Lodges of Instruction in existence, meets every Wednesday, at the Bull and Gate, Kentish Town Road under the guidance of Bro. J. W. Frost, one of the ablest preceptors of the present day. The fifteen Sections will be worked on Wednesday next, the 26th inst., when, no doubt, a large number of brethren will be present, as from the many well-known P.M.'s. who have promised to assist, a great treat may be expected. Bro. Frost will take the chair at 7 o'clock.

UNITED GRAND LODGE.

The annual meeting of the Grand Lodge of England was held at Freemasons' Hall, on Wednesday, 26th inst. The Earl de Grey and Ripon, the Grand Master, being absent on State business in America, the Deputy Grand Master, the Earl of Carnarvon, occupied the throne, supported by Bros. Algernon Perkins, and Sir F. M. Williams, Bart., M.P., as Grand Wardens.

The following officiated as Grand Stewards:—Bros. W. Sutton Gover, Lodge No. 1, President; Samuel May, No. 23, Treasurer; Thomas Edmands, No. 8, Secretary; and Bros. G. Q. Fordati, 2; John R. Bailey, 4; John B. Scriven, 5; William Thomas Brand, 6; William Bristow, 14; Hermann M. Stoltenhoff, 21; Charles Grillion, 26; Webster Glynes, 29; William R. Williams, M.D., 46; John Noyes, 58; Rev. Dr. Thomas Goodwin, 60; Charles Fish, 91; William Battye Scott, 99; Edward D. Hamill, 197; Arthur B. Cook, 259.

The Grand Lodge having been formally opened by the pro-Grand Master, an apology for absence was read from Earl de Grey, and it was announced that the Grand Master had appointed the Earl of Carnarvon to the position before held by him.

The usual formalities having been observed in Masonic form, the appointments of Grand Officers were made, and they were as follows:—

Lord Lindsay	...	...	Senior Grand Warden.
Col. Whitwell, M.P. (Kendal)	...	...	Junior Grand Warden.
Rev. Walter F. Short	...	...	Grand Chaplain.
John Brownrigg	...	...	Grand Chaplain.
Samuel Tomkins	...	...	Grand Treasurer.
Æ. J. M'Intyre	...	...	Grand Registrar.
John Hervey	...	...	Grand Secretary.
Emile Wendt	...	...	G. Sec. for German Corres.
J. Van Norden Bazalgette	...	...	Senior Grand Deacon.

J. E. Saunders	...	...	Senior Grand Deacon.
J. M. Wike	...	...	Junior Grand Deacon.
Raynham W. Stewart	...	...	Junior Grand Deacon.
F. P. Cockerell	...	...	Grand Sup. of Works.
Sir Albert W. Woods (Garter)	...	...	Grand Dir. of Cers.
W. Hickman	...	...	Assist. Grand Dir. of Cers.
Dr. J. Daniel Moore	...	...	Grand Sword-Bearer.
Wilhelm Ganz	...	...	Grand Organist.
John Coutts	...	...	Grand Pursuivant.
John Boyd	...	...	Assist. Grand Pursuivant.
C. B. Payne	...	...	Grand Tyler.

We are compelled to omit, from want of space, the names of the brethren attending the Grand Lodge and Festival, and also to defer giving the remainder of the business transacted in Grand Lodge, and the appointments of Grand Stewards until next week.

After the Grand Lodge had been closed, the brethren assembled in the hall for the purpose of joining in the Grand Festival.

When all the brethren had taken their places, the doors were thrown open and the assembly was warned, according to ancient custom, that the pro-Grand Master and his officers were ready to enter the hall.

The usual procession then entered, headed by Bro. Sutton Gover, the President of the Grand Stewards, and the customary forms having been observed, the chair of the Grand Master was taken by the R.W. Deputy Grand Master.

During the banquet, a choice selection of vocal and instrumental music was given, under the direction of Bro. Coward Prov. Grand Organist, assisted by Madame Florence Lancia Miss Dalmaine, Miss Julia Elton, Bro. Barnby, Bro. Carter Bro. Montem Smith, and Bro. Distin. Bro. Coward accompanied on the Grand Pianoforte, and Mr. J. C. Arlidge on the Flute.

The following was the Programme:

Grace—"Gloria, Gloria,"	...	...	J. Coward.
National Anthem	...	...	Dr. John Bull.
Song—"Lo, here the gentle Lark"	...	...	Bishop.
Song—"I'm not in Love, remember"	...	...	Balf.
Quintet—"Blow, gentle Gales"	...	...	Bishop.
Song—"Never mind the rest"	...	...	H. Fase.
Song—"My Home in Cloudland"	...	...	Benedict.
Song—"Good Night"	...	...	Balf.
Part Song—"O who will o'er the Downe"	...	...	Pearsall.

The grace was sung on this occasion, for the first time, and was generally admired.

The music was composed by Bro John Coward, and the words by the Rev. H. O. Francis, M.A., are as follows:—

Gloria! Gloria!
Ob hæc et omnia
Tibi, Christe, in terris
Ut semper in coelis.

Amen.

The Deputy Grand Master proceeded to propose the toast, ever the first in British Masonic assemblies, of "The Queen and the Craft." He said this was a toast which recurred often, and it could not recur too often. He said it was the good fortune of the British Masons to live under the rule of a temperate and hereditary monarch, and the value of that rule was to be seen by comparison with what was going on across the Channel. What they saw elsewhere was sufficient to make all under this rule thankful that their lot was so cast, and to hope that their children would receive similar blessings from the continuance

of the well tried institutions of England. The toast was received with all honours.

The Deputy Grand Master then proposed the health of the "Prince of Wales, and the rest of the Royal Family," which was cordially received.

The Deputy Grand Master then proposed "The Health of the Earl de Grey and Ripon, Grand Master." The mention of the name was received with loud cheers. The pro-Grand Master said there was a proverb which warned us not to talk about the absent, and another proverb said the absent were always in the wrong. As to the first proverb, the Freemasons of England must talk about their absent Grand Master, and as for the second, all who knew the noble earl would agree that he was the right man where he was. If the Grand Master could return to England, having, with his very able colleagues, achieved satisfactorily the object of their important mission, it would be a matter of congratulation to men of all views and of all parties in the country. He felt that his noble friend should have been present on that occasion and have been proclaimed Grand Master, for without him the gathering seemed like the play of Hamlet without the character of Hamlet. The good wishes of all would be with the Grand Master, wherever he was, and though he was absent, the Freemasons of England had accepted him as their Grand Master. This was a fitting occasion to mention that the Grand Master while absent in America on State Affairs, had received at the hands of his American Masonic brethren a recognition worthy of him, worthy of America, and worthy of England.* For himself he had seen few things which had been so gratifying to him as the cordial, hearty, and fraternal greeting given to the Earl de Grey in Washington by the American Freemasons. The pro-Grand Master concluded by observing that the Grand Master knew well the use of the trowel, and that he would cement the friendship formed across the ocean in a masterly manner, and this "work" would be done in a way to accord with the feelings of all.

The toast was duly honoured, and the other toasts were, "The Deputy Grand Master," "The Past Grand Masters of England," with the name of the Earl of Zetland, "The Grand Lodges of Scotland and Ireland," "The Provincial Lodges," "The Charities," and "The Stewards." Among the speakers to these toasts were Bros. Lord Lindsay, Patten, W. Sutton Gover, and many other brethren. The chairman, in the course of the speeches, drew attention to the forthcoming festival (on the 8th of May) of the Girls' School, to be presided over by the Prince of Wales, and he urged that this noble charity should receive the kindly support of the brethren. After the banquet the brethren retired to the grand hall, where the remainder of the musical programme was given as follows:—

Glee—"Hark! the Lark" ...	Cooke.
Song—"Come back to Erin" ...	Claribel.
Ballad—"The Rose of Erin" ...	Benedict.
Trio—"Ti Prego," ...	Curschmann.
Flute Solo—"Black-eyed-Susan," and the "Keel Row" ...	R. Carte.
Song—"Why are you wand'ring?" ...	Nathan.
Glee—"When Winds breathe soft" ...	Webbe.
Song—"The Woodpecker" ...	Michael Kelly.
Old Song—"Jockey to the Fair" ...	
Song—"Within a Mile of Edinburgh Town" ...	Hook.
Glee—"From Oberon" ...	Stevens.
Song—"The Message" ...	Blumenthal.
Song—"Travellers all" ...	Balf.
Madrigal—"O by Rivers" ...	Ford & Saville.

* A report of the proceedings on this occasion will be found in another part of our journal.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ST. PAUL'S LODGE (No. 194).—The brethren of this lodge held their regular meeting at the Cannon Street Hotel, on Tuesday, the 18th inst. There were present Bros. E. S. Eves, W.M.; W. Aldridge S.W.; Stanley Fowler, J.W.; Robert Fowler, P.M., and Sec.; J. Watson, P.M.; C. J. Weston, S.D.; Wm. G. Temple, I.G.; F. Renshaw, P.M.; E. Randell, P.M.; R. M. Veale, P.M. and Treas.; H. Renshaw, P.M.; Chas. Wilson, P.M.; John Harper, P.M. The Visitors were Bros. H. J. Salisbury, 436; Bethell, J.D., 30; J. G. Wood, Prov. G. Chap., Oxon., P.M., 470; Hy. Garrod, P.M., 177, 720, 749; R. P. Middlemist, W.M., 5; Alexander Silver, 54, Scotland. Bro. J. G. Turnbull was passed; and Bro. G. N. Watta, raised. The ballot was taken for Bro. Geo. W. Wigner, of the Southampton Lodge, No. 694, and late of the Grand Masters' Lodge, No. 1, as a joining member.

ST. MARLBOROUGH LODGE (No. 1,306)—The regular meeting of this lodge was held at the Eyre Arms, St. John's Wood, on Wednesday, the 11th inst. Bro. A. J. Codner, P.M., was appointed S.W.; Stringer, J.W.; W. B. Bothing, Treas.; W. Watson, Sec. Five guineas were voted from the lodge funds for the Girls' School, to be placed on the list of Bro. Foxall, who will represent the lodge as Steward at the next festival. Four brethren were raised to the third degree. Bro. James John Pope was installed as W.M. by the outgoing W.M., Bro. S. G. Foxall, who was the first W.M. The lodge was consecrated on the 13th of April, 1870. The auditors reported that after paying for the lodge furniture, and all other bills, that there was a balance in hand of £5 11s. 4d. Mr. G. W. T. Gutteridge was initiated by the W.M., Bro. J. J. Pope. A Past Master's jewel was presented by the W.M. to Bro. S. G. Foxall, and a marble time-piece and a charity jewel of the value of £30 was then presented to him in the name of the lodge by Bro. A. J. Codner, P.M., who spoke in very high terms of Bro. Foxall for his exertions in the cause of the lodge, and for his excellent management in securing a balance in hand at the end of the first year of the lodge's existence.

STOCKWELL LODGE (No. 1339).—The regular meeting of this lodge was held at the Duke of Edinburgh, Shepherd's Lane, Brixton, on Thursday, the 20th inst. Present: Bros. Hamerton, P.M.; W. Worrel, S.W.; J. Pain, J.W.; Brigston, S.D.; Klirck, J.D.; Francis, Sec.; Timewell, Williams, and Webbe. The lodge was opened, and the minutes of the last meeting confirmed. Mr. W. W. Webbe was initiated, and Bro. Williams was passed to the degree of Fellow Craft.

CONSECRATION OF "THE FRIARS' LODGE," No. 1349.

This new lodge was consecrated at the Cheshire Cheese Tavern, Crutched Friars, City, on Wednesday, the 19th inst. Bro. James Terry, P. Prov. G.S.B. for Herts, P.M. 228, 1196, and P.Z. 975, was the officer appointed by the G. Master to perform the ceremony. At 4 o'clock precisely, the time fixed, he took the chair as W.M., and was supported by Bros. S. G. Foxall, P.M. 742 and 1305, as S.W.; J. Nunn, P.M. 72, as J.W.; John Wright, P.M. 781 and 1259, as I.G.; E. T. Read, P.M. 781, as acting Secretary; T. J. Barnes, P.M. 554 and 933, as Dir. of Cers.; and F. Dawson, 211, as Organist. The ceremony of Consecration was then most ably given, and Bro. T. J. Barnes presented Bro. Thomas Foxall, W.M. designate for installation, and Bro. J. Terry in a most faultless and impressive manner installed him the first W.M., in the presence of a Board of Installed Masters, composed of 21 brethren. The lodge being closed down to the 1st degree, Bro. T. Foxall, W.M., appointed and invested his officers as follows:—Bros. W. Musto, S.W.; W. Hogg, J.W.; E. Wilden, Treas.; E. T. Read, P.M., Hon. Sec.; W. T. Stephens, S.D.; W. Stevens, J.D.; W. J. Johnston, I.G.; and J. Verry, Tyler. The usual addresses were then most ably delivered, and the hearty applause that greeted Bro. Terry at the conclusion, evinced the appreciation of the vast assemblage of his able working.

It was then proposed by the W.M., and seconded by the S.W., that a vote of thanks be recorded in the minutes of the lodge to Bro. J. Terry, for his kindness in performing the ceremony of

Consecration and Installation, and that he be elected an honorary member of the lodge, which proposition was most enthusiastically carried.

Bro. J. Terry in suitable terms acknowledged the compliment paid him, and hoped that he might be spared many years to visit the lodge that he had that evening assisted in ushering into existence.

Bro. F. Dawson who had officiated as Organist, had a vote of thanks passed for his able services, to which he replied in suitable terms.

Several joining members and candidates for initiation were then proposed for the next lodge meeting, and the lodge was closed with solemn prayer.

The brethren then adjourned to banquet, and it is only just to Bro. Wright, the esteemed Host, to say that the whole resources of his house were placed at the disposal of the brethren; that his utmost exertions were used to make all happy, and in which from the appreciation of the brethren, it was evident he succeeded. The banquet was excellently served, and the wines of the choicest description. The usual loyal and Masonic toasts were given, and duly responded to, and the brethren separated after an enjoyable evening.

Amongst the large number present, besides those above enumerated, were Bros. J. R. Sheen, P.M. 201 and 742; C. B. Payne, P.M. 27; S. Chown, P.M. 65; E. Hughes, P.M. 217; F. Walters, P.M. 73, W.M. 1309; H. Chown, 831; W. Andrews, 1076; Huggett, 61; Newman, 235; Thorpe, 217; W. Hallett, 781; J. Newton, P.M. 174; Headon, 1,287; W. J. Helps, P.M. 781; Barnard, P.M. 206; W. Rumsey, P.M. 206; R. Mills, 217; J. Holt, 781; J. Miller, 174; Bulmer, 174; S. Gaywood, 206; T. F. Huggins, S.W. 18; J. Hayward, 946; G. Parsons, 211; J. Bowley, 781; E. Rouston, 162; J. J. Berry, 554; T. Shorey, 831; C. K. Killick, P.M. 781; J. M. Kunill, 87; H. Morrison, J.W. 554; W. H. Myers, 820; E. Coombes, 554; G. Price, 933; Austin, 903; W. Newton, 3; J. Merriman, 742; W. Steadman, P.M. 754; J. Calanby, 1227; &c.,

PROVINCIAL.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A monthly meeting of this Lodge was held at Freemason's Hall, on Thursday, the 20th inst., when the following brethren were present:—Bros. T. H. Buzzard, W.M.; W. B. Smith, P.M., and Treas., as S.W.; Charles Johnson, P.M. as J.W.; E. Mace, I.G.; A. Serjeant, as Sec.; J. G. Sharp, E. Whitaker, W. T. Rowlett, Dr. Clifton, A. Ross, R. V. Buzzard, C. B. Lange, C. Bembridge, Tyler. Visitors:—Bros. J. W. Moore, J.W. 1085, Derby; E. Wiede, (Germany); W. F. S. Stanley, *M.R.E.S.*, I.P.M.; A. Palmer, S.D.; R. W. Widdowson, Sec., all of 279; G. Johnson, P.M. 129, and P. Prov. G.J.W., Cumberland and Westmoreland. Apologies were made for the absence of the P.G.M., the I.P.M., S.W., S.D., and Secretary, who were on a Masonic visit to Birmingham, and for the J.W., who was absent from home for his health. The only work before the Lodge, was to raise Bros. Dr. Clifton and Barrow to the third degree; which, after due examination was proceeded with in ancient form. The labours of the evening being ended, the Lodge was closed, and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

PROVINCIAL GRAND LODGE.

The installation of a Provincial Grand Master of Monmouthshire, took place at Newport, on Thursday, 20th inst. The choice of the Grand Master of England fell upon Bro. Colonel Lyne, who had for many years discharged the duties of Deputy to the late lamented R.W.G.M. Bro. Rolls. The ceremony of installation was appointed to take place at the Town-hall.

The room presented quite a gala appearance, the banners of the different lodges, resplendent in gold, purple, and blue, showing off to great advantage. Conspicuous amongst these decorative emblems of Masoury, was the banner of the Provincial Grand Master, wrought by Bro. J. W. Bebell, whose artistic skill was prominently displayed in the complimentary addresses presented to the Grand Master and his Deputy. These were beautifully illuminated and handsomely framed. They reflected the greatest credit upon the Masonic artist. Amongst the most elegant banners were those of the Deputy Provincial Grand

Master, Bro. Homfray, embroidered in silk, and that of Bro. Kennard, of the Kennard Lodge.

Not less than three hundred brethren were present, when the Installing Master, the R.W. Bro. T. Mansel Talbot, entered the room, and took his seat. The lodge was opened in due form, and the following hymn was sung by the brethren assembled,—

Hail, Eternal, by whose aid
All created things were made;
Heaven and earth thy vast design;
Hear us, Architect Divine!

May our work begun in Thee,
Ever blest with order be,
And may we when labour cease,
Part in harmony and peace.

By Thy glorious Majesty,—
By the trust we place in Thee,—
By Thy badge and Mystic sign,—
Hear us, Architect Divine?

Then seven of the Senior Past Masters of the Lodges in the province were requested to conduct the Provincial Grand Master Elect into the Lodge.

The Grand Tyler reported that the G.M. was at the door, when the organ solemnly pealed forth.

The Grand Master elect stood before the Pedestal; whereupon Bro. Talbot, having the gavel, commanded the Provincial Grand Secretary to read the patent from the Grand Lodge of England.

The R. W. Col. Lyne made a most suitable acknowledgment for the high and distinguished compliment paid to him, and expressed his determination to do all he could to carry out Masonry in its purity in the province of Monmouthshire. He also paid a graceful compliment to Bro. Talbot, and proposed a vote of thanks to him for the part he had taken in the proceedings of the day.

Bro. Homfray, D. Prov. G.M., seconded the proposition, which was unanimously carried.

Bro. Talbot hailed with pleasure the advent of that auspicious occasion, and trusted that the two provinces, geographically allied as they were, would yet be more fraternally brought together.

At the command of the newly-installed Prov. G.M., Bro. Col. Lyne, five Past Masters conducted Bro. S. G. Homfray to the pedestal, and the patent having been read, he was ratified as D. Prov. G.M., and saluted according to Masonic rite.

Bro. Pickford, acting as P.G. T., handed the Jewel to the Master, who presented it to Bro. S. G. Homfray. Bro. Homfray, in a suitable and earnest reply, thanked the Prov. G.M. He assured the Craft, that his perseverance and industry would be devoted to the good of Masonry.

Next came the appointment of Provincial Grand Officers; when the Prov. G.M. took occasion to say that he had so many good men and true presented to him, out of whom he had great difficulty in choosing, and that, in fact, if their names were put in a bag, he would only be too glad to take the chance as to whether the first drawn would be best. The following were the selected names:—

			LODGE
Bro. G. Homfray,	...	...	D. Prov. G.M. ... 1098
„ Kennard	...	...	Prov. G.S.W., ... 1258
„ Hellyer,	...	...	Prov. G.J.W. ... 471
„ Fox,	...	...	Prov. G. Chap., ... 471
„ Chambers,	...	...	Prov. G. Reg., ... 683
„ Pickford,	...	...	Prov. G. Treas., ... 471
„ Williams,	...	...	Prov. G. Sec., ... 471
„ Williams,	...	...	P.G.S.D., ... 818
„ Lewis,	...	...	P.G.I.D., ... 1098
„ Lawrence,	...	...	Prov. G. Sup., Wks. 471
„ Cheese,	...	...	Prov. G. Dir. Cers., 683
„ Ingram,	...	...	Prov. G.A.D. of Cer., 471
„ L. A. Homfray,	...	...	Prov. G. Swd B., ... 683
„ Groves,	...	...	Prov. G. Org. ... 683
„ Gratte,	...	...	Prov. G. Furst., ... 471
„ Bromage,	...	...	Prov. G. Steward, 457
„ Huxtable,	...	...	Prov. G. Steward, 471
„ Roper,	...	...	Prov. G. Steward, 683
„ Price,	...	...	Prov. G. Steward, 818
„ Davies,	...	...	Prov. G. Steward, 1098
„ Trebarne,	...	...	Prov. G. Steward, 1258
„ Preece,	...	...	Prov. G. Tyler, ... 457

The lodge was then adjourned, it being after three o'clock and the brethren formed a procession, and marched up Stow-hill to St. Woollos Church. The bells rang a merry peal, and the public had turned out in great force to witness the spectacle. The causeway on Stow-hill was lined with eager sight-seers, as was, indeed, the route along its entire length.

The order of procession, arranged by the Provincial Grand Secretary, and approved by the Grand Master, was strictly carried out.

Having arrived at the door of St. Woollos Church, the procession halted, the brethren opening to the right and left facing inwards, so as to leave room for the Provincial Grand Master to pass up the centre, he being preceded by his Standard and Sword Bearers. The Provincial Grand Officers and Brethren followed in succession from the rear so as to invert the order of procession.

The musical part of the service, under the superintendence of Bro. H. J. Grover, the talented Prov. G. Organist, was exceedingly well performed.

The sermon was preached by the Prov. G. Chaplain, the Rev. Samuel Fox, Rector of Holy Trinity, Newport. He took his text from Exodus iii. 2—"And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and beheld the bush burned with fire, and the bush was not consumed." In the course of an excellent discourse, in which the persecution of the Jews and their deliverance by Moses as the instrument in the hands of the Almighty, were dwelt upon. The Rev. gentleman made the following special remarks:—

Many lessons we might here gather for our guidance in spiritual things. We might learn how our doubts and fears may be removed, and how in the end we may be more than conquerors through Him who loved us, and gave himself for us. But I would endeavour rather to apply it to ourselves, as a Masonic body, assembled as we are on this joyful occasion. We have, my brethren, already attended a solemn and impressive service, when a distinguished brother has been duly installed as a ruler over the Masonic body in this important Province. It is not my intention at the present moment to enter into a defence of Masonic principles. I would merely say to those who are here to witness the procession and gaze at these emblems, you see before you glittering and outward signs—worse than useless if separated from their grave and important meaning. Every part of a Masonic Lodge, every badge, every emblem, is a silent but powerful sermon to the heart. What wonder then that this bond should be all-powerful even in a most disordered state of society—even when everything that is good in the mind has suffered ruin—even when passion has perverted human feeling, and death stands in the way. The persecutor has been stayed by the Masonic sign of brotherhood—the chains of the prisoner have fallen off,—its touch has restored the stolen property—the sick have been tended under its influence—the widow and the orphan, the oppressed and broken-hearted have been soothed and revived by its appeal. And can that system be worthless, which under the most forbidding circumstances is able to elicit mercy and forgiveness—to soften the depraved heart and to acknowledge a bond of sympathy which lulls to sleep passion and resentment, and pours its pity and sympathy upon the outcast and miserable. This day, then, my brethren, a ruler in the Craft has been duly installed. His office, though high and honourable, is difficult and arduous; but the Most High, who qualified his servant Moses, can give him strength and grace. May he be endued with wisdom to comprehend, judgment to define, and ability to execute God's holy law. May the mantle of his predecessor fall upon him. Our late beloved Prov. G.M. was, by the providence of God, laid aside for several years from active duties, and though there was really no tangible hope of his again entering upon his Masonic duties, yet he was so beloved that the brethren hoped against hope, and prayed earnestly that the Great Architect of the Universe might spare him to them a little longer. And now that he has been removed to that grand and blessed Lodge above, we will give our allegiance and hearty support to him who has already for many years past proved to us that he is a wise and faithful ruler. We have also witnessed this day the installation of a Deputy P.G.M., and this event adds, if possible, to our joy and satisfaction, for we have in him an ardent lover of Masonry, and a cheerful, faithful friend and brother. May the Most High sanctify him with His grace, strengthen

him with His mighty power, and enrich his mind with true and genuine knowledge, so that he may be enabled to dedicate himself to God's most holy name. And when called off from his labour here, may he receive that blessing promised to those who work diligently in God's holy temple. And now, in conclusion, let me remind all here present that your offerings will be devoted—one half to Masonic charities, and one half to the Infirmary and Dispensary of this town. Concerning the former object little need be said, except that as Masons we are, and I trust ever shall be, known for our efforts in the cause of charity, and our desire to alleviate the sufferings of our fellow creatures. And with respect to the latter, surely, brethren, to pour the oil and wine, and to administer comfort otherwise to the friendless and wounded, is an object in which all may be allowed to join. As Christians especially we should regard the outcast and the suffering with pity and compassion—possessing immortal souls—redeemed by the same precious blood—thus embracing all mankind as brethren, for Jesu's sake."

The collection amounted to upwards of £28.

On the conclusion of divine service, the procession reformed, and returned to the Town Hall, *via* Victoria Place and Park Square, the bands playing and colours flying. In truth, the long line of brethren, in full Masonic costume, looked exceedingly picturesque, and the curiosity to witness the insignia of a mysterious and occult Order was, as a matter of course, very considerable.

Arrived in lodge, the remainder of the business, which consisted mostly of financial and complimentary routine, was transacted, and the closing in solemn form having been effected, the following hymn was sung:—

Now the evening shadows closing
Warn from toil to peaceful rest;
Mystic arts and rites reposing,
Sacred in each faithful breast.

God of light, whose love unceasing
Doth to all Thy works extend,
Crown our Order with Thy blessing,—
Build,—sustain us to the end.

Humbly now we bow before Thee,
Grateful for Thy aid Divine;
Everlasting power and glory,
Mighty Architect! be Thine.

The brethren then repaired to the King's Head Hotel, where Host Gretton had prepared the banquet.

Such was the crush of the craft that few more than one-half of the number who attended the ceremonial could be accommodated. Two hundred tickets were issued, and those who were not wise enough to take "time by the forelock," had perforce to be "left out in the cold." The assembly room was crowded. The dinner was excellently served, and the proceedings passed off very agreeably.

At the cross table were Bros. Col. Lyne, R.W. Prov. G.M., in the chair; S. Geo. Homfray, W.D. Prov. G.M.; L. P. Metham, Prov. G.D.; D. Prov. G.M., Devonshire; L. Augustus Homfray, Prov. G.S.B.; Henry R. Foote, P.M.; Samuel Fox, Prov. G. Chaplain; T. Mansel Talbot, Prov. G.M., South Wales (Eastern Division); Edward J. Morris, D. Prov. G.M., South Wales (Eastern Division); Captain Shadwell Clerke, 21st Fusiliers, P.M., Prov. G.S.B., Devon; Howel Walter Williams, P. Prov. G.P., South Wales (Eastern Division); Rev. Charles T. Heartley, M.A., Prov. G. Chaplain; William Cox, P. Prov. G. Treas. The company numbered upwards of 200. The following is, we believe, an approximate list:—H. Martyn Kennard, W.M. 1,258, Prov. S.G.W.; Edward Kennard, 1,258; Captain Pearson, 471, Silurian; B. S. Fisher, P.M. 1,098, Prov. G.J.D. 36, Glamorgan; John Lewis, P.M. 1,098, Prov. G.J.D.; Thomas P. Davies, 1,258; R. H. Richards, 471; J. R. Richards, 53; J. N. Thomas, 36; S. T. Hallen, 471; G. Bullunell, 237; A. Watson, Prov. G.S. Sec., 36; Albert Harris, P. Prov. G.S., and S.W. 110; William Gray, 415; Henry Roberts, 471; J. Berlyn, 471; John Hyndman, P.M. 471; Charles Miles, S.D. 990; J. Scratchley, P.M. 990; Reuben Evans, 960, P. Prov. G.D.C., South Wales; G. Arthur Brown, W.M. 998, Welshpool; James Phillips, W.M. 1,096, Tregeddar; George Collingwood, 815, Cape of Good Hope, King William's Town; Edward Jones, 833; Marmaduke Tennant; W. D. S. Waters, W.M. 833; Edwin C. Poler, W.M. 364; J. E. Billups, 36; W. D. Blessey, Stwd., 36; S. F. Weichert, S.W.

960; S. Cooper, S.W. 36; J. Hurman, W.M. 960; G. Robertson, W.M. 36; E. Frost, 36; George Hoskins, 471; Joseph Partridge, 683; Henry Green, 471; Edwin Hibbard, 471; F. H. Bladon, J.D. 683; Arthur J. Farr, 683; D. P. Owen, Prov. G.P., North Wales and Salop. P.M. 998; T. D. Roberts, Loyal Brecknock Lodge; A. E. Evans, 1,068; D. Bordessa, 6-3, Steward; G. B. Passadora, J.W. 683; John Rees, 471; Henry Green, P.G. Purst, 364; Clement S. Best Gardner, Prov. G. Treas., P.M., 364; B. P. Bidder, 364; Edward Daniel, P.M., Afan Lodge, 833, Prov. G.J.D.; John J. Jenkins, Talbot Lodge; Thornton Andrews, Talbot Lodge; E. F. Daniel, Talbot Lodge; W. Mills, Talbot Lodge, W. A. Scott, P.M. and S.G.D., Bristol; Charles H. Oliver, P.M., 471, P. Prov. G.D.C., and Z., 471; Benjamin Lawrence, P.S., 471, and Prov. G. Sup. Works; George Fothergill, S.W., 471; James Barlow Hall, E.A., 1,031; G. Robertson, W.M., 36; H. J. Groves, P.M. 683, P.M. and P.G.O.; J. Griffiths, P.M., 471, P. Prov. G.S.W.; H. J. Parnall, P.M., 471, P. Prov. G.S.Wks.; H.P. Bolt, 471; J. Wilson Bebell, 471; John Williams, 471; James Tamplin, 960; Edward Hall, 471; Henry Collier, 471; William Ed. Chalinder, P. Prov. G.S.Wks.; John Neck, 291; Richard Spencer, 1,098; Henry Sheppard, 471; Thomas Floyde Lewis, 471, P.M. and P.Z.; William Watkins, P. Prov. G.St. Mon., and J.D. 471; H. L. Williams, Silurian, 471; James Keen, S.W., 683; Prov. G.D.C.; Henry Griffiths, S.W. 1,258; John Watkins, P.M. 1,258; William Bunning, I.G. 1,258; Richard Woolley, J.W., 1,258; Edward Knightley, 1,065; W. G. Jones, 683; H. Hall, 1,098; William Davies, S.W., 1,098, Prov. G.S.; J. S. Stone, 471; C. P. Evans, 471; James McBean, 683; Fred. H. Banner, 108; B. Briggs, 610; J. Goss, 471; Chas. Rowe, S.D., 471; Henry Mullock, Treas. 683; James Ewins, 683; W. Burton, 683; R. S. Roper, Prov. G.S., 683, 18°; Geo. J. M. Aitken, 683; E. De Cautillon, 1,094; E. W. Perrin, New Forest, 319; W. Perris, Pay-master-sergeant 23rd Regiment, 757; Tom Edward Guest, 818; Joseph Davies, 471; A. W. Sergeant, Prov. G.S., S.D. 960; Phillip Bird, P. Prov. G.R., P.M., 960; William Campbell, S.D., 1,098; Charles Batt, P. Prov. S.G.W., South Wales, Eastern Division; Rowland Thomas, P. Prov. G. Sup. of Works; J. E. Hall, Prov. G.S.W., South Wales, Eastern Division; George Allen, P. Prov. G. Sec., and P.M., Organist Talbot Lodge; John Middleton, P. Prov. G.S.W., Mon., P.Z., P.M., 683; R. J. Chambers, Prov. G. Reg., W.M. 683; W. Pickford, Prov. G. Treas., P.M. 471, P.Z.; Egbert Horlick, J.W. 1,098; J. Horner, J.W. 471; Alfred Taylor, 471; L. Tulloch, W.M. 237; W. W. Tucker, Sec., 237; W. E. Brown, J.W. 237; P. A. F. Villiers, 471; Elijah Hunt, 471; John Spittle, 471; Daniel Price, 683; Samuel Goss, 471; Joseph Gould, 471; H. A. Hnesey, 1,067; W. Williams, jun., W.M. 818, Prov. G.S.D.; J. W. Price, 818, P.G.S.; W. M. Harries, 1,177, P.G.J.D.; D. L. Jones, 471; J. Harrison, 471; John L. Treherne, S.D. 1,258, Prov. G.S.; R. Laybourne, P. Prov. S.D., P.M. 683; J. James, 471; J. G. Huxtable, Prov. G.S. 471; H. D. Martin, Royal Union Lodge, 246; W. L. Bain, Foundation Lodge, 82; S. Nash, P.M., Glamorgan Lodge, P. Prov. G.S.D.; E. J. Thomas, P.M., ditto, P. Prov. G.D.C.; T. G. South, P. G.S.W., Eastern Division, South Wales; W. Whittington, P.G. Sec., Eastern Division, South Wales; C. Homfray, 366, 1,098, P. Prov. G.S.; H. Hellyer, P.G.J.W., and P.M., and P.Z., 471; F. Fornacon, 471; D. Williams, P.M. 237, P. Prov. G. Sec., Eastern Division, South Wales; James Goodall, S.D. 237, Indefatigable; J. C. Bladen, I.G. 818; L. Rogers, 683; B. Powell, 471; W. Jones, S. 471; H. H. Pennymore, S. 471; J. Roberts, 471; G. Harries, 683.

The cloth having been removed.

The R.W. the Prov. G.M., in a speech characterised by very patriotic sentiments, proposed the "Queen and Craft," with a graceful allusion to the initiation of the Prince of Wales, and a claim on behalf of the brotherhood as entitled in England at all events to the position of the most loyal amongst the loyal subjects of Her Majesty.

"The M.W., the Grand Master of England."

At this stage there was a cry "ladies in the gallery!" followed by a gallant ovation, and very hearty laughter.

The Provincial Grand Master, taking advantage of the circumstance, said he would not even for the Earl of Carnarvon, the subject of his toast, turn out the ladies. In deference to the fair sex, he would propose the toast, omitting those masonic peculiarities about which ladies were traditionally curious.

"The R.W., the D. Prov. G.M., and Officers of Grand

Lodge." The name of Bro. L. R. Metham was coupled with the toast.

Bra. Metham, as a humble member of the Grand Lodge of England, returned thanks, and took the opportunity of enlarging on the principles of Freemasonry. Referring to the slaughter in France, he showed how the Craft had come in to mitigate even the horrors of war; and, dwelling on brotherly love, relief, and truth, expressed the opinion that the tendency of the world was directly towards that great event which found its perfection in the Millennium. He instanced the extraordinary efforts made by the people of this country to alleviate the condition of the sick and wounded,—the brave efforts of brave women who had given their services for the same end. This was but an illustration of the principles of Masonry, which were gradually spreading themselves over the surface of the globe, and which would hasten the time when universal brotherhood and peace would reign amongst nations.

Bro. S. G. Homfray, D. Prov. G.M., gave "The health of the R.W. the Prov. G.M. Brother Charles Lyne," and pointed to the splendid gathering of that day as a convincing proof that the right man had been placed in the right place. Not only was he a thorough good Mason, but a more kind-hearted man, or a better citizen, could scarcely be found.

R.W. Bro. Lyne most feelingly acknowledged the compliment. Deeply sensible of the responsibility, as well as the honour, involved in his appointment as ruler of a province, so important as that of Monmouthshire, he trusted that with the sympathy and the generous support of his Deputy, and of the Craft generally, to be enabled to discharge his high and onerous duties with benefit to Freemasonry. Associated, as he was, with brethren so thoroughly imbued with the great principles of the Craft, he felt confident as to the future of the Province.

The following toasts succeeded:—By the Chair: "The R.W., the Prov. G. Master, South Wales, Bro. Talbot;" "The W., the Deputy Provincial Grand Master (Bro. Homfray)."

"Past and present Officers of Provincial Grand Lodge," responded to by Bro. Kennard. "The Visitors," responded to by Bro. Capt. Clerke. "The Lodges of the Provinces," was responded to by Bro. Chambers, of the Isca, who referred to a new fund inaugurated by his lodge, with the view of providing the means of education to the children of deceased Masons; also by Bro. Kennard, as W.M. of the Kennard Lodge, and Bro. C. H. Oliver, in the absence of Bro. Gratte, W.M., of the Silurian. "The Lodges from Neighbouring Provinces," was acknowledged by Bro. Talbot. "The Masonic Charities," proposed by Bro. Fox, found a hearty response from Bro. Pickford, the Prov. G. Treas. Bro. Sheppard gave "The Mayor of Newport," and Bro. L. A. Homfray returned thanks. By the Chair, "The health of Bro. Cheese, Bro. Lawrence, and Bro. J. W. Bebell," all of whom had worked hard to secure the success of the day's proceedings. With great artistic and heraldic skill had Bro. Bebell emblazoned the silken banner borne before him (the Prov. G.M.) in the procession that day, and he begged to thank him for the great pains he had taken.

The last toast was "To all poor and distressed Masons," &c., which was drunk in solemn silence.

The brethren, as usual, were harmonious. There was no lack of musical talent; and the pianoforte, so skilfully manipulated upon by Bro. Groves, was a valuable addition to the pleasures of the evening.

Complimentary addresses to the Prov. G.M. and his Deputy were severally presented by the Silurian, Isca, and Kennard Lodges; also from the Key Stone Lodge of Mark Masons.

STAFFORDSHIRE.

STAFFORD.—*Staffordshire Knot Lodge* (No. 726).—The anniversary meeting of this lodge was held on Tuesday, 11th instant, at the Vine Hotel. The lodge was opened in due form by the W.M., Bro. John Bodenham, who read several letters apologising for the absence of various brethren, amongst them being one from the D. Prov. G.M., Bro. G. Singleton Tndor. The lodge having been raised to the third degree, the installation of Bro. J. Filling took place as Worshipful Master for the year ensuing, in the presence of several Past Masters, the other brethren having previously retired. On their re-admission to the lodge room, the W.M. Elect was declared to have been installed in the usual form, and he then proceeded to the appointment of his various officers, namely, James Senior, S.W.; Arthur Gee, J.W.; Thomas Moore, S.D.; Jas. C. Marson, J.D.; Henry

Woodhouse, Treas.; N. Joyce, Sec.; Henry Fairhead, I.G.; F. Greatrex and John T. Cox, Stewards; and Wm. Dibb, Tyler; after which the lodge was closed. The customary banquet took place at five o'clock, the W.M. presiding. Amongst those present were Bros. C. Marsh, P.M., W.M., 460; John Bodenham, P.M.; Geo. Spilsbury, P.M.; Geo. Gordon Warren, P.M.; John Storer, P.M., and the following brethren:—W. Clarke, J. T. Cox, W. Dibb, H. Fairhead, A. Gee, F. Greatrex, G. W. Hodgkinson, J. R. Jones, J. C. Marson, and Jas. Senior. The dinner was sumptuous and well served. The toast of "The Queen and the Craft," followed by others, were given, and drunk with Masonic honours. The health of the W.M. was proposed by Bro. Bodenham, P.M., who observed that amongst the many pleasurable duties which his official year had brought about, none had afforded him greater pleasure than that day engaging in the installation of Bro. Pilling as the W.M. of their lodge. His regular and admirable discharge of all previous appointments, and the very hearty manner in which he had taken an interest in Masonry, pointed him out as a brother every way worthy of the honour which had been conferred on him; and he believed that the gavel of the lodge would pass from him with the hearty good feeling of Masonry kept up, and its interests in every way promoted.—The W.M. assured the brethren that no duty should be neglected by him, and he hoped, with the assistance of his officers and the Past Masters of the lodge, to maintain the honour of Masonry, and the prosperity of the lodge. In the course of the evening, Bro. Bodenham, P.M., called attention to the various Masonic charities, suggesting a plan by which a more certain and regular revenue could be secured. Bro. Bodenham's idea is, that by the payment of a guinea per year by twenty brethren, four life memberships could be obtained the first year, and the continuation of the payment for five years would secure, in a comparatively easy way, a life membership for each of the twenty brethren in either the Aged Freemasons' and Widows' Institution, or the Boys' and Girls' Schools, and at the same time ensure a more permanent source of revenue to the charities. The suggestion was most favourably received, and will be likely to meet with general adoption. The "Tyler's toast" brought the proceedings of a very pleasurable evening to a close.

KNIGHTS TEMPLAR.

BENGAL.—PROVINCIAL GRAND CONCLAVE.

A meeting of the Provincial Grand Conclave of the Royal, Exalted, Religious, and Military Order of Grand Elected Masonic Knights Templar, in the Province of Bengal, was held at the Freemasons' Hall, Calcutta, on Thursday, the 2nd March, 1871, at 8 o'clock, p.m.

There were present:—V.E. Sir Knight Hugh Sandeman, Provincial Grand Commander; E. Sir Knights H. H. Locke, 1st P.G. Capt.; G. H. Daly, M.D., 2nd P.G. Capt.; I. L. Taylor, P.G. Chan.; W. Adlard, P.G. Expert; Capt. W. G. Murray, 1st P.G.S.B.; John Mackintosh, 2nd P.G.S.B.; W. B. Collins, as P.G. Almoner; I. J. Whitty, as P.G. Capt. of the Lines; Col. B. Ford, P.G.S.B.; D. Macgregor, as 1st P.G. Herald; Capt. G. G. Nelson, as 2nd P.G. Herald; C. H. Compton, as P.G. Org.; Alexander, P.G. Equerry.

Visitors:—Sir Knights W. Clark; W. Bourn, C.E.; W. M. Gowan, and Capt. A. J. Filgate.

The Provincial Grand Conclave was opened in due form.

Apologies were read from Sir Knights W. O. Allender, F. Powell, and J. H. Linton.

The Provincial Grand Commander in addressing the Sir Knights, stated that there were, as before, three Encampments of the Order of Knights Templar in the Province, which were working satisfactorily, although the progress of the Order was not so great as he could wish to see. An examination of the muster-rolls for the present and two preceding years would show that the numbers of Sir Knights varied but little from year to year, being 63 in 1869, 61 in 1870, and 64 in 1871, of which number twelve were either Honorary Members or Equerries, so that the actual number of subscribing members was 55 only, against 54 in 1870.

Referring to the appointments for the ensuing year, the Provincial Grand Commander stated that it had been his studious endeavour to distribute offices impartially among those members of the several Encampments who had given proofs during

the year of their interest in the welfare of the Order. He had been compelled to pass over the names of some deserving Sir Knights, and he would specially mention Sir Knights Adlard and Allender, but in doing this, he had in no way lost sight of their valuable services, and hoped to be in a position at the next annual meeting again to recognise their claims in a suitable manner.

The cash account of Grand Conclave opening with a balance of Rs. 107-10-11 and closed with Rs. 183-7-5. Sir Knights would understand that the cause of their apparent shortness of funds was owing to the handsome donation which they had made in the beginning of last year to the "Bengal Masonic Association for the Education of Children."

The Provincial Grand Commander concluded his address by alluding to a presentation made by the Sir Knights of the "Sepulchre" Encampment of a very handsome State Sword to the Provincial Grand Conclave in August last; and asked that a vote of thanks should be accorded to the Sir Knights through the Eminent Commander for their valuable gift. He requested the Provincial Grand Chancellor to read and record in their minutes, an extract from the proceedings of the "Sandeman" Priory referring to the presentation and acceptance of the Sword, and instructed the Grand Sword Bearer to hand it round for the inspection of the assembled Sir Knights.

The Provincial Grand Chancellor then read the following extract from the proceeding of the "Sandeman" Priory of Knights of Malta, held on the 20th August, 1870:—

"The Eminent Prior then addressed the Very Eminent the Provincial Grand Prior, and in the name of the Sepulchre Encampment and the Priory thereto attached, begged his acceptance, on behalf of the Provincial Grand Conclave, of the State Sword which he then laid before him. In venturing to make this presentation to the Provincial Grand Conclave, the 'Sepulchre' Encampment and its Priory desired to commemorate, and to mark their gratification at, the event which had taken place that evening within their Priory, as well as to testify their affectionate loyalty towards Very Eminent Sir Knight Sandeman, the Ruler of this Province, whom they held in such sincere esteem and regard.

"The Eminent Prior directed the Captain General Sir Knight Murray to read the inscription upon the scabbard-mounting, which was as follows:—

"Presented by the Sepulchre Encampment and Priory to the Provincial Grand Conclave of Bengal, on the occasion of the V.E. Sir Knight Hugh David Sandeman assuming his powers and authority as Provincial Grand Prior of Bengal, 20th August 1870."

"The Provincial Grand Prior on receiving the sword from the hands of the Eminent Prior, expressed his gratification at the token of regard which the 'Sepulchre' Encampment and Priory now presented to him for the Provincial Grand Conclave and said that had any incentive to interest in the Order been wanting it would have been completely furnished in the proof of their attachment which this very handsome present afforded. It would give him sincere gratification to lay their gift before the next meeting of the Provincial Grand Conclave, in whose name he now, with very cordial thanks, accepted it.

"The Provincial Grand Sword-Bearer not being present, the Eminent Prior directed Sir Knight Whitty, 1st Standard Bearer of the Sepulchre Encampment, Past Provincial Grand Herald, K.T. and Knight Companion of this Priory, to hold himself at the disposal of the Provincial Grand Prior on this occasion.

"The Provincial Grand Prior accepted the services of Sir Knight Whitty as Off. Grand Sword-Bearer, and delivered the sword into his care, charging him to produce it before the next meeting of the Provincial Grand Conclave."

E. Sir Knight H. Sandeman proposed, and E. Sir Knight Daly seconded, that the thanks of Provincial Grand Conclave be conveyed to the Sir Knights of the "Sepulchre" Encampment through their Commander for the very handsome sword they had presented to the Conclave. Carried unanimously.

The Provincial Grand Commander directed Sir Knight I. J. Whitty, to whom he had entrusted the sword on the night of presentation, to make the same over to Sir Knight B. Ford, Provincial Grand Sword Bearer, who, on receiving it, proceeded slowly round the Conclave, in order that those Sir Knights who had not previously inspected it might now have the opportunity of doing so.

The Provincial Grand Commander stated that he had received the report of the general meeting of subscribers to the "Ben

gal Masonic Association for Educating Children of Indigent Freemasons," held on Wednesday, the 7th December, 1870; and that inasmuch as it had been printed in the several proceedings of the District Grand Lodge, and District Grand Chapter, and had been circulated to all subscribers, it would be unnecessary to re-print it in the body of these proceedings.

The Provincial Grand Commander in making the following appointments for the ensuing year, took the opportunity of thanking the present Provincial Grand Officers for their services during their year of office.

E. Sir Knights	H. H. Locke	...	D. Prov. G. Com.
" "	G. H. Daly, M.D.	...	1st P. G. Capt.
" "	I. L. Taylor	...	2nd P. G. Capt.
" "	Rev. F. W. Robberds, M.A.	...	P. G. Prelate.
" "	Capt. W. G. Murray	...	P. G. Chancellor.
" "	J. Mackintosh	...	P. G. Registrar.
" "	Major G. H. Basevi	...	P. G. Expert.
" "	I. J. Whitty	...	1st P. G. S. Bearer
" "	Capt. F. H. Conolly	...	2nd P. G. S. Bearer
" "	W. B. Farr	...	P. G. Almoner.
" "	S. Delpratt, M.D.	...	P. G. Capt. of Lines
" "	D. Macgregor	...	P. G. S. Bearer.
" "	Capt. G. G. Nelson	...	1st P. G. Herald.
" "	C. J. Brown	...	2nd P. G. Herald.
" "	C. H. Compton	...	P. G. Organist.
" "	Frater Alexander	...	P. G. Equerry.

It was proposed by V. E. Sir Knight H. H. Locke, and seconded by E. Sir Knight G. H. Daly, that E. Sir Knight I. L. Taylor be re-elected Provincial Grand Treasurer for the ensuing year.

Carried unanimously.

The cash account of the Provincial Grand Conclave for the past year was read by the Provincial Grand Chancellor, and on being put to the vote was passed.

The Provincial Grand Commander announced that the next meeting of Provincial Grand Conclave would be held on Thursday the 17th day of March, 1872.

There being no other work before the Provincial Grand Conclave, it was closed according to due and ancient form.

MASONIC DEMONSTRATION AT WASHINGTON

The New York papers print copious reports of the reception and banquet given to Earl de Grey and Ripon, Grand Master of Masons in England, by the Masonic fraternity of the United States, at Washington, on the 10th inst. We extract the following from the report of the "New York Herald":—

At six o'clock the Grand Lodge was opened in due form at the Masonic Temple, corner of Ninth and F. streets, by the Most Worshipful C. F. Stansbury, Grand Master of the District of Columbia, who wore the apron and sash and used the gavel which formed a part of the Masonic insignia of Washington when he laid the corner stone of the Capitol. The Lodge was crowded by leading citizens and visiting brethren. The brethren appeared in black suits, white cravats, white gloves, and masonic aprons, together with their official insignia.

The scene was brilliant and striking, and was all the more imposing in the lofty and appropriately furnished lodge-room, crowded as it was by distinguished senators and representatives, and leading citizens from various portions of the country. Styleman Le Strange, Esq., of the British Legation, of Westminster Keystone Lodge, London, Lord Tenterden, Past Master of Harmony Lodge, England, arrived about seven o'clock. The latter was specially welcomed by the Grand Master. Soon afterwards Earl de Grey, Grand Master of England, was presented, and he was welcomed by the Grand Master of the District of Columbia, in the following words: "Most Worshipful Sir,—In the name of the Grand Lodge of the District of Columbia, and speaking for the entire Craft in

his jurisdiction, as well as for the many brethren in other jurisdictions, who have united with us on previous occasions, I tender you a hearty and cordial masonic welcome. This is the first instance in the history of American Freemasonry in which an opportunity has been afforded to the fraternity to extend Masonic hospitality to the Grand Master of Masons at once of our mother jurisdiction and our mother country; and we deem ourselves fortunate in being the first to have the privilege of expressing thus directly the cordial sentiments which, as masons, we entertain for our brethren of England. We are glad to acknowledge, both personally and masonically, the tie which binds us to the country from which our forefathers for the most part came, from which we received our original Masonic charters and instructions, and whence we have derived not only much of what is valuable in our system of public law and polity, but a common inheritance in a charming literature, and a history illustrated by devotion to the rights of man and the principles of sound constitutional liberty. We trust that your sojourn in the United States may be agreeable to yourself and useful to the cause of peace, and that among the kindly recollections of your future life may remain the memory of the fraternal greetings of your Masonic brethren of America. You will now accept a seat in the Grand East."

After being seated, the English Grand Master received the grand honours, and, rising, responded as follows:—"Most Worshipful Sir and Brethren,—I trust that you will permit me to return you my most grateful thanks for the very kind and truly fraternal welcome which you have given to me on this occasion. I assure you, sir, I esteem it a great honour to have been thus received by the Grand Lodge of the District of Columbia—an honour which I am well aware I owe not to my personal merits, but to the fact—the important and significant fact—that I am the representative of the Grand Lodge of England—a Mason, however unworthy, whom they have been pleased to honour with the highest mark of their confidence. And, sir, I esteem it a most fortunate occasion—fortunate for me as an individual, and fortunate for Masonry in both countries—that there should at length have taken place so close a union between Masonry in America, and Masonry in England, as that you should now for the first time, as you tell me, receive within the walls of this important Grand Lodge the Grand Master of Englishmen. We all know that fraternity is the first principle of Masonry, and therefore it is all most rejoice at everything which binds more closely together the Masons of different countries. I, sir, esteem myself very happy indeed to have had it in my power to attend here to-night. I shall carry away from this Grand Lodge a most grateful recollection of your kindness. I shall make it my first duty to tell my brethren in England of the magnificent reception which has been accorded to their Grand Master to-night, and I am confident I do not misinterpret the feelings with which they will receive that information when I say they will indeed rejoice that the first step—I trust it is but the first step—should thus have been taken to closer and more intimate union between American and English Masons—union which, for my part, I have always believed, and now believe more strongly, cannot be too close and fraternal."

After an anthem had been sung by the Washington Masonic Choir, Earl de Grey was presented to all the brethren present, when the Grand Lodge was closed.

After the reception, those holding tickets for the banquet proceeded to the music hall, where the tables were spread, one occupying the head of the room, in the centre of which sat Grand Master Stansbury, having on his right Earl de Grey, and on his left Lord Tenterden, Secretary of the High Commission. Sir John A. Macdonald and Col. Bernard, of the High Commission, were also invited, but were unable to attend because of prior engagements. They appeared, however, later in the evening.

The cloth being removed, Grand Master Stansbury proceeded to open a table lodge with the beautiful ritual belonging to that ceremony. He then addressed the company as follows:—"Brethren: We are assembled on an occasion, and for a purpose, which lends a peculiar interest to our convocation this evening. This is an assembly of brethren from every quarter of our vast domain, which has its inspiration in a desire to extend a fraternal greeting and welcome to an eminent member of our fraternity from the land to which most of us can point as the land of our fathers. But the Grand Lodge of the District of Columbia, in the character of host, has the pleasant duty to

welcoming not only our distinguished brethren from England, but the Grand Masters of many sister jurisdictions in the United States. It was our desire to give to this meeting an international character by presenting here the Masonic fraternity of the New World in the attitude of welcoming to our shores the representatives of the Masonic fraternity of the Old World. In pursuance of that design we have invited here all the Grand Masters of the United States. Some, we are most happy to say, have accepted our invitation, and are present with us. Others have responded to our call in writing, regretting their inability to attend, and expressing their cordial sympathy in the purpose we have in view. After welcoming, as I now most cordially do, in the name of the Grand Lodge of the District of Columbia, all our guests who have honoured us with their presence to-night, I will call on our R. W. Brother Grand Secretary to let us hear the voices from our distant brethren, who are with us in spirit, and whose bodily absence cannot be more deeply regretted by themselves than it is by us."

The Grand Secretary then proceeded to read letters from the Grand Masters, regretting their inability to be present.

Grand Master Stansbury then continued his remarks, as follows:

"The letters which have just been read show how cordially our Masonic brethren from all quarters unite with us in the fraternal feelings which have promoted this re-union. I have now the pleasure to introduce to the brethren assembled the guests who have come to unite with us in the pleasant ceremonies of this occasion.

Grand Master Stansbury next called the roll of the visitors, each of whom rose as their names were called.

After the name of Earl de Grey was mentioned the Grand Master called up the brethren, and the visiting guests were saluted with the Grand Honours of Masonry.

The Grand Master announced the regular toasts in their proper order: Brethren, the toast which I am now about to propose is one in which I am sure you will all join with more than usual pleasure, as we are seldom afforded, in our social assemblies in this country, an opportunity of expressing in this manner those sentiments of respect and admiration which are felt for the present Sovereign of Great Britain. As the first lady in her realm, and the representative of the British empire, it would, on this occasion, be but a proper act of courtesy to her high office, without reference to her personal claims to esteem and honour. But Queen Victoria, by the purity of her character and her exemplary virtues in the relations of daughter, mother, and ruler, has achieved a title to reverence which could never arise from her regal dignity alone. As the daughter, wife, and mother of a Mason, a sentiment in her honour has a peculiar propriety in this presence. The portrait of her Majesty, which forms the chief decoration of this hall, recalls to my mind a circumstance which is so interesting from an American point of view that I know you will pardon me taking a moment to relate it. I had the pleasure of attending in London a banquet given by our late distinguished countrymen—George Peabody—in celebration of the anniversary of American independence. Mr. Peabody desired to adorn the walls of the banquet hall with the portrait of the Queen. This fact becoming accidentally known to her Majesty, she voluntarily directed that the celebrated portrait by Winterhalter, of herself and Prince Albert, which hung in her palace, should be placed at Mr. Peabody's service, and they were hung at the head of the banquet table. And there was presented the interesting and somewhat extraordinary spectacle of a celebration of the independence of these States, held in the British capital, not only with the sanction, but with the cordial participation of the British Queen, and that Queen the granddaughter of George III. Brethren, I give you, and ask you to drink, with all the honours, "The Queen of Great Britain."

The music then played "God Save the Queen," after which the second toast was given to "the President of the United States." The next toast was to Earl de Grey, who replied as follows:—Most Worshipful Sir and Brother: I have to return to you most grateful thanks for the very kind reception which you have been pleased to give me this evening. I feel proud of that reception, because I know that it has been accorded to me as the representative of the great body of English Masons, and therefore I think I may venture to say, as the representative of my countrymen, sir, the leading principle of our ancient Craft is fraternity among all the members who belong to it, whatever may be their race or nation; and, therefore, it would not be wonderful that American Masons should be willing to greet with

fraternal feeling any foreigner who might come among them. But, sir, I do not feel that here, in the United States, I ought to call myself a foreigner. I am constantly forgetting I am not at home, and while it is true our fraternity extends beyond the bounds of nationality, it is no less true, on every Masonic principle, that the ties which ought to bind American and English Masons are particularly close and dear in their character. I believe all true Masons are inspired by a feeling of patriotism, and that men are better citizens of the United States and better subjects of the crown of England because they are members of our ancient fraternity. If that be so, Masonry ought to add one more tie to those with which nature has bound America and England together. Sir, the remarks which you have made this evening, partly those to which we have just listened, and partly those you have addressed to us in another place, have reminded me of an old electioneering story, which is connected with a name, I suspect, as dear to America as it is to England—the name of Mr. Burke. Standing for Bristol with his colleague, who was a better commercial man than speaker, and having made an able and eloquent address to his constituents, he was followed by that colleague, who had nothing to say to the electors except, "I say Ditto to Mr. Burke." So I have little to say to that part of the Grand Master's remarks except that I say "ditto." Yes, sir, it is true we have the same history; it is true we belong to a common ancestry. The greatest heroes of English story, the noblest works of English art, belong to your country as well as to ours; and therefore it is not strange you have been pleased to accord to me, as, the representative of English Masons in this country, a warm and cordial reception. If I mistake not, you still cherish in some of your ancient lodges warrants bearing date in England. Your Masonry, like your history, has sprung from the Old Country, and the Old Country has not forgotten the glorious empire which has sprung from her loins. Well, then, if this be so, and if I have rightly interpreted the meaning of the kindness you have done to me to-day, you will not be surprised that I shall carry with me from this assembly recollections of the deepest gratitude. I shall take back to my Grand Lodge an account of the occurrences of to-day, and I am confident when I relate them they will be received but with one feeling, and that a feeling for a closer union between the Masons of both nations. And, sir, I will take back with me across the Atlantic another recollection, and that is the manner—most dear to me—in which you received this evening the health of my illustrious sovereign. You said, sir, her Majesty the Queen was the granddaughter of George the Third. Happy is it that time has healed the wounds of the past. Happy is it that I, the Minister of the Crown of England, and esteeming her as I do most truly, should have the signal honour on this occasion of sitting by the side of a Grand Master adorned with the sash of Washington, and using the gavel of the first President of the United States. Sir, I can truly say the memory of this day will not soon fade from my mind. I believe it is for the highest interests of civilization in the world, I believe it is for the highest interest of America and England, that there should be the closest and most intimate union between the two governments. If it should be my good fortune to contribute, in however small a degree, to that great and noble object I shall deem myself most happy.

The fifth toast was "The Masons of England." Brethren,—It is the glory of Masonry that it is not only the emblem of universality, and it is our boast that a Mason may find a home in every clime, and a brother among men of every nation. Profanes may sneer at this pretension, but we know by innumerable proofs that the sentiment of Masonic charity does constantly rise, above the temptations of self-interest, the solicitations of passion, and even the fear of death itself. Let us invoke this potent principle in drawing more close the cords that bind us to the land of our forefathers. I give you, "Our Masonic brethren of England," and associate with the toast the name of Lord Tenterden."

Lord Tenterden responded.

The regular toasts having been concluded, Earl de Grey and Ripon begged leave to present a volunteer toast, "The Grand Master of the Grand Lodge of the District of Columbia." In so doing he made a brief speech, expressing the gratitude of himself and his associates for the welcome so cordially extended to him.

The Table Lodge was then closed.

Obituary.

(EAST LANCASHIRE.)

MASONIC FUNERAL OF BRO. RICHARD EAVES, P.M. AND SEC.,
LODGE OF FIDELITY, No. 269.

The remains of Bro. Richard Eaves, who died suddenly, were interred in the cemetery at Blackburn, on Monday, 10th April, and as the deceased was a much esteemed member and office-bearer of the Masonic brotherhood, the funeral took place with all the impressive solemnities of Masonry. By a special dispensation of Bro. Le Gendre N. Starkie, Prov. G.M., a Lodge of Emergency was summoned at the lodge-room of the Fidelity Lodge, 269, held at Mr. Mitchell's, the White Bull Hotel. The brethren who assembled were as follows:—Bros. W. Ainsworth, W.M.; David Thornber, S.W.; James Beardsworth, J.W.; Thomas Clarkson, P.M., P.G., and D.C.; Charles Aspden; John Clough, Prov. G.S.; Thomas Sharples, P.M.; Ralph Livesey; John Fisher; Elisha Duckworth; George Deurden, J.W. 345; Charles Tiplady, P.M. 345, Prov. G.T.; Edward Sourbutts, P.M. 446; Henry Hindle, 345; James Entwistle, 269, J.G.; Charles Hughes, 345; Benjamin Ellston, 345; Samuel Howarth, 345; John Bell, 345; John Robinson; William Stuart; Richard Sourbutts, P.M. 346; William Hilledge, S.W. 346; Thomas Sourbutts, 346; W. C. Gelson, 345; W. H. Cunliffe, S.D. 269; Allan Blenkhorn, 269; R. Ratcliffe, Prov. G.S.D.; John Leaver, 345; W. Baron, 269; Robert Edge, 345; John Thompson, 345, J.W. Nicholas Gillett, 345; Joseph Callis, 345; Edwin Eastwood, P.M. 345; John Green, 345; George Ellis, 345; W. Roylance; T. Howarth; James Pye, 345; Peter Walsh; R. Birkett, S.D. 345; Thomas Clough, P. Prov. G.R.E.L. Amos Armistead, W.M. 346; Thomas Bertwistle, 345, P.M., P.Z.; H. Spur, P.M. 939; D. Towers, W.M. 345; John Ingham, 345; John Smalley, 346, P.M.; H. Duckworth, 345; John Cleminson, 346; John Procter, P.M. 345; Thomas Counsell, 346; W. Croft, 345; H. Abbott, 345; A. C. J. Duckworth, 345, S.W.; John Coupe, 346; John Rigby, P.M. 345; W. F. Townley, P.M. 262; Henry Shuttleworth, I.G. 345; R. H. Hutcheon, 345, Prov. G.S.W.; R. Ibbotson, 345; R. Hacking, 345; John Cotton, 345; and Joseph Eatough, 269. The brethren on assembling marched to the residence of the deceased brother in Brown Street, where they were met by the hearse and mourning coaches, containing the sorrowing relatives. The cortege, accompanied by a large number of the public, then proceeded to the Church of England portion of the Cemetery. In the chapel the coffin—one of varnished oak—was covered with a pall, and there rested on it a wreath of immortelles and the badges of acting Secretary and Past Master, offices held by the deceased. The service was read by the Rev. J. Baker, Vicar of St. John's, and at the conclusion the anthem, "Vital Spark," was most impressively sung by Miss Heaton, Bros. D. Towers and R. Birkett, and Mr. Anthony Green. Bro. H. Abbott accompanied on the harmonium. The coffin was then carried by several of the brethren to the edge of the grave, camellias were placed upon it, and it was lowered into its last resting place. The church service at the grave was then read by the Rev. Charles Hughes, of Tockholes, Chaplain of the Lodge Perseverance, 345.

Bro. W. Ainsworth, W.M. Lodge Fidelity, then stepped forward and said:—Brethren,—Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution. Notwithstanding the various mementos of mortality which we daily meet, notwithstanding Death has established his empire over all the works of nature, yet, through same unaccountable infatuation, we are apt to forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed at the approach of Death when we least expect him, and at an hour which, amidst the gaieties of life, we probably conclude to be the meridian of our existence. Let us, while in this stage of existence, support with propriety the characters of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of the Order; with becoming reverence let us supplicate the Divine protection, and ensure the favour of that Eternal Being whose goodness and power know no bounds; and when the awful moment arrives that we are about to take our departure, be

it soon or late, may we be enabled to prosecute our journey without dread or apprehension to that far distant country from which no traveller returns. By the light of the Divine countenance we may pass, without trembling, through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and tribulation, when arraigned at the bar of Divine Justice, we may hope that judgment will be pronounced in our favour, and we shall receive our reward, in the possession of an immortal inheritance, where joys flow in one continued stream, and no mound can check its course.

The following invocations were then made by the Master, the usual honours accompanying each:—Master: "May we be true and faithful, and may we live and die in love!"—Answer: "So mote it be."—Master: "May we profess what is good, and always act agreeably to our profession!"—Answer: "So mote it be."—Master: "May the Lord bless us and prosper us, and may all our good intentions be crowned with success!"—Answer: "So mote it be."

The Secretaries then advanced, and threw their rolls into the grave with the usual forms; Past Master Clarkson broke his staff of office, and threw it into the grave; and the Master repeated "Glory be to God on high! on earth, peace! good-will towards men!" The answer was given—"So mote it be, now from henceforth, and for evermore!"

The Master then concluded the service at the grave in the following words:—From time immemorial it has been a custom among the Fraternity of free and accepted Masons, at the request of a brother on his death bed, to accompany his corpse to the place of interment; and there to deposit his remains with the usual formalities. In conformity with this usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we deplore, we are here assembled in the character of Freemasons, to resign his body to the earth, whence it came, and to offer to his memory, before the world, the last tribute of our fraternal affection; thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the order. With all proper respect to the established customs of the country in which we live, with due deference to our superiors in Church and State, and with unlimited good will to all mankind, invested with the badge of innocence, we humbly bow to the Universal Parent, implore His blessing on all our zealous endeavours to extend peace and good-will, and earnestly pray for His grace to enable us to persevere in the principles of piety and virtue. The Great Creator, having been pleased, out of His mercy, to remove our worthy brother from the cares and troubles of this transitory life to a state of eternal duration, and thereby to weaken the chains by which we are united to man; may we, who survive him, anticipating our approaching fate, be more strongly cemented in the ties of union and friendship, and during the short space which is allotted to our present existence, wisely and usefully employ our time in the reciprocal intercourse of kind and friendly acts, and mutually promote the welfare and happiness of each other. Unto the grave we have resigned the body of our deceased friend, there to remain until the general resurrection; in favourable expectation that his immortal soul will then partake of the joys which have been prepared for the righteous from the beginning of the world; and may Almighty God, of His infinite goodness, at the grand tribunal of unbiassed justice, extend His mercy towards him and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg, for the honour of His Name, to whom be glory, now and for ever. Amen. Many of the brethren were visibly affected during the progress of the service. Coming to the words "Unto the grave we have resigned the body of our deceased friend," emotion overcame the Master, and the service had to be finished by the Chaplain. Before separating from the grave, the brethren joined in singing the hymn—

It is decreed in heaven above,
That we from those whom best we love
Must sever.
But hard the word we have to tell,
Is when to friends we say farewell,
For ever.

The brethren severally advanced and threw a sprig of Acacia into the grave, after which, they were formed into processional order, and marched back to the lodge-room, where the lodge was closed.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING MAY 6TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, May 1st.

LODGES.—Royal Alpha, Willis's Rooms, Regent-street, St. James's; Robert Burns, Freemasons' Hall; St. John's, Radley's Hotel, Bridge-street, Blackfriars; Amity, Ship Hotel, Greenwich; Joppa, Albion Tavern, Aldersgate-street; Union, Freemasons' Hall; Asaph, Freemasons' Hall.—CHAPTER.—High Cross, Bull Hotel, Dartford.

Tuesday, May 2nd.

Colonial Board at 3.

LODGES.—Albion, Freemasons' Hall; Old Dundee, London Tavern, Bishopsgate-street; St. John's, Holly Bush Tavern, Hampstead; Grosvenor, Victoria Station, Metropolitan District Railway; Duke of Edinburgh, New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTERS.—Temperance, White Swan Tavern, Deptford; United Pilgrims, Horns Tavern, Kennington-park.

Wednesday, May 3rd.

Grand Chapter, Freemasons's Hall, at 7.

Thursday, May 4th.

LODGES.—Westminster and Keystone, Freemasons' Hall; Egyptian, Anderton's Hotel, Fleet-street; Strong Man, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Ionic, Ship and Turtle, Leadenhall-street; St. Andrew's, Freemasons's Hall; Yarborough, Green Dragon, Stepney; Victoria Rifles, Freemasons' Hall; Excelsior, Sydney Arms, Lewisham Road; Perfect Ashlar, Gregorian Arms, Bermondsey.—CHAPTER.—St. James's, Freemasons' Hall; Sincerity, Cheshire Cheese Tavern, Crutched Friars.

Friday, May 5th.

LODGE.—St. Marylebone, Eyre Arms, St. John's Wood.—CHAPTERS.—Fidelity, London Tavern, Bishopsgate-street; British, Freemasons' Hall.

Saturday, May 6th.

General Committee, Boys' School, Freemasons' Hall, at 4.
LODGE.—St. Thomas, Radley's Hotel, Bridge-street, Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, May 1st.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South-wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, May 2nd.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, May 3rd.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam-

beth; Peckham, Maismore Arms, Park-road, Peckham-Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street, Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street; Grosvenor-square.

Thursday, May 4th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutta, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitty Tav., 57, Wapping-wall; Prudent Brethren, Freemasons' Hall.

Friday, May 5th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, May 6th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine," London, although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

ERRATA.—Page 309, first column.—The last paragraph of "Correspondence," should finish thus, "or even £1 ls. each; but £10 10s. admission, £10 10s. annually, and £10 10s. at the least for a jewel."

In the first line of Mrs. Figg's Poem "Forgiveness," in our last, the word "not" was omitted.

We are compelled to omit, from want of space, the names of the brethren attending the Grand Lodge and Festivals, and also to defer giving the remainder of the business transacted in Grand Lodge, and the appointments of Grand Stewards, until next week.

REPORTS of Faith Lodge, No. 141; Great Northern Lodge, No. 1,287; Fawcett Lodge, No. 661; Talbot Lodge, No. 1,323 and several others, are omitted from want of space.

P. C.—(Ipswich).—Declined.

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LONDON, SATURDAY, JUNE 8, 1871.

ANTITHESIS.

The nations are at strife. On all hands the clang of battle sounds vivid in our ears. Germany has called off the dogs of war from the throat of her adversary, only to hold them in leash to be slipped again at another foe. Unhappy France has but passed from a state of invasion to one of civil war. Her insurgents in Paris mock at all control, moral or political, and brand as with contempt their spiritual advisers as "servants of a person styled God." What peace can there be for the revolutionary rulers, Thiers and his Assembly, while the insurrection demands continued combat, deadliest carnage? Nor is the rest of Europe free from the restlessness which the Franco-Prussian conflict has roused. England and Russia, temporarily reconciled, yet wait but an opportunity to resume inamicable relations. The people of Great Britain cry for an abandonment of the policy which has refused to allow them to interfere with the quarrels of their neighbours, and which has prevented them from rushing into antagonism of their own. They almost seem to demand War in order to stave off Revolution. And, on the other hand, the Muscovite, having gained the first step towards his ultimate design, proceeds towards the second. Treacherous and stealthy, he moves, as he did in 1853, making a truculent intention under the cover of religious fervency. The wilfully created—for diplomatic purposes—dissensions between the Russo-Greek and the Roman Catholic churches, are merely the

little cloud in the East that herald the coming storm.

Not less farther afield is the presage of coming trouble. From China come incessantly reports, contradicted often only to be as often re-affirmed, that the massacres of Tien-tsin are upon the point of being repeated; that the progress of civilisation is retarded by the refusal of the inhabitants to accept its teachings, and that cruelty and bloodshed are still the delight of the stationary peoples. In India, also, spite of the efforts made of late to ameliorate the condition of the inhabitants, disaffection is rife. The inundations and famines of the last two years, much though their ill-effects have been reduced by the facilities for transport and drainage, afforded by the system pursued by the governing authorities, and by the true and generous kindness exhibited by those who have voluntarily gone out into the wilderness of the North-West provinces, to succour in their affliction their alien and semi-barbarous brethren, have induced a desire for change of rule. This has been subtly and insidiously fostered by Russia, and her close march upon Hindostan from without may at any moment be assisted from within.

And on the Western Continent who shall say that Peace reigns supreme? Is not Spain, though but half recovered from her own intestinal disturbances, worrying at the throat of the South American States? Is not Mexico still distracted by political confusion worse confounded? Has not the unstatesmanlike attempt of President Grant to force Santo Domingo into annexation with the United States placed that island in a condition of anarchy more defined than before? Not only now do Baez and Cabral contend for the pitiful mastery, but the eastern Haytians have taken the fever of revolution, and are initiating a movement which may turn their President from his precarious seat.

Amidst these various elements of discord shines clear and brightly one Star of the East. Let who will contend, at Washington, at length, after many years there is Peace, blessed, harmonious. For ten years the constant struggle has been waged between England and the United States on the subject of the Alabama claims. For six years the Fisheries and Reciprocity question have alienated American from Canadian—the people of one half of a great Northern Continent from their neighbours, whose interests are inseparably bound up

with their own. For nearly as long the subject of the fostering of invasion of our great country within the precincts of the other have caused heart burnings and jealousies which appeared irreparable. Kindred race has been set against kindred race, the children of common parents against their own. Months back, when the Joint High Commission met, what was the general prophecy concerning their deliberations? Why, that there would be much talk and little work done, a good deal of debate and no result attained. The American people and politicians, on the one hand, were believed to be too much bent upon demanding concessions which the pride of England would never allow her to grant: while on the other side, it was held that the United States would never be willing to allow that they had proceeded upon false premises with regard to the disputed points in the Ashburton treaty, or in any matter having to do with the Canadian fishing privileges, and would support their course in reference to the Fenian Raids through thick and thin. The bitterness upon all these subjects has been extreme, and the most sanguine amongst us have often despaired of any settlement being arrived at, without a war which should cut the Gordian knot, tied fast by diplomacy.

But now we hear, and can well believe, that an arrangement has been come to on all the points in serious dispute. We are given to understand that each side has consented to view the matter in contest fairly, and in the fraternal spirit in which nations owning the same origin should justly view their mutual grievances. Great Britain acknowledges plainly that she was to blame for allowing the "Alabama" to escape from Liverpool, and that she is, consequently, rightly indebted in a certain sum for the compensation of those who suffered by her depredations. And this very readiness to own wrong-doing has set the American Commissioners, who might otherwise have been sufficiently obdurate, to consider whether the United States can fairly asseverate that they have been in no fault. Can they conscientiously declare that they did all that a friendly power should have done to avert the afflictions of the Fenian raids? Laying the headland question on one side, can they heartily believe that their petty peevish conduct when the Reciprocity Treaty was abrogated, and refused to be reviewed, was justifiable? They cannot; and they are fairly and squarely inclined

to meet the British and Canadian Commissioners half-way. "You yield so much," they say, practically, "we will give up so much, and will call it square," what could be more satisfactory? Long-standing rancour is removed, and harmony restored.

Need we look for a cause for all this! Let us find the manifestation of it in the reception given, in all brotherly love and kindness, to Earl de Grey and Ripon, Most Worshipful Grand Master of Free and Accepted Masons of England, by the Grand Lodge of Masons of the District of Columbia, on the 10th inst., and the sentiments of accord there, almost officially, expressed. We may have had some slight occasion to differ with the Grand Lodge of Columbia on certain points, but we cannot too sincerely greet their successful endeavours in the cause of concord, nor too heartily congratulate the Masonic order upon the reconciliation which their organisation has been the means of effecting between the two greatest peoples of the world, whose estrangement at one time appeared to be irreconcilable. (In conclusion, we can hardly do better than reproduce the abstract of the speech of R.W. Bro. Sir John A. Macdonald,) who not unjustly styles himself our representative, upon the happy occasion.

R.W. Bro. Sir John A. Macdonald said he found his welcome as warm as the weather. He had the pleasure of attending the centenary of the Masonic lodge of one of the oldest and most renowned regiments of the British army, where it was stated that during the revolutionary war the Masonic chest containing evidences of their existence as a lodge, was captured by a vessel of the American navy, and, although they had given it up as lost, Bro. George Washington, commanding the armies of the United States, did not forget he was a Mason, and returned it in the most cordial and friendly way. I will bear back to Canada the grateful remembrance of this evening. In the backwoods of Canada the Masons of my country will read with pleasure and gratitude of the honour conferred upon him who may be said to be their representative here to-night.

No war, no disagreement, no political collision, can ever alienate the brothers who are bound together in Masonic Union.—*Craftsman, (Canada).*

The corner stone under the old Masonic Hall, of Indiana, has been dug up, and the contents disclosed. The stone was originally laid in 1821, and consequently has been buried for nearly fifty years. It is the intention of the Building Committee to place the same stone under the new hall, together with its contents. Two persons stood upon the ground to see it excavated that were present at the original laying of this corner stone.

THE MYSTIC BEAUTIES OF FREEMASONRY.

In our last issue we gave expression to a few desultory thoughts on "the seven liberal arts and sciences," as being well deserving the attention of those who would study the mystic beauties of Freemasonry. But, however important the consideration of the liberal arts and sciences may be,

by no means is our desire to have it understood that there are not other subjects which merit attention also; and we, therefore, ask the attention of our Masonic readers to the Jewels worn by the Craft.

The Square is worn by the person who governs the Lodge, intimating that he should found his government within the square of concord and universal love; for as nature's All-powerful Architect moves the system with His fingers, and touches the spheres with harmony, and the morning stars together sing the songs of gratitude, and the floods clap their hands amidst the invariable beauties of order, so should Masons, rejoicing under the mild directions of their governor, be of one mind and one law; in unanimity, in charity and in affection, moving by one unchanging system and actuated by one principle in rectitude of conduct.

In a moral sense, Masons are taught by their jewels to try their affections by justice and their actions by truth, as the square tries the workmanship of the mechanic, and to regard their moral state—whether it be opulent or indigent—as being of one nature in the beginning and of one rank in its close. In sensations, passions and pleasures—in infirmities, maladies and wants, all mankind are on a parallel; nature has given us no superiorities. It is wisdom and virtue that constitutes superiority. Yet merely to act with justice and truth is not all that we should attempt, for even that excellence would be selfishness; that duty is not relative, but merely proper; it is only touching our own characters and doing nothing for our neighbours, for justice is an indispensable duty in each individual. We were not born for ourselves alone, only to shape our course through life in the tracks of tranquility, and solely to study that which should afford peace to the conscience at home; but we were made as mutual aids to each other. No one amongst us, be he ever so opulent, can subsist without the assistance of his

fellow-creatures. Nature's wants are numerous, and our hands are filled with very little of the warfare of necessity. Our nakedness must be clothed, our hunger satisfied, our infirmities visited. When shall the proud man toil for sustenance if he stands unaided by his neighbour? When we look through the varied scenes of life, we see our fellow-creatures attacked with innumerable calamities; and we were without compassion, we should exist without one of the finest feelings of the human heart. To love and to approve are movements in the soul which yield us pleasure; but to pity gives heavenly sensations, and to relieve is divine. Charity thus has her existence; her rise is from the consciousness of our similarity in nature, the Level on which mortality was created in the beginning; its progress in sympathetic feelings from the affections of the heart breathing love towards our brother, coupled with the touch of original estimation in our minds, which proves all our species to be brethren of one existence. Its conclusion is from comparison producing judgment, we weigh the necessities of our suffering fellow-creatures by our natural equality, by compassion, our sympathy, and our abilities, and dispense our gifts from affection. To be an upright man—walking by the plumb—is our bounden duty; to do justice and to have charity are excellent steps in human life; but to act uprightly gives a superlative degree of influence; for in that station we shall become examples in religious, in civil, and in moral conduct. It is not enough that we are neither enthusiasts nor persecutors in religion, neither bending towards innovation nor infidelity, not to be in the passive only; but we should appear in the active character; we should be zealous practisers, observers of, and steadfast members in religious duties.

In civil matters we should not only submit to, but execute the just laws of our country; obey their ordinances and perform all their precepts; be faithful to our country, and true soldiers in the defence of liberty.

In morality, it requires of us not only that we should not err by injuring, betraying, or deceiving; but that we should do good in that station of life wherein the Almighty Providence has been pleased to place us.

Let us moralize the Jewels.

As the tracing-board is for the Master to lay down his lines, and draw his designs on, to

enable those under his direction to carry on the intended structure with symmetry and order, so may the Bible be justly deemed the tracing-board of the Great Architect of the Universe, wherein are laid down the most divine laws and moral plans for the regulation of our lives and conduct; in it we trace all truths necessary to be believed, and plain and easy directions for the practice of every duty. Therefore, we should make that blessed volume of instructive wisdom and never-erring square to regulate our conduct; the compass within whose circle we may watch with safety and peace—the infallible plumb-line and criterion of rectitude and truth. The rough ashlar, as taken from the quarry, is an emblem of infancy; for as that stone is wrought into due form by the hands of the skillful artist, so, by a liberal education, the faculties of youth are nurtured and cultivated, their judgments enlarged, and their genius, conducted by the rudiments of science, is led to the knowledge of the polite arts; by which they are taught that the will and understanding are the two ennobling faculties of the soul, and, therefore, they never consider themselves educated until their minds are beautified with the invaluable furniture of true knowledge, and enveiled with every enduring virtue, which cannot fail to render them worthy members of society. The perfect ashlar is formed, by the rules of geometry, into a true die or cube; and as it is wrought, so only can it be tried by the square and compass. This represents, or is emblematic of adults who, having regulated their lives by the square of rectitude, and circumscribed their actions within the compass of morality and justice, are to be tried only by the square of God's holy word and the compass of their own approving conscience. On the tracing-board is delineated, among other matter, the 47th proposition of the first book of Euclid, proving that the square subtending a right angle is equal to the squares on the sides that form the right angle.

From the construction of the figure it is evident that the triangles within the square are reciprocally equal, and also, that the squares on the sides forming the right angle are equal to the square subtending the right angle. Pythagoras, generally believed to be the inventor of this proposition, which is the formation of geometry, in graceful testimony for the happy discovery, sacrificed a hecatomb to the Muses.

But Freemasons consider geometry as a natural logic; for as truth is ever consistent, invariable, and uniform, all truths may and ought to be investigated in the same manner. Moral and religious definitions, axioms, and proportions have as regular and certain dependence upon each other as any in physics or the mathematics. As the figure thus delineated depends upon the connection of the several lines, angles, and triangles which form the whole, so Freemasonry depends upon the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established. The position is clear, and therefore, in a synthetical sense, we demonstrate that some of our Fraternity, from their exalted situation in life, rolling in their chariots at ease, and enjoying every luxury, pleasure, and comfort, may, with strict propriety, be considered as standing on the basis of earthly bliss—emblematic of the greater square which subtends the right angle. Others, whom Providence has blessed with means to tread on the flowery meads of affluence, are descriptive of the squares which stand on the sides which form the right angle. The several triangles inscribed within the square are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity. Those who, by application to peculiar arts, manufactures, and commerce, from their several productions, not only add to the wealth of their country, and to the happiness of the exalted, but have the heartfelt satisfaction of administering to the wants of the indigent and industrious, may with strict justice be compared to the angles which surround and support the figure; while the lines which form it remind us of those unfortunate brethren who, by a series of inevitable events, are incapable of providing the common necessities of life, until aided by our cheerful and ever-ready assistance.

Hence, from the corollary we draw an axiom in Masonry; for by connecting the several lines together, and bringing the unfortunate and industrious into contact with the affluent and exalted, we form a figure descriptive of the true basis on which our ancient brethren raised the superstructure of Freemasonry; a basis which no mortal power can shake—"The bosom of all gentle charity;" that heaven-born virtue is the attribute divine of God, omnipotent; a sublime

emotion that fully demonstrates the existence of our spiritual being, and animates us to the glorious certainty of immortality.—*Pomeroy's Democrat*.

MASONIC JOTTINGS, No. 72.

BY A PAST PROVINCIAL GRAND MASTER.

TOTAL NUMBERS.

The total number of Masons, members of English Lodges, would, it is believed, be very little diminished, were deductions made of all those brothers who have really been admitted as Jews, Mahomedans, Parsees, and Natural Theists.

THE THEORY OF UNIVERSALITY.

The rightly instructed Mason knows that it is not possible to set too high a value on the theory of universality.

OUR LECTURES—TRADITION.

See a communication, *ante* page 386. The Tradition of the Craft is that there were lectures before the revival, but that they were extempore. For obvious reasons this usage could not fail to be inconvenient and often hurtful. In consequence, about the year 1720, Desaguliers and Anderson framed our earliest written lectures. No attempt, so far as I know, has hitherto been made to show this tradition to be untrue.

MYSTIC PANTHEISM.

Brother, Mystic Pantheism promotes a certain kind of devotion. But you must not fail to bear in mind that, notwithstanding two great examples of brothers becoming Mystic Pantheists subsequently to their initiation (one in the last, the other in the present century), Mystic Pantheism is irreconcilable with true Masonry.

THE TERM "SPECULATYFE."

This term occurs in the old Masonic Manuscript published by Bro. Matthew Cooke.—See a communication, "Freemasons' Magazine," vol. xxi., page 251.

MASONRY.

The reader of these Jottings ought to know that there is a necessary part of Masonry, which is eternal, which is indestructible.

GENERAL REGULATIONS.

A brother will find that at the Revival, June 24th, 1717, the new Lodges were forbidden to establish laws amongst them, which might be contrary to, or subversive of, the general regulations by which the Fraternity had been long governed.

THE STOICS.

The religion and philosophy of the Stoics is incompatible with true Freemasonry.

LODGE AT CHICHESTER, A.D. 1697.

A brother will find the following passage in Preston's Illustrations page 154, Dr. Oliver's Edition :—"At a general assembly and feast of Masons in 1697, many noble and eminent brethren were present, and amongst the rest, Charles, Duke of Richmond and Lennox, who was at that time Master of the Lodge at Chichester."

EXPERIENCE—THEORY.

In our Masonry, as in our Legislation, experience is preferred to theory.

MASONIC SCIENCE—GEOMETRY.

Freemasonry has always patronized the liberal Arts and Sciences. This fact is impressed upon the initiate as soon as he has crossed our threshold ; but in the F. C. degree, he especially learns the noble purposes of the craft in this respect. We propose, from time to time, to explain the origin of these different sciences, to enumerate the valuable ends to which they contribute, and mention the connection which exists between them and Freemasonry. We naturally begin with the most ancient and valuable of all—Geometry.

Geometry is so intimately connected with the practice of operative Masonry, that our brethren of antiquity were as often called Geometricians as Masons ; the two names were considered synonymous. In Anderson's Book of Constitutions, Freemasonry is frequently called Geometry, "for," says he, "the whole being of the Order is comprehended in it." It possesses the peculiarity which is the distinguishing mark of everything Masonic—that while it demonstrates the wonderful properties of Nature, it at the same time enforces the more important truths of Morality. This double significance runs through all the teachings of the Lodge, and of itself proves that the Craft was originally an operative art, from which it has grown since into a speculative science.

Josephus tells us that the leading principles of Geometry were known to the inhabitants of the world before the flood. Indeed he says that the very reason why Providence endowed primitive man with centuries of life, so that the average age of the human race down to the time of Noah was

eight hundred and twenty-two years, was that he might have time to cultivate and develop this and kindred sciences. The conjecture is highly probable, and doubtless it is owing to the large share of attention thus given to the study of Geometry, that it was brought to such early perfection. All the hearts and lives of Cain's posterity were given to the progress of arts and manufactures, and of their own glory. Cain himself built the first fenced city, the Bible tells us, and he could have scarcely practised architecture with any degree of success without the aid of geometry; nor could he have divided the land of Nod among his children, without some acquaintance with this fundamental science. We find also in the book of Joshua a regular survey of the land of Canaan, which was described and drawn on maps, and the whole territory divided into provinces. Even the book of Genesis bears witness to the division of Egypt into provinces, when Joseph became Pharaoh's prime minister. While it is true, therefore, that this science must have been cultivated from the earliest times, we owe its comparative perfection to the Egyptians. Egypt was the nursing mother both of the ancient sciences and the ancient mysteries. The two grew up together, and were in fact one. They had a unity of growth and of purpose. Those who practiced the one, taught the other. There is a legend in the craft that the famous Euclid, the greatest geometrician of ancient or modern times, was a Mason. This you may call "a philosophical myth"; it is, at all events, an ingenious method of conveying the Masonic truth that there was in Egypt, as Dr. Mackey observes, "a close connection between geometry and the great moral and religious system which was among the Egyptians, what Freemasonry is in the present day—a secret institution for the inculcation of the same principles, and inculcating them in the same symbolic manner."

There is something curious about the original use of Geometry, which is explained by the very etymology of the word, signifying "the science that measures the earth." In other words, the ancient geometrician was a land-surveyor. In Egypt the annual overflow of the Nile always made business lively for him. It swept away all their landmarks, destroyed their boundaries, and laid the whole country into one field. We should like to have been a Freemason, in other words a Geometrician in those times. After the floods,

spring-trade was always brisk. Every land-owner had to have his ground re-surveyed, and the "measurer of the earth" was in much request. Dry times to him were emphatically dull times, for he knew, above all others, the full meaning of the poet's phrase, the "flood-tide of success." His bark sailed on its seas, and when it ebbed, so did his fortunes.

Geometry lies at the root of all mathematics, and hence the noble uses which it subserves, not only in the higher sciences of the present day, but in many of the calculations of every-day life. It makes a sort of royal road to arithmetical calculations, shortening and making certain many otherwise tedious and difficult problems. So important is it, that it is a part of a modern common-school education. Then consider how man, whose life is but a span, whose mind is finite, whose body is but a clod, is enabled by the mysterious powers of Geometry, wedded to Astronomy, to weigh in a balance the far-off worlds in space, to tell their geological characters, and their probable distances. Truly the geometrician is a nobleman, in whose brain there is spark of divinity allying him to the Supreme Grand Geometrician who planned the universe, and in obedience to whose wondrous laws all things terrestrial and celestial move.

We should not close, without a reference to the letter "G."—a compound symbol, and the noblest known to Freemasonry. This initial letter points to Geometry, and has also a sublime reference. The study of this science leads the mind "through nature up to nature's God"; it discovers the Great First Cause in his works. But while the letter "G." symbolises this science of sciences, it also points to God himself, being the initial letter of the ineffable name, Jehovah. Worthy symbolism, representing in one letter both the All-Father, the Great Geometrician of the universe, and and Geometry, the key to the arts and sciences. Brethren, does not the craft do well to patronize Geometry?—*The Keystone*.

A RELIC OF SOLOMON'S TEMPLE.

From a local paper we learn that at a recent meeting of Union Lodge, No. 60, of Ancient Free and Accepted Masons, Baltimore, there was presented to the Lodge, to be laid up in its archives, a portion of one of the stones of Solomon's Temple.

The foundation on one side of that world-renowned edifice were laid in a valley, and the wall of the temple on that side went down a distance of ninety feet. The stone presented to the Lodge was a part of this wall, and was obtained at a distance of seventy feet below the surface of the hill on which the temple stood.

What revolutions has that stone witnessed. As a part of the foundation of the temple, built by the Worshipful Grand Master of Israel, it supported the magnificent edifice at whose dedication the Grand King stretched forth his hand to heaven as he offered to the living God that wonderful sublime prayer for his people.

In the course of years that people fell away into idolatry; few were the worshippers of Jehovah left in Jerusalem; on the hills towering above the vale of Hinnon rose the splendid temples of the Zodiac and of Venus, and the Gehenuc was white with the bones of the victims of Moloch; in the temple itself prophets of the Most High were slaughtered before His very altars, and from the gorgeous perch gleamed the glittering horses of the Sun.

In spite of the partial return to the true religion, in the reign of Josiah, the people became rapidly worse and worse, till they were carried captive, and suffered the terrible penalties of their crime, as has been foretold by Moses and the Prophets. The first temple was destroyed; but its foundations were left untouched, and this stone helped to unfold the second temple, built after the return from their captivity, and adorned with the greatest magnificence of King Herod.

This was the temple destroyed by the Romans, and though they ran the plow over the upper portion of the foundations, the lower was still undisturbed when Julian the Apostle attempted to rebuild the edifice, and was driven off in terror by the flames bursting forth from the bowels of Mount Moriah.

When the Master Mason beholds this stone, his imagination carries him back to the time when the Great and Good Junior Warden placed it in position. He beholds him, square in one hand, and gavel in the other, setting it true by the plumb, in its bed of well-tempered mortar. He sees the foundation go up gradually, till it reaches the level of the top of the holy hill. He sees the temple walls arise without the sound of hammer or any tool of iron, and the majestic

pillars, Jachin and Boaz, planted in their places; he sees the beautiful structure roofed in, and the temple almost completed—when his soul is horrified at a deed of unequalled atrocity, the wail for which is yet heard among all true Master Masons, and which will be lamented as long as the Craft exists that knows no latitude or race, and confers its blessings upon all mankind from the rising to the setting of the sun.

Such are some of the reflections that arise in the breast of the Master Mason, as he gazes with reverence upon this relic of hoary antiquity. It must suggest much more to the brother that has received light by progressing to the Royal Arch, in which many more interesting facts are disclosed about that sacred edifice.

Union Lodge, No. 60, of Baltimore, should be proud of owning but a part of one of the stones of that glorious structure, more celebrated than the Pyramid of Cheops, the Pantheon, or the Parthenon. Would that every Lodge in the country were possessed of a fragment, however small, of the joint work of the genius of King Solomon, of Hiram of Tyre, and of Hiram Abif!

MASONIC NOTES AND QUERIES.

ACCEPTED MASONS.

"By degrees many persons of eminence, not of the Craft, chiefly Ecclesiastics, became associated with these societies of Freemasons, from the desire to obtain the secret knowledge they possessed, and participated in their privileges. This admixture of a superior class, as Accepted Masons, soon became potential; as the knowledge of the art of building spread beyond the limits of the society, the Speculative element gradually predominated. — From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

THE EDWIN LEGEND.

"A Brother has sent me a paper, containing a statement of the words of Dr. Plot, who rejects the Legends, and of Krause, who upholds it. But he forgets that Kloss, like Dr. Plot, rejects the Legend. My Brother should add to the paper a statement of the words of Kloss, and then forward it to the 'Freemasons' Magazine,'—CHARLES PURTON COOPER.

PARSEES.

Readers of the "Freemasons' Magazine" are aware that Parsees are received into our English Freemasonry. Parsee Theists, are accidentally omitted in the jotting, "Candidates admissable into true Masonry." ante page 188. — A PAST PROVINCIAL GRAND MASTER.

A PAST PROVINCIAL GRAND MASTER. — ARCHITECTURE.

The position of the matter is not such as a Correspondent supposes.—a contributor charged a Past Provincial Grand Master with "perpetually praising German architecture at the expense of English."*

The Right Worshipful Brother answered that he "not only had not *perpetually*, but that he had not even *once* praised German Architecture at the expense of English."†

The Contributor has never thought it fitting to reply.—CHARLES PURTON COOPER.

COMMUNIST SODALITIES.

"Attempts of this kind engender abuses so shocking that communist establishments are condemned to crumble away in a very short time—as in the case of the Essenians—or very soon to ignore the principle on which they are created—as with the Franciscans.—B.

SAINT PAUL.

"Paul had a sickly appearance, which did not, as it appears, correspond with the greatness of his soul. He was ugly, short, thick-set, and stooping, and his broad shoulders awkwardly sustained a little bald head. His sallow countenance was half hidden in a thick beard, his nose was aquiline, his eyes piercing, and his black and heavy eyebrows met across his forehead. Nor was there anything imposing in his speech; his timid and embarrassed air, and his incorrect language, gave at first but a poor idea of his eloquence. He shrewdly, however, gloried in his exterior defects, and even drew advantage therefrom. It appears that he was never married. 'The thorn in the flesh' which he hints at was apparently some bodily infirmity.—B.

JESUS CHRIST AND THE JEWS.

The Jews may yet gladly acknowledge Christ as the noblest teacher their race has ever produced. When the mists and misrepresentations which have been thrown around his sayings and actions are cleared away, they will then be able to see and understand him as he really was. Great as is the name of Phidias in sculpture, equally great, if not even more so, is that of Christ in theology. Moses although called "meek," was in reality *stern* in comparison with Christ. Christ had the larger and nobler, more humane and yet grander heart of the two. The "divinity," or, co-equality with God, which his disciples, or historians have attributed to him has had the effect of alienating from him the majority of his fellow-countrymen; let them know, however, that that is a mistake, arising out of a misunderstanding of some of Christ's ideas, and that Jesus was only and in all points one of themselves and then they may begin to take more interest in him. Christ's grand idea was that God was the Father of the whole human race, and that they were his children. Surely the Jew will yet have as much true manliness in him as to be able to throw aside all narrow and exclusive selfishness, and be ready to admit this *universal* Fatherhood of God. If the Jew desires honour, has

he not got it in the fact that he who is so highly respected by the foremost nations of the earth was one of themselves, and although these may respect him too much, that is no excuse for them esteeming him too little. Of course pride strives to keep them from acknowledging that their ancestors made any mistake in their estimate of Christ; but surely good sense and greater light should now enable them to get over that. The children of those who opposed Galileo, can now honour and revere the name of him whom their ancestors persecuted, so ought the Jews also to do in the case of Christ. We honour the man who invented the steam-engine, but surely no less honour is due to him who taught us to say—"Our Father who art in heaven." These two simple and homely, yet deeply mysterious words, "Our Father," as uttered by Christ, did indeed rend the veil which separated man from God. Symbolism was at an end, for now man could talk with his Maker, as it were "face to face." When the words "My Father" can be uttered out of a loving, faithful heart, no human priest, nor beastly sacrifice is needed, nor ought to be allowed to intervene between the soul and God. When the heart is pure, God Himself will dwell in it, and as the sweet singer of Israel ages ago did sing and feel that heart can also truly say "The Lord is my shepherd."—B.

"CHRISTIAN FREEMASONRY," PAGE 406.

When, some time ago, I stated that the expression "Christian Freemasonry was a contradiction in terms," I had in view Christianity as generally understood. To be an orthodox Christian one must not only believe in God but also in Christ as God the Son. Seeing therefore that Freemasonry only asks belief in the former, and dispenses with belief in the latter, it follows that Freemasonry is more universal, as things are, than Christianity; consequently, follow out the idea, and the contradiction in terms" will easily be understood.—W.P.B.

THE BANISHED.

The banished of a church are occasionally of its best blood.—PROGRESS.

THE ARAB'S PROOF.

Some years ago, a Frenchman, like many of his countrymen, had won a high rank among men of science, yet who denied the great God who is the author of all science, was crossing the great Sahara, in company with an Arab guide. He noticed, with a sneer, that at certain times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed till at last one evening the philosopher, when he arose from his knees, asked him, with a contemptuous smile, "How do you know there is a God?" The guide fixed his burning eyes on the scoffer for a moment in wonder, and then said, solemnly, "How do I know there is a God? How do I know that a man and not a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," he pointed to the sun, whose last rays were flashing over the lonely desert, "that footprint is not that of man."

* "Freemasons' Magazine," vol. 23, page 232.

† *Ibid*, page 407.

FIRST IMPRESSIONS OF JERUSALEM.

We pitched our tents in an olive ground outside the Jaffa gate, and took our first look at Jerusalem before sunset—an hour to be noted by all visitors to the holy city, for then the gates are shut, and no one can come out or in till morning; and unless you are provided with a consul's order, you may be separated from your bed and baggage. So much has been written about Jerusalem, that it is quite unnecessary to enter into details as to its wonders, but two features which we noticed may be worth recording. 1st. This city, for a city which has such a history, seems strangely destitute of antiquities. Saving the Temple area and the Holy Sepulchre, there is no relic of the past. As you lose yourself in the labyrinths of the city, you may now and then come across a pillar built into a wall, or a capital used as a stop gap; but as a rule, the only traces which successive conquerors have left behind them are the mounds of rubbish beneath which all traces of Jerusalem as it was in old times are buried. 2nd. The large amount of vacant space within the walls. There is a pleasant walk round the top of the walls of some part of the city. As you look down hence, you cannot see the narrow, deep-cut streets, but you come from time to time on fields of corn and open weed-grown spaces. And this same superfluity of ground is noticeable in the Temple area. In wandering about the city—and in a city so wanting in landmarks, wandering is an apt word, for you must lose your way—again and again you come suddenly upon an archway which gives a view of an open space beyond, on which you can see trees. But as you try to explore, a dark figure comes out from the shade of the archway and warns you back with the word 'Haram' (sacred enclosure). When, provided with the consul's order, you enter this Haram, you are surprised to find so little space covered with buildings—how much ground is left unoccupied. There are the two large mosques and some smaller buildings: the greater part of the area is entirely waste, or is only saved from desolation by a tree planted here and there. Jerusalem is too small for its clothes—a true sign that the glory is departed from it.—*People's Magazine.*

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE EARL OF DALHOUSIE AND THE
"BUBBLY-JOCK."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—That our highly esteemed Past Grand Master can appreciate the humorous, as well as know how to turn it to good advantage the following—which it would be too bad to lose—will admirably testify:—

"We had all heard the old story of the character given to the farmer's bairn when a gentleman was admiring it—'It is a fine promising bairn,' said he, 'Oh!' said the mother, 'he would be a fine bairn but he is sair hauden doon by the bubbly-jock.' He

merely wanted to warn his Highland brethren to read well, think and listen well for themselves, but avoid by all means being 'hauden doon by any bubbly-jock,'"

I may explain to such of your readers as do not understand what a 'bubbly-jock' is, that it is that bully of the farm-yard called the turkey-cock.

I am,

Yours fraternally,

ANTI-HAIRSPLITTER.

Glasgow, May 24th.

MASONIC SAYINGS AND DOINGS ABROAD.

"The Masonic Trowel," the office of which, at Springfield, Illinois, was recently destroyed by fire, wherein the Editor, Bro. H. G. Reynolds, Past Grand Master, lost the whole of his Masonic Library, and other property, has been resuscitated. We have before us No. 1, New Series. Bro. Reynolds has the sympathy of the whole Masonic Press of the United States, who unite as with one voice, to wish him success in the renewal of his undertaking.

The Craft at Logansport, Indiana, are about to erect a spacious and elegant Masonic edifice.

R. W. Bro. Aug. C. L. Arnold, one of the most brilliant Masonic writers of the day, died February 1, at Malden, Massachusetts, United States.

Earl de Grey and Ripon, one of the English Commissioners at Washington, has the blood of Oliver Cromwell in his veins. The statement comes to us from a trustworthy informant—a staunch admirer of the Lord Protector, as "protection" was then understood—who, having occasion to call at the house of Earl De Grey, saw a handsome picture of Oliver Cromwell in a conspicuous position. The visitor having expressed his surprise at what he saw, his lordship explained the relationship.

The fact is suggestive. Little more than two centuries ago, at a distance of time less than the connected links of the lives of three successive octogenarians, the people of England, persecuted, fined, and trampled under foot by the authorities of those days, were leaving, first for Holland, and then for the land which is now our own, in such crowds and with so much wealth that the courts became alarmed, and on the first of May, 1637, passed an ordinance forbidding emigration. At that time eight ships, designed to sail with passengers who intended to cross the Atlantic, were lying in the Thames. It is said in the biographies of Oliver Cromwell that he and three others—Pym, Hampden, Hazlrig—who afterwards became his coadjutors and made their names memorable, were on one or more of these vessels. Some members of Cromwell's family did emigrate, and their descendants are to be found in various parts of the Union.

At the time of the prohibition, Cromwell was thirty-eight years old. Nine years before he had made his first speech in Parliament, but ever since, he had lived the life of a quiet and meditative but observant farmer, whose house was noted as a great resort for those who were persecuted by the unscrupulous tyranny of the King and his followers. Scorning to yield to the injustice of the times, he and his chosen friends had resolved to seek a refuge in a Western wilderness, where they "might at least worship their God in freedom," and aid in the establishment and promotion of a government founded on principles of liberty and justice.

The infatuated King and his court, in thus denying peaceful agression from their dominions, kept at home their own destroyers and practically insisted on the future revolution. Had they not passed the ordinance of May 1, 1637, Milton, who was afterwards Secretary to Cromwell, might have remained "inglorious;" and Earl de Grey, instead of being to-day one of the commissioners appointed by the government of Great Britain to arrange terms with that of the United States, would, if he had existed at all, have been an American citizen of ancient New England descent, as we measure such things in our new country, and might to-day have been employed on the same commission, but under the stars and stripes instead of the meteor flag of England.—*New York World*.

The magnificent Temple in Philadelphia is rapidly approaching completion, and will be, not only a pride to the city of "Brotherly Love," but of the whole nation. The Grand Hall being built in New York City, is announced as being half completed, and it too will be a model of architectural grandeur, and worthy of the Craft of that great city and State.

Wil mington, Delaware, is also erecting a fine hall, which it has needed for many years.

Atlanta, Ga., has just dedicated her grand Temple, and thus throughout the land, the links of Masonic architecture are being added, until from ocean to ocean, and from the lakes to the gulf, we will have a chain of Masonic temples worthy the grandeur and mission of our noble Institution.

We cannot agree with our good brother of the "Masonic Tidings," that fine halls should be discouraged, for fear of a "Masonic aristocracy." We might as well fear the aristocracy of human nature, because men would rather live in a comfortable home than in a cabin. It is a sure type of the advance of civilisation, when we see people endeavouring to improve their social and habitable condition, and as it is with individuals, so it is with societies. There are many young and feeble Lodges throughout the country who are financially unable to erect or obtain halls suitable, for the mysteries, owing to the few members interested, or the newness of the country, where the pure principles of the Institution are as much revered and practiced as anywhere, yet there is no argument or reason why, when they become stronger and better able, that they should not improve their lodge condition as fast as their means will allow, without a too heavy taxation upon individual members.

We hardly think, that even the poorest man will charge his neighbour with being an "aristocrat" simply because he washes his face or wears clean clothes; and so with lodges, we do not think any of them are un-Masonic enough to begrudge seeing their sister lodges in good apparel and furniture. Bare floors, naked walls, and dry goods boxes can be used under emergencies, and we sympathise deeply with lodges who are compelled to thus work for a time, and we rejoice greatly when we hear of their being able to go into comfortable quarters. We think every lodge-room should be a comfortable place to meet in, and should be as well taken care of as is the best kind of a home. It is, in fact, the "Masonic Home," around whose altar gather the worshippers of God in the bonds of Brotherly Love.—*Freemason, St. Louis*.

The Grand Master of Pennsylvania decided that: It is a fundamental regulation that the rejection of any one member of a lodge, shall be sufficient to prevent the initiation of a candidate even after approval, "for he is not under the term of good Masonic Report." Upon such objection being made in open lodge, an effectual bar is interposed to the introduction into Masonry of the candidate. The fact of the objection must be entered upon the minutes, and report thereof be made forthwith to the Right Worshipful Grand Secretary. Questions have arisen as to where and how objection should be presented, and vague and loose ideas are entertained upon this subject. As the work of the lodge is done in the lodge, so the objection should be made therein by a member of the lodge. No reason need or ought to be given by the objector, for it is presumed that he who thus opposes the initiation, is moved thereto by good and sufficient cause, that he acts under a high sense of Masonic duty and obligation, that he is swayed by no "petty malice, private revenge, partisan rancour, business rivalry, sectarian prejudice, or other like unworthy influence." It is not sufficient that the objection be made privately to the Worshipful Master on the street. When objection is made elsewhere than in the lodge, the Worshipful Master is not bound to regard it, or to refrain from his work upon the applicant. In the exercise of due caution, and of that discretion he ought to possess, he should be careful lest he admit the unworthy. But if he fail to require the objection to be made in the Lodge, and refuse to enter the candidate, he adopts the objection as his own, and therefore becomes the objector.

When an objection has been made, and at a subsequent meeting is removed, the Worshipful Master should give oral notice in the lodge of the fact of the removal, and that at the next stated meeting he would proceed to enter the applicant unless other objection be made. This notice and delay are proper, lest trusting to the objection already made some other member has interposed none, or lest after the objection was made others have become members of the lodge, and have thereby acquired the right to a voice as to who shall be admitted to membership in the lodge.

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

GRAND LODGE.—At the next quarterly communication, on Wednesday, the 7th of June, London and Provincial brethren are reminded that several subjects of considerable importance to the Craft will be brought forward.

LODGE MUSIC FOR THE MARK DEGREE.—We beg to call attention to the announcement in our Advertisement columns of the Music for the Mark Degree, just re-published in a convenient form, for use in lodges. It is dedicated by authority to the Grand Mark Master, who has given his express sanction for its use in lodges under the English Jurisdiction.

"BUST OF THE EARL OF ZETLAND."—We learn that it is intended to present a full-sized copy in marble of the bust of the M.W.P.G.M., the Earl of Zetland, K.T., by Bro. Morton Edwards, to the Grand Lodge, and also a copy to his lordship, as a memento of his twenty-six years rule over the Craft. The bust, which his lordship sat for before retiring from the Grand Mastership, is in the full regalia of Grand Master, and is said to be an excellent likeness. Several distinguished and influential brethren have already signified their intention to subscribe, and it is proposed to make the movement sufficiently wide-spread to allow of the whole of the Craft joining therein.

SCOTLAND.—Col. Mure, of Caldwell, P.G.M. for Ayrshire, accompanied by Captain Neil of Swinridgemuir, S.P.G.M., and other Provincial Grand Office-bearers, visited St. Mungo Lodge, Maunchline, and St. John's, Cattine, on Friday. There was a good attendance of members at both lodge meetings, and the deputation from the Provincial Grand Lodge received a most hearty reception. Col. Mure spoke at some length on the Masonic Bursary scheme proposed for Ayrshire. The scheme was approved of generally. We understand that the gallant Colonel has resolved on making personal visitations to the whole of the lodges in his province—which is the largest in Scotland.

PROVINCE OF DORSET.—The foundation stone of the Weymouth Royal Hospital and Dispensary, was laid with Masonic Honors, by the R.W. Bro. Joseph Gaudry, Esq. The Prov. G.M., assisted by the W. Bro. Capt. J. M. P. Montagu, D. Prov. G.M., and the officers of the Provinces, on Whit-Monday, the 29th ult. [We hope to find space for a full report in our next].

UNITED GRAND LODGE.

The following is the agenda of the business to be transacted in Grand Lodge, on Wednesday, 7th June, 1871 :—

1. The minutes of the Quarterly Communication of the 1st March for confirmation.
2. The minutes of the Grand Festival of the 26th April for confirmation
3. Election of Members of the Board of General Purposes.
4. Election of Members of the Colonial Board.
5. Election of Members for the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons.

6. Report of the Board of Benevolence for the last quarter, in which are recommendations for the following Grants, viz. —

The Widow of a Brother, of the Royal Somerset House and Inverness Lodge, No. 4, London.....	£100
The Widow of a Brother of the St. Paul' Lodge, No. 194, London.....	£50
A Brother of the St. Matthew's Lodge, No. 539, Wallsall	£50
The Widow of a Brother of the Shakespeare Lodge, No. 281, Warwick.....	£50
The Widow of a Brother of the Restoration Lodge, No. 111, Darlington	£50

7. Report of the Board of General Purposes to the United Grand Lodge of Ancient Free and Accepted Masons of England :—

1. In the month of January last a complaint was preferred by the St. Andrews Lodge, No. 231, London, against Bro. Wm. Henry Warr, late Secretary of the Lodge, for having not accounted for and paid over moneys the property of the Lodge which had been received by him in his official capacity. Bro. Warr was summoned to attend the Board to answer that complaint. Medical Certificates were, however, sent in by Bro. Warr to the effect that he was unable to appear in consequence of an accident.

At the Meeting of the Board in the month of April last a letter was read from a friend of Bro. Warr, again excusing his absence. As it did not then appear that Bro. Warr was physically incapable of attending the Board, the Grand Secretary was ordered to again peremptorily summon him, as had been before done, to attend the Board at their Meeting in May, directing his attention to the Clause in the Book of Constitution bearing on the case. Bro. Warr again failed to attend, nor was any sufficient excuse given for his non-attendance. The Board therefore pronounced Bro. Warr contumacious, and it was resolved—"That Bro. William Henry Warr be suspended from his Masonic functions until such time as he shall make submission and grace be granted him."

2. A complaint was preferred by Bro. Emanuel Moses, of the Lodge of Israel, No. 205, London, against the Worshipful Master and Officers of that Lodge, for not initiating, at the Meeting of the Lodge on the 24th day of January last, a Candidate balloted for and duly elected at a previous Lodge, his name duly appearing in the summons, he being in attendance and having paid the initiation fee, and for initiating at the last-mentioned Meeting, to his exclusion and without any sufficient reason, five other candidates only elected at that Meeting; and further, for having taken three ballots for one of such Candidates, at the same meeting of the Lodge, he having been blackballed on the two first ballots.

The W.M. and Wardens were summoned to attend the Board, and to produce the Warrant and Books of the Lodge. The W.M., the Junior Warden, the Secretary, and others attended accordingly.

It appeared from the Minutes of the Lodge and from an examination of the Master of the said Lodge for the current year, and of the Secretary, that the proceedings of the Lodge at the above Meeting had been conducted with very great irregularity. The Board resolved that both of the above complaints were fully proved, and it further appearing that between the two first ballots, and the taking of the third ballot, a considerable interval of time had been suffered to elapse, and sundry business of the Lodge had been transacted, especially the installation of the present Master, and it further appearing

to the Board that, after a ballot had been taken on which the Candidate had been blackballed, members of the Lodge were openly questioned as to which way they had voted on such ballot, thus wholly nullifying the principle of the ballot; the Board resolved, that the Lodge of Israel, No. 205, London, be suspended until, and inclusive of, the 30th day of November, 1871, and that their Warrant and Books be in the meantime retained, and the said Lodge was and remains suspended accordingly.

3. From what transpired in the investigation of the complaints against the Lodge of Israel, the Board ordered the outgoing Master, Bro. Michael I. Emanuel, who had occupied the Chair when the two first ballots were taken, and who had remitted the third ballot for the Candidate who had been so twice blackballed, to be taken at a later period of the same evening, to be summoned to answer for his part in the transaction.

Bro. Emmanuel having attended the Board, gave a very full explanation of what had taken place, expressed his regret for having allowed such improprieties to take place under his ruling, and submitted himself to the mercy of the Board. Whereupon it was resolved, "That Bro. Michael I. Emmanuel be severely censured for having, whilst Master in the Chair of the Lodge of Israel, No. 205, at the Meeting of the said Lodge, on the 24th January, 1871, ordered a second ballot, to be taken for one and the same Candidate, there having been three blackballs on the first ballot, and for having ordered, after such second ballot had been taken, on which there were two blackballs, that the question of election should nevertheless stand over for a third ballot at a later period of the same evening, and for having as Immediate Past Master sanctioned such third ballot, thus wholly nullifying the principle of the Ballot, and that Bro. Michael I. Emanuel be cautioned as to his conduct in future," and Bro. Michael I. Emanuel was censured and cautioned accordingly.

4. The Board have taken into consideration the reference made to them at the Quarterly Communication held on the 1st day of June, 1870, on the subject of providing an Organ for the use of Grand Lodge, at an expense of not exceeding £800. The Board, with a view of economising as much as possible the funds of Grand Lodge, consulted Messrs. Gray and Davison, the eminent Organ Builders, as to the practicability of utilising one or other of the Organs already possessed by Grand Lodge. Having received a Report that the Organ which formerly stood in the late Temple might be so renovated and improved as to be made sufficient for the use of Grand Lodge, and that parts of the other Organ might advantageously be used for the purpose, thus utilising both Organs, which in their then condition the Board was advised were unsaleable, the Board arranged with Messrs. Gray and Davison for the providing an Organ accordingly; the total cost for such renovation and improvement, and for a partially new front, and to include the building and erection of such Organ to be £202.

Messrs. Gray and Davison have promised that the Organ shall be in place by the next Quarterly Communication, which the Board hope will be the case. The Board, after much consideration, and acting on the advice and opinion of the W. Bro. James Coward; P.G. Organist, and of Messrs. Gray and Davison, decided on erecting the Organ on the Dais, as being the situation considered to be the best calculated to develop the capabilities of the Instrument; and the Board trust that what they have done in this matter will meet with the approbation of Grand Lodge.

At the meeting of the Board held on Tuesday, the 16th inst., after the ordinary business had been disposed of, it was unanimously

Resolved—

"That the best thanks of the Board are eminently merited by and are hereby most cordially offered to the V.W. Bro. John Llewellyn Evans, the President; not only for the able manner in which he has presided over, and the unremitting attention he has devoted to the business of the Board, but also for his gentlemanly bearing and invariable courtesy to all its members."

To the Report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 12th May, 1871, showing a balance in the hands of the Grand Treasurer of £3,723 1s. 3d. and in the hands of the Grand Secretary for petty cash, £75.

8. Report of the Colonial Board to the United Grand Lodge of Ancient Free and Accepted Masons of England:—

"Early in April, 1870, a letter was received in the office of the Grand Secretary from Bro. William Edgar Coquillette, W.M. of the St. George's Lodge, No. 440, E.R., Montreal, stating that it was the intention of the lodge to secede from the jurisdiction of the Grand Lodge of England, and to join another Masonic body. By the same mail a letter was received, signed by twenty-nine members of the lodge, protesting against the secession, and claiming the warrant, books, and property of the lodge. About the same time a communication was addressed by Bro. the Honourable William Badgley, Dist. G.M. for Montreal, to the Most Worshipful Grand Master, soliciting the interference of the home authorities on the same subject, some doubt having been temporarily raised as to the position of Bro. Badgley as such District Grand Master.

The Colonial Board having had the papers before them, the the Grand Secretary, under their directions, on the 21st April wrote to Bro. Coquillette calling his attention to the book of Constitutions, page 71, art. 29, Edit. 1867, and requesting him to deliver up the warrant to the members adhering to their allegiance.

Brother Coquillette replied on the 9th of May, desiring, before complying with this request, to have a copy of the protest and the names of the Twenty-nine members who had signed it. As Bro. Coquillette himself admitted that some of the members of the St. George's Lodge adhered to their allegiance, and his proceeding being in violation of the law, the Colonial Board declined to afford this information, and the Grand Secretary was directed to write again on the 15th of June, repeating the request that the Warrant should be delivered to the remaining members, and pointing out that the Warrant, Books, Furniture and Funds belong to them. To which an answer was received on the 26th July, simply referring the Grand Secretary to a body with which the Grand Lodge of England is not at present in correspondence.

On the 31st August, 1870, the Grand Secretary, by direction of the Board, again wrote to Bro. Coquillette, reminding him that the question was one entirely between the Grand Lodge and himself, and that he was violating the Constitutions, which, as a ruler in the Craft, he had solemnly engaged himself to maintain, but stating, with a view to conciliation, that if he entertained an objection to surrender the Warrant to the brethren at Montreal, he might return it to the Grand Secretary's Office in London, at the same time calling his attention to the powers which the Board possessed. To this letter no answer has been returned.

The Colonial Board, therefore, after waiting for some time in the hope that Bro. Coquillette would at last see the impropriety of which he had been guilty, have been reluctantly compelled to pass the following resolutions, viz. :—

1st. That Bro. William Edgar Coquillette, who has seceded from the St. George's Lodge, No. 440, Montreal, not having, as directed by this Board, delivered up the Warrant to the Members of the Lodge who adhered to their allegiance, according to article 29, page 71, of the Book of Constitutions Edition 1867 has violated his obligation as the Master of that Lodge.

2nd. That Bro. William Edgar Coquillette, late of St. George's Lodge, No. 440, Montreal, be suspended from his Masonic functions, and that notice of such suspension be transmitted to the District Grand Master of Montreal, the various Lodges under the English Constitution in the Dominion of Canada, and to the Grand Lodges of Canada, Nova Scotia, and New Brunswick.

9. The Annual Report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, dated the 19th day of May, 1871, will be laid before the Grand Lodge.

10. PROPOSED MOTIONS.

By Bro. Sir Patrick Colquhoun, P.M. No. 447, to ask—

"Whether Grand Lodge countenance the Rite of Misraim of 90°, the Rite of Memphis, and the Order of Rome and Constantine? and if not, whether it be consistent with the position of a subaltern in the Grand Secretary's Office that he take a lead in these unrecognized degrees?"

By Bro. Raynham W. Stewart, P.M. No. 12—

"That in future the meetings of Grand Lodge shall take place at 5 o'clock in the afternoon, and the law No. 10, relating to the laws of Grand Lodge, be altered from 'Ten,' by inserting the word 'Eight,' instead of 'Ten' in the second line."

Bo Bro. Benjamin Head, P.G.D.—

"That the sum of £50 be given from the Fund of General Purposes. That the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—An emergency meeting of this lodge was held at the Freemasons' Hall, on Tuesday the 30th ult. There were present; Bros. W. Arnold, W.M.; T. Wingham, S.W.; E. Long, J.W.; Powell, S.D.; White, J.D.; P. Doody, I.G.; J. Lard, G.S.; J. Dyte, Sec.; W. Watson, P.M.; C. A. Long, P.M.; H. Dicketta, P.M.; E. Dunn, C. Webber, T. Wingham, J. N. Cox, W. A. Malony. The visitors present were: Bros. G. P. Holland and J. A. Syrett, of Lodge Courage and Humanity, Calcutta. Bros. Bower and Malony were passed to the second degree. Bro. J. A. Syrett of Lodge Courage and Humanity 392, Calcutta, was proposed by Bro. Dyte as a joining member.

PANMURE LODGE (No. 720).—The installation meeting of this lodge was held at the Balham Hotel, on the 15th ult. There were present: Bros. James M. Young, W.M.; Henry F.

Huntley, S.W.; H. F. Hodges, J.W.; J. Poore, S.D.; Paine, J.D.; E. Pulman, I.G.; John Thomas, P.M., Treas.; J. B. Wolpert, P.M.; R. W. Huntley, Lilley, Madder, Duck, Lane and Withall. Bros. James Stevens, P.M. 1,216; Edward Worthington, P.M. 507; W. Simmons and Edward Bye were present as visitors. The lodge having been opened and the minutes read and confirmed, Bro. Lane was entrusted, and raised to the sublime degree of M.M. Bro. John Thomas, P.M., in his usual impressive manner, installed Bro. H. F. Huntley as W.M. for the ensuing year. The W.M. then appointed and invested his officers as follows: Bros. James M. Young, I.P.M.; H. F. Hodges, S.W.; J. Poore, J.W.; John Thomas, P.M., Treas.; James M. Young, P.M., Sec.; Paine, S.D.; C. Pulman, J.D.; Withall, I.G.; Madder, Dir. of Cera, and Duck, W.S. The newly-installed Master then initiated in perfect style Mr. W. Trusler. An excellent banquet was served by Bro. Lilley.

PECKHAM LODGE (No. 879).—The regular meeting of this prosperous lodge occurring on the evening of the day appointed for the Girl's Festival, at which many of the brethren of the lodge were present as Stewards and Visitors, the meeting was thinly attended. Bro. Warren, P.M., officiated as W.M., and discharged the duties of the evening with very great efficiency. One gentleman was initiated into the order, and Bro. Hudson was raised to the degree of Master Mason. The ballot was taken for the election of W.M. and Treasurer for the ensuing year. Bros. C. W. Kent, S.W., was elected W.M., J. Allaopp, P.M., being re-elected without a dissentient vote.

SOUTHERN STAR LODGE (No. 1,158).—The installation meeting of this very prosperous lodge, took place on Tuesday, the 23rd ult., at Bro. Allatt's, the Montpelier Tavern, Walworth, and was very numerously attended. The W.M., Bro. D. S. Bayfield, occupied the chair. The minutes of the meeting in March last were confirmed. Messrs. T. A. Potter and H. Dowsett were initiated, the ceremony being worked by the especial desire of the first-named candidate, by his ancient friend and companion, Bro. R. E. Clarke, P.M. of this lodge. The W.M. having resumed his position, opened the lodge in the second degree. Bro. Hayward was passed, and also Bro. G. Gardiner, of the Belgrave Lodge (No. 749), which is now in recess, also received the F.C. degree. Bros. Shepperd and Freeman were raised to the third degree. Bro. H. Thompson, P.M. and Treasurer, with his usual style of excellence, proceeded to install the W.M. elect, Bro. H. R. Towers, into the Master's chair, and conducted the whole of the interesting ceremonial to a satisfactory close, receiving loud and deserved applause at the termination of his labour. The lodge was closed shortly after the installation was concluded, and the brethren, about seventy in number, sat down to the banquet.

CONSECRATION OF BLACKHEATH LODGE No. 1320.

The Blackheath Lodge No. 1320, (for which a warrant was issued some months since, but a variety of circumstances have delayed the opening) was consecrated on Wednesday the 10th ult., at the Crown Hotel, by Bro. Muggeridge, P.M. 192. This frequent performance of this duty, and his great reputation as a correct workman, will render it unnecessary for us to enter into any minute description of the excellent style in which the ceremony was conducted.

Bro. Muggeridge was assisted by Bros. J. H. Townsend, W.M. 715 as S.W.; H. Birdseye, S.D. 715 as J.W., and J. Clemmans, S.D. 1309, Org., of all of whom it may be said that like their chief each was perfect in his part.

Bro. Henry Collington, P.M. 140 and Treas. 871, was then duly installed as first W.M., who appointed and invested his officers as follows:—Bros. E. M. Hubbock, Prov. G. Sec., S.W.; W. Noah, P.M. 140, J.W.; E. W. Pook, P.M. 140, S.D.; Webster, Sec. The charges being given by Bro. Muggeridge, several poor members and candidates of initiation were proposed.

Previous to the closing of the lodge, a vote of thanks was passed to Bro. Muggeridge, for the efficient manner in which he had performed the duties of consecration.

The lodge was then closed, and the brethren adjourned to an excellent banquet.

Amongst the brethren present were: Bros. C. J. Hogg, Prov. G. Sec.; T. H. Brauston, Prov. G. Sec.; Col. Perkins, Prov. G. Sec., and W. Kibble, P.M. 715.

PROVINCIAL.

BERKS AND BUCKS.

PROVINCIAL GRAND LODGE.

On Friday afternoon, the Freemasons of Berks and Bucks, to the number of about seventy, assembled at Aylesbury for the purpose of holding their annual Provincial Grand Lodge, at which the presentation of reports from the different lodges in the province, the appointment of officers for the ensuing year, and other business was transacted.

The brethren from Berkshire arrived at Aylesbury by special train, kindly granted by the directors of the Great Western Railway Company, and at one o'clock the Provincial Grand Lodge was opened in due form at the Assembly Rooms, under the presidency of the Prov. G.M. Bro. Sir Daniel Gooch, Bart., M.P., who was supported by Bro. Sir J. Warren Hayes, Bart., Dep. Prov. G.M.; Bro. R. J. Spiers, Dep. Prov. G.M. for Oxfordshire; Bro. the Rev. T. Barton, Prov. G. Chap.; Bro. the Rev. T. O. Grace, &c. There were also present the following brethren, most of whom hold high positions in the province or in their respective lodges. Bros. W. Biggs (Prov. G. Sec.); Holden (Prov. G. Treas.); W. W. Hodges, W. H. Cave, J. W. Mounslow, H. D'Almaine, W. Hedges, A. H. Simpson, W. O. Bland, G. Chancellor, J. Ellis, R. C. Hurley, R. Bradley, F. G. Hall, G. J. Costurn, E. J. Tabor, G. Ratcliffe, W. Webb, S. Jacob, King, W. J. Beauchamp, J. Williams, B. Fielder, J. Bance, T. Deller, R. R. Holley, J. Adams, J. T. C. Winkfield, W. H. Baker, A. L. Taylor, H. C. Lewis, J. W. Dover, E. Wotton, W. Hoblyn, C. A. Lippincott, S. G. Payne, T. Haddon, C. F. Whiskin, E. Wood, W. H. Herbert, G. M. Knight, Fred. Bland, W. Ford, J. Whitehouse, Marriott, Tolley, Briggs, Mortimer, G. H. Palmer, Grisbrook, C. W. Scriven, J. McCubben, H. Poynder, T. Cook, Bolton, H. J. Gooch, R. R. Alexander, &c.

The Prov. G.M., addressing the brethren, said he was pleased to be able to congratulate them upon the steady progress of Freemasonry, forty-five members having been added during the past year. He trusted that the various lodges had been careful in admitting those only who would do honour to the Craft. He proceeded to explain the circumstances under which the charity fund had recently been established, expressing his hope that all the lodges in the province would regularly contribute to it, and thus afford systematic aid to the valuable Charities connected with the Order. Sir Daniel called attention to the newly-printed book of bye-laws, with a history of the province, which had been carefully compiled by the Prov. G. Sec. (Bro. Biggs.) He was sure all the brethren were delighted that the first public act of the Prince of Wales, as a Freemason, was performed in their own province when his Royal Highness laid the principal stone of the Reading Schools, on which occasion so many Grand Officers were also present. In conclusion, Sir Daniel Gooch said he hoped the Masons throughout the province would continue to work together with that harmony, which was so essential to the prosperity of the Craft.

It was then moved, seconded, and carried unanimously, that Bro. Holden be re-elected Treasurer.

The Prov. G. Sec. read the reports from the different lodges which were in all respects satisfactory.

The Prov. G. Treas. presented a statement of receipts and disbursements, showing a balance in hand of about £113.

On the motion of the Prov. G.M., seconded by Bro. J. T. Morland, it was unanimously resolved that the sum of twenty guineas be presented to the Charity fund.

Sir Daniel Gooch then appointed the Prov. Grand Officers for the ensuing year, and duly invested them with their regalia, as follows:—Bros. T. Williams, P.M. 591, S.W.; Geo. Chancellor, W.M. 1101, J.W.; Rev. Thomas Barton, 574, Chaplain; Rev. O. G. Grace, P.M. 591, Junior Chaplain; R. Bradley, W.M. 414, Registrar; W. Biggs, P.M. 574, Secretary; J. McCubben, W.M. 948, S.D.; W. Hedges, W.M. 945, J.D.; G. Redcliffe, W.M. 840, G.D.C.; F. G. Hall, P.M. 547, A.D.C.; E. Grisbrook, W.M. 771, S.W.; G. H. Palmer, 771, Organist; H. Poynder, 948, Pursuivant; J. Whitehouse, Supt. of Works. Stewards: Bros. Lawson, Winkfield, Whiskin, Payne, Haddon, and Lippincott. Tyler: Bro. Hemmings and Nowell.

The lodge having been closed in the customary manner, the brethren adjourned to the George Hotel, and partook of a sumptuous banquet, served in a very satisfactory manner.

Bros. Marriott, Tolley, Briggs, and Mortimer, carried out the musical arrangements, and their performances were loudly applauded.

Dessert having been introduced,

The Chairman (Sir Daniel Gooch) proposed "The Queen and the Craft;" and next, "The Right Hon. the Earl de Grey and Ripon, the M.W.G.M. his Royal Highness the Prince of Wales, and the Right. Hon. the Earl of Zetland, Past Grand Master of the Grand Lodge of England."

The Chairman then proposed "The health of the Right Hon. the Earl of Carnarvon, Deputy Grand Master, and the Grand Officers of the Grand Lodge of England, Past and Present," for whom Bro. R. J. Spiers, P.G.S.B. of the Grand Lodge of England, who gave the brethren a cordial invitation to visit the Masons at Oxford.

The Dep. Prov. G.M. (Rev. Sir John Warren Hayes) then rose, and said the pleasing and honorable duty devolved upon him of proposing the health of their worthy P.G.M. He was not at all surprised to find the brethren receiving this toast with acclamation, and he felt quite convinced that the longer Sir Daniel resided among them and filled the high office he held at present, the greater reason they would have for according to him a hearty reception. Their Chairman had very important and responsible duties to perform, not only in connection with Masonry, but also in Parliament; and yet Sir Daniel always felt great pleasure in making it convenient to come among his brethren, not only in Provincial Grand Lodge, but also in the different lodges throughout the province. They had, indeed, great reason to congratulate themselves upon the progress of Masonry in this province since it had been presided over by their worthy brother, Sir Daniel Gooch. He begged to thank Sir Daniel for the good he had effected as Grand Master of the province, and hoped he would long be spared to preside over them.

The Chairman, in responding, said he felt he could do little or nothing by himself, and that what good was done must be accomplished by the united action of himself and the brethren throughout the province. It was necessary that they should all work together harmoniously to advance the great objects which they all had at heart. When appointed to preside over this province he heard a murmur of differences existing between the brethren of Buckinghamshire and those of Berkshire. As Grand Master he knew no difference, and it was his duty not to know any. He was glad, however, to find that such a feeling as that he had just alluded to had entirely passed away, and they had that day assembled in Aylesbury, and the brethren there had given them a kind and hearty reception, for which, in the name of them all, he offered their thanks. He hoped that individually and collectively the brethren would aid him in carrying out the great and good works for the advancement of which they professed to be formed, namely, the welfare of mankind. He was gratified to see Masonry prospering in the province; and in conclusion he thanked the brethren for the kind manner in which they had received the toast.

The Chairman again rose, and in complimentary terms proposed the health of the Deputy Grand Master, Sir J. W. Hayes, who, in replying, assured the brethren that any services that he could render would be gladly given to promote the interests of Freemasonry.

The Chairman proposed as the next toast "The Masonic Charities," and urged all the brethren to contribute, through their respective lodges, to the Charity Fund, his ambition being that Berks and Bucks should stand second to no other province in the amount of aid afforded to the Masonic charities. Let them drink success to the noble institutions connected with the Order, and also determine that so far as they were concerned, those institutions should be attended with prosperity.

To the health of "The Visitors," next proposed by the Chairman, Bro. Bolton responded.

The Chairman next proposed the health of the Provincial Grand Secretary and Provincial Grand Treasurer, and spoke of the labour and zeal of Brother Biggs, without whose assistance he (Sir Daniel) would have been as a lost sheep. There could be no doubt that a great deal of the success that had characterised Masonry in this province was due to the untiring exertions of Bro. Biggs.

Bro. Holden and Bro. Biggs severally returned thanks.

The Chairman next proposed the health of the Worshipful Master, Officers, and Brethren of the Buckingham Lodge, and the

other lodges in the province, for whom Bro. Ambrose Taylor responded.

The Tyler's toast was then given, and the Provincial Grand Master vacated the chair.

The brethren from Berkshire left by the 7.5 train in the evening, and we are expressing the feelings of each one in stating that the visit to Aylesbury afforded them much pleasure, the brethren in that town having spared no pains in making the arrangements necessary for receiving and entertaining the Provincial Grand Lodge. The last occasion on which the Freemasons of this province met at Aylesbury was in 1865.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge*, (No. 471).—On Friday last a Lodge of Emergency was held at the Masonic Hall, Dock Street, for the purpose of initiating Captain Thomas, Master and Owner of the Schooner "Fanny," of the port, who had been sometime since balloted for and accepted, and who had now to leave at once with his ship, and could not wait until the next regular Lodge meeting. The W.M. Bro. Gratte was in the chair, and there was a good attendance. The minutes of the Lodge, and Lodge of Emergency having been read, also the requisition to the W.M. Captain James was regularly initiated into Masonry, and paid the Treasurer the usual fees. The ceremony was most ably rendered by the W.M., and the Lodge was closed in harmony at 8.30 p.m. We understand the Hall will be forthwith closed for three months, to enable Bro. Diment of Bristol, to paint and decorate the lodge-room, offices, &c.

SCOTLAND.

COATBRIDGE.

LAYING OF THE MEMORIAL STONE OF THE NEW UNITED PRESBYTERIAN CHURCH.

Coatbridge, although a most interesting place as a seat of industry, is yet anything but beautiful or prepossessing—at least sufficient to entice strangers to spend a holiday within its precincts. The people themselves, too, are so busy, the iron manufacture requiring double-shifts, and the blast-furnaces keeping blazing forth night and day, Saturday and Sunday alike, so that it would almost appear impossible for the inhabitants, even if they had the will, to indulge in a whole day of recreation. The town also, rapidly as it is extending, and the many imposing structures which are being erected, can never be made to look anything but sombre, as dense clouds of smoke roll over it incessantly, and impart to every new building a dingy aspect almost before it is completed. Notwithstanding all these disadvantages, the inhabitants of Coatbridge at times make high holiday. Like the soil on which they are located, where nature has denied them bounties on the surface, yet underlying which strata of wealth have been found, so it is with the people, for although strictly commercial and business-like in their habits, yet they are hospitable in entertaining strangers when they do celebrate any local event, into a spirit of which they themselves enter with all the national characteristics. Monday last was one of these occasions, when the sound of the rolling-mill and the steam-hammer seemed for a time to have been forgotten, and the people assembled in holiday attire to witness the ceremony of laying the foundation-stone of the new United Presbyterian Church.

The removal of the congregation from their present place of worship, which is situated a short distance south from the level crossing of the North British Railway, was rendered imperative by the alterations presently being made by that company. The new line at an elevated level runs so close to the church as to completely destroy its amenity, so that it was purchased by them, and is about to be used as goods sheds. A site was selected for the new church in one of the most commanding situations in the town, a little to the east of Mount Zion Church and Gartsherrie Academy, and along with these elegant structures, as it stands on a somewhat higher elevation, will form one of the chief features in the architecture of Coatbridge. The site, too, is most convenient for the pastor, as the church is built in close proximity to the manse.

The building is chiefly of the Gothic description, and is rather handsome and imposing. Including the hall and session-house, the structure measures 120 feet in length and 70 in breadth. It is lighted by five large windows on either side, of the pointed Gothic order, filled in with tracery. At the front a large ornamental window, with four mullions and tracery above, relieves the solid masonry of which the building is composed, while at the pulpit end a beautiful four-light window, with stained glass, will throw a finely-subdued light over the head of the officiating clergyman. The main entrance-door, just below the five-light windows already alluded to, is of an exceedingly chaste design. It has a fine basis, with three beautifully moulded columns on either side, surmounted by a heavy Gothic arch, with rich mouldings and ornamental cusps. At either side of this doorway are two small pointed windows. An elegant tower and spire, which, when completed, will reach the height of 130 feet, rises from the north corner of the building, and gives an imposing effect to the structure, as from its elevated site it can be seen from a distance of many miles. At the top of the square tower, eight chastely designed windows give light to the belfry, in which a large bell weighing nearly one ton, and of a fine tone, is to be placed. Crowning the tower are eight-pinnacled turrets, while some distance below the gradual tapering of the towers is relieved by four turrets of a somewhat similar description. The interior of the church is laid out on a plan entirely new to this district, the whole of the seats being of a circular form, so that the occupants in whatever portion of the church they may be are facing the minister. A beautiful and commodious gallery runs round the front and both sides of the interior of the building, and the church will accommodate comfortably fully 900 worshippers. The building has been erected from a design prepared by Mr. R. Baldie, Architect, Glasgow.

The old church, which the congregation are shortly to leave, was built in the year 1839. Previous to the year 1836, there was no church nearer to Coatbridge than the Parish Church of Old Monkland, nearly two miles distant; and the first religious denomination that took possession of the field was the "Relief." In the month of August, in the year 1836, the Rev. Peter Brown, late of Wishaw, delivered the first sermon from a tent which was forwarded for the purpose from the Relief Congregation at Tollcross by Mr. Meiklam of the Clyde Iron Works. Shortly after this a large hall was taken by a number of the adherents, who formed themselves into a congregation, and in December, 1837, a call was given to and accepted by the Rev. William Stirling, to the pastoral charge of which he was ordained in the following March. Mr. Stirling was born in the year 1811, in the parish of Kilsyth. His father was a farmer, and Mr. Stirling received the rudiments of his education at the village school of Banton, about two miles from Kilsyth. When nearly fifteen years of age, he entered the Glasgow University, where he studied for five sessions, and was then admitted to the Relief Divinity Hall in Paisley, where he remained another four sessions. In the year 1836, just shortly before the first "Relief" sermon was preached at Coatbridge, Mr. Stirling was licensed as a preacher, and was called to the new congregation, while they were still meeting in the hall, the church not being erected till the following year. It has accommodation for about 800 people.

From an early hour, the Main Street assumed a busy aspect, crowds of people gathering along the whole route of the intended procession. The proceedings of the day opened with service in the old church, conducted by the pastor, the Rev. W. Stirling. The various lodges of Freemasons assembled in the Free Church at Langloan (Rev. Mr. Henderson's), where the lodge was opened in the apprentice degree by Bro. Col. Mure of Caldwell, who had been commissioned by the Earl of Rosalyn, Grand Master for Scotland, to perform the ceremony. He was assisted in opening the lodge by Bro. William Fleming, E.W.M., of the New Monkland Montrose, No. 88, who acted as Senior Warden, and by Bro. James Connor, S.W., of the same lodge, who discharged the duties of J.W. Bro. Bryce, Grand Tyler of the Grand Lodge of Scotland, was also present in charge of the paraphernalia of the Grand Lodge, to be used on the occasion, and assisted greatly in carrying out the whole of the arrangements in a most satisfactory manner.

Bro. Wylie, Prov. G.S. for Ayrshire, read the commission authorising Bro. Col. Mure to perform the ceremony. The commission was to the effect that respectful application having been made to the Most Worshipful the Grand Master Mason of Scotland, that the foundation-stone of the New United Presbyterian

Church, Coatbridge, which was to be laid on May 22nd, should be done with Masonic honours, he granted the request, and the Provincial Grand Master of the district not finding it convenient to officiate on that occasion, expressed a wish and desire that the stone should be laid for him by his Right Worthy Bro. Col. Mure of Caldwell, Prov. G.M. of Ayrshire, he was commissioned to proceed to Coatbridge on the said 22nd of May, and there open the Provincial Grand Lodge of Lanarkshire Middle Ward, and with the aid and assistance of such of the office-bearers and members of that branch of the Grand Lodge as might be present, and of such other daughter lodges of that and other provinces attending, to preside at said ceremony and lay the foundation-stone according to the usages and customs, and according to the laws and regulations of the Grand Lodge of Scotland, and thereafter to close the Provincial Grand Lodge of Lanarkshire Middle Ward, and dismiss the assembled brethren with harmony.

Bro. Col. Mure, after thanking the various lodges present for their attendance on the occasion, referred to the misunderstanding which had taken place with the Provincial Grand Lodge of the Middle Ward. Until his arrival in Glasgow that morning, he was totally unaware that any disagreement existed in regard to his appointment. He had not sought the honour himself, but when he was asked by the Grand Master for Scotland to act upon the occasion, like a true Mason, he had cheerfully obeyed. He had no other alternative, and the presence of the Grand Tyler, who had been sent by the Grand Lodge, together with the commission which had been read, were his authority in the matter. He had only to ask the assistance of the lodges in carrying out the programme.

Bro. Bryce, the Grand Tyler, then marshalled the lodges in inverse order, when they marched to the public park. The following were the lodges represented:—Nos. 81, 86, 88, 128, 166, 177, 178, 144, 417, and 488. The procession, accompanied by the Airdrie Sax-Horn and the Summerlee brass bands, then marched through Drumpellier grounds, past the mansion-house of Col. Buchanan, thence to the public road at Langloan, and along the Main Street, Coatbridge, up John Street, to the site of the church. Along the entire route, both sides of the streets were lined by vast crowds of people, and at the church barricades had been erected to keep the crowd back, which proved a wise precaution, as the whole of the wide street close to the church was occupied by a large crowd of interested spectators. Every house-top had its occupants, and even the scaffolding of the new church afforded room for some of the sightseers. Arrived at the church, the procession took open order, and allowed the office-bearers of the St. James' Lodge, who carried the working tools and jewels of the Grand Lodge, and other emblems of the Craft required for the performance of the ceremony, along with Bro. Col. Mure, the Grand Tyler, Bro. Wylie, Prov. G.S. for Ayrshire, and the other office-bearers, to pass into the enclosure.

The Rev. William Stirling, Chaplain, having offered up prayer, the prescribed formula was proceeded with, and the stone was thereafter declared by Bro. Col. Mure to have been laid in a proper and workmanlike manner.

Mr. Archibald Reed, the oldest member of session, thereafter presented Bro. Col. Mure with the silver trowel which had been used in the ceremony.

§1 Colonel Mure said—The province of Freemasons over which I have the honour to preside consider themselves highly honoured in having been asked to come to Coatbridge this day. We have heard of wise men coming from the East into the West, but on this occasion it appears that the men of the East have sent for wise men from the West. I am perfectly sure that there must be a feeling of gratitude in every Scotchman's heart to see, not only that the work of the Gospel is more and more being propagated throughout the land, but that we have arrived at a period when instead of barns for the worship of God, we rear up worthy temples to His service. I wonder what old Ebenezer Erskine, the founder of one section of the United Presbyterian Church, and old Gillespie, the founder of the other section of the church, if they could rise from their graves and look upon the scene witnessed by ourselves this day, would think of it. I wonder what would be the feelings with which they would be inspired when told of the increasing wealth and population. They would say to us—Where are the green fields and the ploughed fields, and the spring light and happiness which once we saw? We would point to these gigantic works, these great

smoking stalks, the teeming population, the great number of houses, and we would say—There is our wealth. My impression is that the answer they would return is—Is there spiritual destitution among these teeming hordes? or have you, in gratitude to God for the wealth which he has given you, provided ample church accommodation, ample spiritual food for these masses? It does not follow that what we have here publicly acknowledged are what are called Masonic secrets, but the products of the soil which we have just poured out on the stone, and which we hold to be emblems of Masonry, have also been considered the emblems of social, and till within the last few years, a necessary prosperity. Now, we know that the nation's prosperity does not consist in the products of the soil, but rather its wealth consists in the labour of those who work out these products. I always think that the year of census-taking—the year when a great nation, by numbering its population, is taking stock of its wealth—is a very solemn one, because those who have the welfare of the country at heart ask, and I believe those at the head of this nation's affairs do ask themselves, were the provisions for the spiritual wants of the people equal to the blessings that God has given us? and I may be permitted to state that I think the rearing of this beautiful edifice to the worship of God in the year of the census is a good omen. The gallant Colonel then referred to the three emblems, wine, oil, and the fruits of the earth, as denoting—wine—determination, persistence, strength, and power; oil—toleration and Christian love; and the fruits—sustenance and support; and as an instance of how Freemasonry was intertwined with toleration and Christian love, instanced the fact that within the last fortnight it had been his lot to lay the foundation-stone of an Established Church at Dalry, and lay the memorial stone of this new church, while their lodge had that day been opened in the Free Church. Adverting to the vast scheme of unity between the Free and U. P. Churches, while expressing his entire sympathy with the movement, he stated that he was not sure, but perhaps more good would result from their remaining apart, stirred on as each church would be by a little wholesome rivalry. In concluding a most excellent address, Colonel Mure expressed the hope that this edifice—the erection of whose memorial stone they had just completed, might be blessed of Almighty God.

The Rev. Mr. Stirling said, he desired in his own name, and in the name of the managers and members of the United Presbyterian Church of Coatbridge to tender their cordial and united thanks for the great honour Colonel Mure and his fellow Freemasons had conferred upon them that day by laying the memorial stone of their new church. He dared not say he was unaccustomed to public speaking, but they would believe him and sympathise with him when he said that he never felt greater difficulty in finding language to express his sentiments. His heart was full of overwhelming thankfulness and gratitude to Colonel Muir and the brethren who had performed this work in such a craftsmen and workmanlike style. He assured the gallant Colonel that they felt themselves highly honoured, indeed, by the presence here of a gentleman respected and loved by rich and poor, by soldiers and civilians, by politicians of all parties, by all Christian denominations as well as he believed, by every Freemason throughout Scotland. They did not think they had any right or claim to his services, and far less could they return to him any reward. Their only return was their thanks, their deepest, truest, most heart-felt gratitude, and this they would desire to tender him. Although they could not repay him for his kindness and the honour he had conferred upon him, yet they knew that He who sees and rewards the cup of cold water given in his name to one of his disciples would not allow this act to pass away without its due reward. He thought they were quite in a proper and becoming position when laying the memorial stone of any Christian Church. He believed from what he knew of the signs and symbols of Freemasonry, that it was impossible for any man to be a true, noble, faithful-hearted Mason without, at the same time, being a consistent Christian. There were, of course, bad men in every society, bad men amongst the Masons, bad men in the Christian Church; but he did believe that the principles of Freemasonry and the principles of Christianity were identical. The rev. speaker, thereafter, proceeded to draw an analogy between Freemasonry and Christianity, and in concluding, referred at length to the important functions discharged by the Christian Church at the present time.

Three cheers were then given in the usual Masonic fashion

and the procession re-formed, and marched back to the church, where the lodge was closed.

Bro. Edward Bell, R.W.M. of the St. James' (Coatbridge), Lodge, in a brief speech, thanked Colonel Muir and the other office-bearers of the various lodges for their presence that day, and intimated that if any demonstration were required for any part of the country, he was sure, from what he heard of old Monkland that they would not be wanting.

The brethren then adjourned from labour to refreshment, after which the company dismissed.

THE DINNER.

In the afternoon the members of the Church, Masonic brethren, and friends dined in Mr. Clark's Coatbridge Hotel. About 100 gentlemen sat down to an excellent dinner. Bro. E. M. Bell, Esq., occupied the chair, supported by Bros. Col. Mure, P.G.M. for Ayrshire; Rev. Mr. Stirling; Rev. Dr. Aikman, of Glasgow; Rev. Mr. Bell, Gartsherrie; Captain Neil, of Swinridgemair, S.P.G.M. for Ayrshire; Robert Wylie, Esq., P.G. Sec. for Ayrshire; J. G. Halkett, Esq., A.D.P.G.S. for Ayrshire; W. Ralston Patrik Treame, Esq., Beith; J. A. Ferguson, Esq., P.S.W., Mother Kilwinning; Robert Thomson, Burns, Esq., of Mother Kilwinning; John Veitch, Esq., Mother Kilwinning; Robert Bell, Esq., Mother Kilwinning; John Thomson, Esq., Mother Kilwinning; John Harrison, Esq., Mother Kilwinning; G. Campbell, Esq., Inspector of Poor, Old Monkland, &c. Archibald Reid, Esq., officiated as Croupier, and was supported by Revs. Dr. Joseph Brown, Glasgow; Mr. Henderson, Coatbridge; J. Wison, Bellshill; John M'Intyre, Baillieston; John M'Euckie, Uddington; William J. Andrew, Esq., Solicitor; H. Symington, Esq., Messrs. Purdie, Draffen, Johnston, &c.

The cloth having been removed,

The Chairman proposed in succession "Her Majesty the Queen," "The Prince and Princess of Wales, and other Members of the Royal Family," and "The Army, Navy, and Volunteers."

Rev. Bro. Stirling said, in proposing the next sentiment, he would just say a word—not the word, however. He proposed "Freemasonry." He referred to the superstition of early days regarding Freemasons which had prevented him from joining that body; but now that he was a Master Mason, he found that his early impressions had been wrong. One fine principle of Freemasonry was its universal love, and that was the great principle of the Bible. The toast, which was coupled with the name of Captain Neill, was received with enthusiasm.

Captain Neill said he felt a little awkward in responding to the toast which had just been proposed, because, while he had many times responded to all sorts of toasts, he had never replied for this toast before. A great deal had been said for and against Freemasonry. It was brought to their charge that there was nothing tangible in it that they kept all their good deeds, or it might be their evil deeds, in darkness, they did not allow themselves to see the light, that everything was concentrated in themselves. Something had been said that day of wise men coming from the West, but he had to inform them that they had not come to educate, but to assist. If they would pardon him, he would tell them of a small thing they were attempting in Ayrshire. About a fortnight ago Lord Rosslyn, Grand Master Mason of Scotland, and Lord Dalhousie, attended the centenary of St. Andrews' Lodge, Kilmarnock. It was there taken into consideration the propriety of establishing bursaries, by each lodge in the province paying a small annual subscription. He hoped if they were able to do this, that the Masons in other provinces would not leave them singular in this respect, but would go along with them in such a movement. He alluded to what was done by Masons in England in the cause of education. Five hundred girls and nearly as many boys received a free education at the expense of the Freemasons. No doubt they in Scotland were not so rich, but still he thought it was the duty of their little to do a little. He had, on behalf of himself and his brother Masons, to thank them for the toast.

The Chairman proposed "The U. P. Congregation of Coatbridge," and congratulated the minister, session, managers, and members, upon the elegant and noble place of worship in course of erection for them, and in connection with which they had that day met. It was destined to be a landmark in Coatbridge, and certainly it spoke a great deal to the praise of the congregation. He coupled the toast with Mr. Reid.

Mr. Archibald Reid, in replying, adverted to the origin and progress of the church. Originating in an open-air meeting place, they next moved to a four-loom shop, then to the upper-room of a house, and there Mr. Stirling was ordained, and afterwards to the church then built for them, and now to be vacated in a short time.

The Chairman proposed a special bumper to Colonel Mure of Caldwell.

Colonel Mure, in replying, said it was not often a man's good fortune to have his health proposed twice in the same evening and in the same company, but such had been his happy lot this evening. He had come into Coatbridge a total stranger, but his welcome had been of the warmest kind, and now he would return home, leaving many true friends behind him—friends whom he hoped often to meet; but even though he should never meet them again, yet he trusted true friends for ever.

Mr. W. J. Andrew proposed "The Architect and Contractor of the new church," coupled with Mr. Purdie, builder, who replied.

The other toasts were "The Ladies," "The Chairman," and "The Croupier," and these having been honoured, the company separated.

NOTES ON MUSIC AND THE DRAMA.

CRYSTAL PALACE.

Many important improvements, suggested by past experience, contribute to render the Handel Festival of 1871 unsurpassed in the musical annals of this or any other country; the most prominent of these is the rapid advance in the knowledge, culture, and musical taste of the vast chorus of singers. The great gatherings which have been so frequent since the establishment of these triennial commemorations at Sydenham have been so many field days, and have produced a perfection of organisation which could have been accomplished by no other means. Under the able generalship of Sir Michael Costa, this army of musicians has been wooded, recruited, and periodically drilled, and each member must have a certificate, which represents a high status of musical proficiency, before he can be enrolled in the ranks as an effective. The result of recent rehearsals, if we are informed aright, tends to the belief that the commemoration of 1871 will produce no mere mechanical rendering of the great composer's works, but an absolutely perfect and intellectual exposition, by a highly-trained, experienced, and accomplished body of artists, produced with the assistance of extraordinary resources, never on any former occasion brought into such perfect and gigantic combination. The Directors have reason to be in the highest degree satisfied with the improved acoustical qualities of the Centre Transept, which will tend very materially to enhance the general effect of the Solos, not less than that of the Choruses. No one who has heard the opera concerts of the present summer can fail to have been struck with a very perceptible improvement in the clearness of the tone. Even at the extremity of that immense hall the solos of both voice and instrument are heard with remarkable distinctness. This is probably as much the result of some natural process of adaptation in the materials to the often recurring influence of the sound as it is of any improvement in the arrangements themselves. Messrs. Gray and Davison's Organ, in view of the approaching event, has been proportionately enlarged, in fact, for the first time completed, according to the scale of the original design, so that its accompaniment may be in every respect worthy of the occasion.

The liberal arrangements of the Executive, supplemented as they have been by an equally liberal tariff on the part of the Railway Companies, induce us to recommend those of our readers who do not wish to miss the opportunity of being present—only afforded, be it noted, once every three years—to apply forthwith for their tickets, which, in anticipation of the importance of the event we understand are being rapidly bought up.

A Great Full Rehearsal will take place on Friday, June 16.

On Monday, June 19, the "Messiah" will be performed.

On Wednesday, June 21, a Selection.

On Friday, June 23, "Israel in Egypt."

The Solo Vocalists engaged are:—Mdlle. Titiens, Madame Sinico, Madame Rudersdorf, Madame Lemmens-Sherrington, Madame Trebelli-Bettini, Madame Patey, Mr. Sims Reeves, Mr. Cummings, Mr. Kerr Gedge, Mr. Vernon Rigby, Mr. Poli, Signor Agnesi, and Mr. Santley. Solo Organ, Mr. W. T. Best. Organist, Mr. James Coward.

The Performances on the three days of the Festival will commence at two o'clock, and the Rehearsal is fixed for twelve o'clock precisely. The latter is expected to present points of peculiar musical interest. It will be attended by the entire force of performers—solo, vocal, chorus, and instrumental—London, provincial, and Continental—and will be conducted by Sir Michael Costa.

The large number of excursion trains which will be run by all the principal railway companies, invest the coming Festival with peculiar interest.

ALHAMBRA.

The management has not been slow to perceive that music and dancing have the decided advantage of delighting the majority of amusement-seekers. In the presentation of an excellent entertainment thus composed, the resources of this establishment are now fully employed; and the repeated presence of large assemblages to witness Wallace's popular opera of "Maritana," given in combination with three Ballets, shows a ready recognition of the attractiveness of the present programme. The opera is somewhat curtailed, as a matter of convenience; but the most enjoyable morceaux are retained, and the vocalists, represented by Miss Susanna Cole as Maritana, Miss Minnie Sidney as Lazarille, Mr. Connell as Don José, Mr. Temple as the King, and Mr. Parkinson as Don César, sustain with considerable credit the responsibilities devolving upon them. The instrumental accompaniments are admirably rendered by the excellent band, under the direction of M. Rivière, and the costumes and scenery are appropriately gay and picturesque. The brilliant ballet of the "Beauties of the Harem," with the accomplished Mdlle. Rita Sangalli as the principal danseuse, whose flights across the stage are equally distinguished by their novelty of style and grace of execution, remains a prominent feature of the entertainments. The spectacular ballet of action which follows introduces in Mdlle. Agnes an agile representative of the fairy Puella. Earlier in the evening a new comic ballet is performed by Messrs. D'Auban and Warde, which is replete with pantomimic drollery. The comprehensive title of "Something of all sorts" defines with sufficient clearness the varied nature of the whimsicalities presented. A troupe of female Christy Minstrels and the graceful skating performances of Mdlle. Frederica and M. Elliott add to the allurements of an establishment offering the enjoyment of a lively entertainment with the security of luxurious comfort and admirable ventilation.

LYCEUM THEATRE.

"La Partie de Piquet," produced last week on the occasion of the first appearance of the Varieties company, although well received, is removed from the programme, it having been considered advisable to make a complete change this week, in order no doubt to unfold to its full extent the portfolio of the clever company now with us. "Le Copiste," which may fairly be termed the attraction of the week, is our old friend "One Touch of Nature," well known on account of the admirable acting of Mr. Benjamin Webster as Pennholder, the theatrical copyist, who, after watching over and tending his pretty daughter, unknown to her, declares himself whilst taking part in a situation exactly corresponding to his own. The two actors take a distinctly different reading of the principal character, and there is no occasion to institute any comparison. Mr. Webster's is the more passionate reading, M. Lesueur's the more lachrymose. This affecting little play, besides giving fresh proof of the versatility and excellence of M. Lesueur, shows off to particular advantage the charms and grace of Mdlle. Desirée. Such a bewitching little actress she appeared, with her pretty ways, her fascinating coquetry, and her charming toilet, that we cannot be surprised at the pretty things which were said of her, not only by the butterfly gentlemen, but by the cold beauties of the audience. Mdlle. Desirée certainly created a most favourable impression. Sardou's comedy, called "Les Pommes du Voisin," is not a comedy after the usual Sardou pattern, it is little more, indeed, than a boisterous farce, full of extravagant fun. M. Grenier plays the principal character of Larosière, an old gen-

tleman who, at an advanced age, takes to seeing life, and fully makes up his mind, when he has seen it, that he is rather a fool for his pains. M. Grenier has an excellent appreciation of humour.

GLOBE.

As a pleasant interlude, separating the farcical comedy of "The Four Cousins" from Offenbach's opera bouffe of "Faisce-appa," the slight opéra of "Le Compositeur Toqué" has proved an acceptable addition to the programme. Represented for the first time in this country at the Lyceum, during the spring of last year the droll musical trifle so called was then received with a welcome which fully justified the introduction of "Le Compositeur" to a larger circle of acquaintances. M. Hervé, the author and composer of the little work, accompanies its transfer to the stage of the Globe, and he is now associated with M. Gardel, of the Théâtre des Variétés, who appears as the sympathetic servant, delighted to show his intense appreciation of the musical genius of his master by improvising accompaniments with drum, cymbals, and a sheet of theatrical thunder. The heartiness with which M. Hervé enters into the humour of the situation, and his excellent rendering of his own lively music, effectually secured the mirth and plaudits of the audience, who also readily acknowledged the artistic acting of his companion in the merry dialogue.

STRAND.

The revival of Mr. H. J. Byron's extravaganza of "Esmeralda," originally brought out on these boards nearly ten years ago, has agreeably served to diversify the Strand playbill. Of the original cast, Mr. H. J. Turner, as Clopin, the King of the Beggars, is the only representative remaining. After the lapse of a decade, a burlesque might be reasonably expected to lose much of its original freshness, but "Esmeralda" wears well, and its puns and parodies stand in no need of renovation. Mr. Edward Terry, as Claude Frollo, presents a droll aspect in his sombre-shape dress and black trunk, whilst a dark plume towering above his head gives him a monumental height, and his grotesque dance with Quasimodo, whose deformities are inherited by Mr. H. Paulton, and whose mock intensity is portrayed with good effect, obtains one of the heartiest encores of the evening. Miss Rose Cullen, a recent addition to the Strand company, possesses all the prettiness and displays all the vivacity which should be identified with the heroine, who is very properly allowed to retain through the extravaganza all her most agreeable attributes. Miss Amy Sheridan looks handsome enough as Captain Phœbus; and Miss Bella Goodall, who has to say some smart things, as Pierre Gringoire, and to dance off on all occasions, proves quite capable of fulfilling both requirements to the entire satisfaction of the audience. Mr. Hay's last new farce of "Lodgers and Dodgers," and Mr. Oxenford's revived comedy of "Neighbours," constitute the rest of the entertainment.

ADELPHI.

The increasing popularity of Mr. Andrew Halliday's dramatic version of Victor Hugo's celebrated novel justifies the expectation that "Notre-Dame; or, the Gipsy Girl of Paris," which which was the special novelty provided last Easter, and the principal attraction presented on Monday night, will be no less welcome at Michaelmas than it has proved at Whitsuntide. The excellent acting by which the drama is supported, and the highly picturesque accessories with which it is embellished, are most effectively applied in illustration of a powerful story exceedingly well told; and the public would seem to have fully recognised the present strength of the Adelphi programme. Miss Furtado as Esmeralda—newly-furnished by Mr. W. C. Levey with a characteristic song, displaying to advantage the tuneful capabilities of the composer and the vocal accomplishments of the actress—obtained a large share of the honours of the evening. A comic ballet called "Fantasticuff; or, the Storm Fiend," was presented as a prelude to the drama, introducing that nimble pantomimist, Mr. F. Evans, and his well-trained assistants Miss Amy Rosalind, Mr. C. Bertram, Mr. T. Lovell, and Mr. H. Wright. Mr. F. Evans, who unites with great muscular activity a large amount of pantomimic drollery, darts up and down traps, and in and out of windows with a rapidity which has never been exceeded. The completeness of the general arrangements must be recognised, and the Adelphi stage would seem to have been pierced for the occasion with "as many holes as a caitender." Mr. John Oxenford's farce of "Down in a Balloon," merrily winds up the evening's entertainment.

Poetry.

THE MASON'S JOURNEY.

BY COMP. SAMUEL P. KELLY.

The day is declining, the shadows fall,
Across the darkened path they lie;
But little time for labour and toil
Is left to men who are born to die.

Arouse, ye craftsmen? the ashlar waits
For the gauge, the level, the plumb and square;
There are quarries of duty in which to work,
They are opening here and everywhere.

Chairs to be passed, from which to guide
Brethren with lesser lights than we;
Most Excellent Master's work to do
E'er the Temple of life completed be.

Roads to travel, rugged and rough,
Rubbish of error to clear away;
But a rod and staff to comfort us,
And manna to strengthen by the way.

The Book of the Law for counsel and aid,
The Ark of his presence ever nigh;
While incense of prayer to his Holy Name
Rises like clouds on a summer sky.

Weary sojourners, humbly we
Are treading out the life-long march,
To find, in the rest of the land above,
The glorious light of the Royal Arch.

Keystone.

DUTIES OF THE CRAFT.

"To afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller in the way, are duties of the Craft, suitable to its dignity, and expressive of its usefulness."—*Ancient Constitutions.*

Come, and let us seek the straying,
Lead him to the shepherd back;
Come, the traveller's feet betraying,
Guide him from the dangerous track.
Come, a solemn voice reminds us—
Come, a mystic fetter binds us—
Masons here your duties lie—
Hark, the poor and needy cry.

Come, and help the worthy poor—
Break to him the needed bread—
Longer he cannot endure—
Come, ere famine mark him dead;
Bounties rich to us supplying,
To the poor are oft denying:
Masons, here your duties lie—
Hark, the poor and needy cry.

Come, where sorrow has its dwelling,
Comfort bring to souls distressed
To the friendliest mourner telling,
Of the rock that offers rest.
What would life be but for heaven?
Come to us this message given—
Masons, here your duties lie—
Hark, the poor and needy cry.

Band of brothers, every nation
Hails your bright and orient light!
Fervent, zealous, free, your station
Calls for deeds of noblest might!
Seek—the world is full of sorrow—
Act—your life will end to-morrow—
Masons, here your duties lie—
Hark, the poor and needy cry.

Pomeroy's Democrat.

LINES BY A LADY.

Oh! why should woman, who so truly needs
Mankind's protection, and so much admires
The truly noble, feel aught of bitterness
Toward Masonry? Methinks no truthful heart
Can e'er be moved with unkind feelings toward
The sons of virtue, charity, and love.
How can I but admire the mystic band
When he? whom I revere and truly love,
Whose every act through a long life, which counts,
Now, fourscore years, has been so truly pure—
An honoured member is? Oh! well I know,
The gray-haired pilgrim I delight to call
By the sweet appellation, father, ne'er
Would approbate with his whole heart and soul,
An undeserving Order. Oh! I've seen
His mild eye kindle, as I sang to him,
That rich and plaintive song of Scotland's Bard.
I learned it when a child, and loved it too;
But love it better now, that 'tis a source
Which yieldeth joy to those I dearly prize.

Oh! woman, wherefore seek to learn, or censure,
What we can never know? Enough for us
To see and share the fruits borne on the tree
Which e'er, to us, must be invisible,
Are we, the daughters of our mother, Eve,
More wise than she, that we should not transgress,
Were we permitted to advance within
The sanctum? No! Then let us be content,
To know that sickly soil nor staunted free
Can bear the fruits of Charity and Love.

The Masonic Trowel.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JUNE 10TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, June 5th.

LODGES.—Royal Alpha, Willis's Rooms, St. James's; Joppa, Albion Tavern, Aldersgate-street; Asaph, Freemasons's Hall.
—CHAPTER.—Victoria, Masons' Hall, Masons' Avenue Basinghall-street.

Tuesday, June 6th.

Colonial Board at 3.
LODGE.—St. John, Holly Bush Tavern, Hampstead; Grosvenor, Victoria Station, Metropolitan District Railway; Duke of Edinburgh, New Globe Tavern, Mile End; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTER.—Temperance, White Swan, Deptford.

Wednesday, June 7th.

Quarterly Communication Grand Lodge.

Thursday, June 8th.

LODGES.—Westmoreland and Keystone, Freemasons' Hall; Bank of England, Radley's Hotel, Blackfriars; Upton, Spotted Dog, Upton, Essex; Finsbury Park, Finsbury Park Tavern, Seven Sisters Road, Holloway.—CHAPTERS.—Royal Jubilee, Horns Tavern, Kennington; Beadon, Greyhound Hotel, Dulwich.

Friday June, 9th.

LODGE.—Caledonian, Ship and Turtle Tavern, Leadenhall-street.
—CHAPTERS.—Friendship, Willis's Rooms, King-street, St. James's; Britannic, Freemasons' Hall.

Saturday, June 10th.

LODGES.—London, Freemasons' Hall; Caveac, Radley's Hotel, Blackfriars; Granits, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, June 5th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South-walk; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, June 6th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.
—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, June 7th.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav. Globe Road; New Concord, Rosemary Branch Tav. Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye Temperance in the East, George the Fourth, Catherine-st.

Poplar; Prosperity, Gladstone Tav., Bishopsgate-street Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.
—CHAPTER.—St. James's Union, Swan Tav., Mount-street Grosvenor-square.

Thursday, June 8th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugarloaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.
—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, June 9th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav. Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, June 10th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine," London although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

ERRATA.—At page 407, second column, third line from top, for "took place there" read "took place then," and the same on seventh line from top; twelfth line for "Buchanan's" read "Buchan's."

MEMBERS OF THE HIGH GRADES.—It has frequently been observed by Craft Masons that when members of the Craft obtain rank and status in "the High Grades," they cease to appear at the usual Masonic gatherings of the Craft, except they are entitled to sit upon the dais in Grand Lodge.

G.W.L.—Those degrees erroneously called the "Babylonish Pass" belong to the A. and A. Rite, and are conferred by all Rose & Chapters which can if they like work them in extenso. As many of the Lodges of Instruction have a recess during the summer months, Secretaries are requested to notify us thereof, so that they may be omitted from the list.

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LONDON, SATURDAY, JUNE 10, 1871.

THE BALLOT IN THE LODGE.

Simple as the matter may appear, the use of the Ballot in the Lodge is not understood as it should be.

If the case brought before the Grand Lodge at its last communication should, as we believe it to be proved but one of many, it is highly necessary that the nature and use of the Ballot should be clearly explained to the Craft.

In the case mentioned, the W.M., according to the evidence, instead of ruling his Lodge in an impartial manner, constituted himself a partizan of the rejected candidate, and threw the weight and influence of his important position against the expressed objection, whether just or unjust is immaterial to the candidate. If the ballot is to be maintained as an an integral part of our Constitutions, then it must be carried out in its entirety.

The founders of our laws exercised a wise discretion in introducing that clause in our regulations which gives power to a small minority to reject any applicant, however, worthy, apparently, from a society amongst whom perfect harmony is desired to be maintained.

The Ballot having been taken and proving unfavourable, we hold that beyond giving a opportunity for correcting an unintentional adverse vote, the subject should be finally considered disposed of, and that neither the Master, nor any other member of the Lodge should question the propriety

of the vote. It may be that from private knowledge on the part of even one member, there are circumstances connected with the character of the candidate which, though well known to the objector it would not be prudent or proper to announce. Therein lies the whole power of the ballot, and for the rendering available such knowledge was at first established.

The Board of General Purposes, (in the ranks of which may be numbered some of our best authorities on Masonic jurisprudence,) in the case of the Lodge of Israel, strongly expressed their opinion upon this subject, by suspending the Lodge, and bringing under their censure both the Master and Immediate Past Master of the Lodge.

A circumstance recurs to our memory, which was recently related in a Foreign Masonic journal: A Candidate, whose antecedents were of the most unobjectionable character, had on the ballot been rejected, to the surprise of nearly all present.

One black ball in this case was sufficient to exclude. Enquires were made as to the objectors, but without response. The feeling arose that some mistake had occurred. One by one the brethren disavowed their objection, till but one remains. Thus one, on being pressed for his reasons for voting against the candidate, felt it his duty to inform the W.M., that his objection was based on the fact, within his certain knowledge, that the candidate had been guilty of criminal intercourse with a near relative of his (the W.M.'s) own, and under these circumstances he could not conscientiously vote for him as a fit and proper person to become a Mason.

The ballot is open to many objection. In some cases it is used as the means of annoyance to an unpopular W.M., a small clique possessing the power to refuse the admittance of any candidate, worthy or unworthy during the tenure of his office.

The Master has undoubtedly the power to reprimand his Lodge for any dereliction of duty on the part of the members, but the ballot must be kept secret. Every master should know sufficient of Masonic Law, to convince him that every brother has an inherent right to exercise its freeuse, and that any interference on his part would be a usurpation of power, that will never be tolerated by the Supreme power of English Craft Masonry.

PROXY MASTERS.

During the discussion on the motion of Bro. Raynham W. Stewart, at the Quarterly Communication of Grand Lodge, reference was made to the composition of the members of Grand Lodge, it being asserted that as a rule the attendance at Grand Lodge was mainly made up of London Masons. Whilst it was admitted that Grand Lodge was believed to represent the whole of the Craft, the affairs of the body at large are thus thrown into the hands of the London Masons.

It was argued that the hour at which Grand Lodge is called, necessitates remaining in town all night, practically in a great measure, excludes country members from attending. Although the railway companies now give great facilities for travelling, the late hour at which the business of Grand Lodge terminates, renders the said facilities unavailable.

Under present regulations new business may be entered upon up till ten o'clock, which sometimes necessitates attendance to a still later hour. This renders return home difficult, even to suburban members of the Craft, and quite impossible to those residing at a greater distance, besides being objectionable in a domestic point of view.

Bro. Stewart advocated the assembling of Grand Lodge at five o'clock, and that no new business should be taken after eight o'clock. His views, however, met with considerable opposition, and the motion was withdrawn.

Upon the question of the better representation of Provincial and Colonial Lodges, the Scotch system is certainly worthy of imitation. It would, in our opinion, be advisable to allow the appointment, by Lodges at a distance from the seat of government, of brethren, resident in London, as Proxy Masters, with the privilege of attendance in Grand Lodge at the Quarterly Communications. In this manner the whole body of English Masons would be represented in the government of the Craft.

This subject will, sooner or later, have to be dealt with in Grand Lodge. It seems absurd that, numerous as are our Lodges in the Colonies and on Foreign Stations they should have no further voice in the management of the affairs of Grand Lodge than the small modicum which falls to their share by

the accidental presence in London, at the precise time, of some duly qualified Brother.

An examination of the attendance Books of the Grand Lodge would afford convincing proof of the truth of our assertions. For instance, at the recent communication of Grand Lodge whilst London Lodges were represented by 180 brethren. Country Lodges by 48 brethren, the Colonial Lodges were, we believe, represented by but one or two brethren. The time has come when the matter must be dealt with.

This is not as it should be. Taxation without representation lost to England her most valuable Colonies, and with such a condition of the ruling powers, it is no wonder that we hear of more projected independent Grand Lodges in our Colonies.

THE ORDERS OF CHIVALRY IN CANADA.

From the proceedings of the Grand Council of Royal and Select Masters of Canada, we extract the following. The Degree referred to, is very popular in the United States of America, as well as in the Dominion of Canada. We understand measures have been taken to introduce and establish the proper and regular working of the Order in England.

Comp. Past Grand Master Robert Marshall referred to the desirability of an amendment being made to the Constitution of the Grand Council, and before submitting the resolution remarked in effect as follows :—

“ Most Puissant Grand Master and Companions, —You are aware that the position of the Degree known in both the Northern and Southern Jurisdictions of the United States of America, as that of the ‘Red Cross’ or ‘Babylonish Pass,’ which is the subject matter of the paper that I am now about to offer for the consideration of this Grand Body, has for some time past received the most careful consideration of many distinguished members of our Order in Canada, to the end that a legal status might be had in the Dominion for this Order. It is within the knowledge of the members of this Grand Council that Craft Masonry in Canada is now governed by Grand Lodges located in the Provinces of Ontario, Quebec, Nova

Scotia, and in this Province of New Brunswick ; that Capitular Masonry, embracing the Degrees of 'Mark Master,' 'Past Master,' 'Most Excellent Master,' and the 'Royal Arch,' is governed by the Grand Chapter of Canada, and the Grand Chapter of Nova Scotia, and that the Grand Chapter of R.A. Masons of Scotland continues to govern Chapters holding Warrants from it in one or more of our Provinces granting authority to confer in addition to the above-mentioned Degrees, the Degree of Royal Ark Mariner and Babylonish Pass, which latter Degree consists of three points, viz.: 'Knights of the Swords, Knights of the East, and Knights of the East and West,' a separate charge may be made for this Degree, and a Certificate or Diploma, of the same, may be had from Grand Chapter of Scotland if desired. The degree is in many respects identical with that to which my resolution refers, and I am aware that members of those Scottish Councils are admitted as visitors in Councils of the 'Red Cross'* in the United States, working under Encampment Warrants.

"The next in progression, according to the American system, is the Rite known as 'Cryptic Masonry,' which in the Dominion of Canada is at present solely governed by this Grand Council.

"The 'Chivalric Order' in the Dominion is under the jurisdiction of the Grand Conclave of England and Wales and Dependencies, with its subordinate Grand Conclave of Canada, with the exception of a very successful Encampment and Priory of this city known as the St. John Encampment and Priory, No. 47, under the Grand Encampment of Scotland. In the several Provinces of the Dominion there are, if my memory serves me, nineteen Encampments and Priories of Knights Templar and Knights of Malta, all under Warrants of authority from Grand Conclave of England, except the one above-mentioned under Warrant from Scotland.

"As you are aware, neither the Grand Conclave of England and Wales, nor yet the Grand Encampment of Scotland, grant by Warrant the

power to confer the Masonic Degree of the 'Red Cross,' very properly, in my opinion, taking the ground that their Order is 'Chivalric' and not 'Masonic.' As the possession of the Degree of the 'Red Cross' is deemed a pre-requisite to gaining admission to an Encampment of Knights Templar in the United States, the members of the Scotch Encampment working in this city receive the degree of 'Red Cross,' as conferred in Scotland, in a Council working in this city, under a Warrant granted to Carleton Royal Arch Chapter by the Grand Royal Arch Chapter of Scotland. The respective Encampments of Knights Templar in Canada, under England, by authority from the Grand Prior of the Grand Conclave of Canada, by virtue of an arrangement with the Grand Conclave of the United States, I believe, communicate to their Fratres sufficient of the American Degree of the 'Red Cross or Babylonish Pass' to enable said Fratres to visit Encampments in that country.

"The Order of Knighthood known as the "Imperial, Ecclesiastical, and Military Order of the Red Cross of Rome and Constantine" is governed in Canada by Warrants of Authority from the Grand Council of England, located in London, and the Order known as the 'Ancient and Accepted Rite' is worked in this country by Warrants of Authority from the Supreme Grand Council of England and Wales and Dependencies of the British Crown.

"It will thus appear evident to this Grand Council, that all the Degrees known and recognized in America either as 'Masonic' or 'Chivalric,' have a legal status, and are conferred under regular Warrant of Authority, throughout the whole of the Dominion of Canada, save and except the Degree known in the States as the 'Red Cross or Babylonish Pass;' the questions, therefore, which are naturally presented, appear to be— Shall we continue to communicate this Order in the present informal manner? Shall we abandon it altogether? Or, shall we either in this Grand Council or elsewhere, secure for the Degree the protection of this or some other Grand Body, duly recognized in this Dominion? For the idea of creating a Grand Council, solely for this Degree, would certainly not be considered expedient, and I believe the feeling is growing stronger day by day, that it is better not to confer this Degree at all, if it cannot be conferred throughout the whole

* Not, however, to be confounded with a degree recently established in England by an employé of the Grand Lodge, and of which some of the Grand Secretary's staff are the active members.

of Canada, under the guidance and protection of a duly recognized Grand Council or other authorized Grand Authority. It appears to me, therefore, that under all the circumstances it will be deemed competent for either the Grand Royal Arch Chapters in the Dominion or this Grand Council to adopt and assume control of this Order. It will be admitted that the teachings and traditions of the Degrees of Royal and Select Masters, Super-Excellent Masters, and the Red¹ Cross or Babylonish Pass, being purely Masonic, and not 'Chivalric,' are eminently adapted to be grouped together, under the authority of one Grand Council in this jurisdiction. For example,—The 'Royal and Select Degrees' were originally conferred under the authority of the 'Ancient and Accepted Rite;' they are most instructive and interesting to the Mason in search of light; furnishing records of highly important mysteries at the Building of the first Temple. The Degree of 'Super-Excellent Masters' has since the introduction of Cryptic Masonry in the neighbouring Republic, been conferred in Councils of this Order. It is founded on circumstances that transpired at the time the Temple was destroyed by Nebuchadnezzar, King of Babylon, and its traditions, as well as those of the Degrees of Royal and Select Masters, are said to have been gleaned from the Ancient and Accepted Rite. The presiding officer represents, as you are aware, the last King of Judah. The Degree of the 'Red Cross or Babylonish Pass' is strictly Masonic, and bears no analogy to the Chivalric Order of Knights Templar, dating its existence as far back as the reign of Darius, and therefore long before the Crusades. It refers to events that happened after the death of Cyrus in connection with the rebuilding of the Temple. It is asserted that this Order has long been known in Europe in connection with Degrees of the Ancient and Accepted Rite, and was originally introduced into America by our late zealous and illustrious Brother Webb, and subsequently conferred in Convocations designated Councils of Knights of the Red Cross.*

"It is well known to the members of this Grand Council that the four Degrees, just referred to, beautifully illustrate essential parts and legends of the Royal Arch, indeed, the Royal, Select and Super-Excellent Degrees may be considered the

connecting links between the Royal Arch and Red Cross Degrees, and together perfect what is styled the York Rite of Masonry.

"In offering the following resolution, I would suggest that if 'Grand Council' should adopt the 'Degree,' it might be left with the M.P. Grand Master to consider whether it would be desirable to direct Subordinate Councils in the meantime to confer this Degree only upon such Companions, Royal, Select and Super-Excellent Masters, as were about to apply for higher Degrees. This restriction would of course become unnecessary should the Grand Conclave of the Chivalric Orders in the United States desire at any future time to cede this 'Masonic Degree' to their respective Grand Councils of Royal and Select Masters. A separate charge might be made by the Grand Recorder for a Certificate or Diploma of this Degree, as it is not contemplated to at all interfere with or alter our present Diploma for the Royal, Select and Super-Excellent Degrees.

I may further add, that I have made these somewhat lengthy remarks, so that Grand Council and other members of our time-honoured Institution may the more readily perceive why, circumstanced as we are in this Dominion, in reference to the Degree, it may be considered important for this Grand Council to adopt the following, viz:—

"Whereas, It is deemed desirable, that the degree known and worked in the United States of America as the degree of the 'Red Cross' or 'Babylonish Pass,' and there made a pre-requisite before gaining admission into an Encampment of Knights Templar, shall have a legal status within the Dominion of Canada, and

"Whereas, It is considered expedient that the degrees of Select, Royal and Super-Excellent Masters shall be conferred upon Royal Arch Masons prior to the 'Encampment' and 'Priory of Malta' degrees. Therefore, in order more effectually to accomplish the above, and to facilitate complete intercourse between the members of the fraternity in the United States and brethren in the several Provinces of the Dominion of Canada, and for other good and sufficient reasons—Be it by this Grand Council—

* Not the so-styled Red Cross of Constantine.

Resolved, That hereafter all Councils working under warrant from the Grand Council of Royal and Select Masters of New Brunswick, Dominion of Canada, shall have power and authority to confer the Degree of 'Red Cross' or 'Babylonish Pass' provided always, however, that applicants shall first have received the degree of 'Select' 'Royal' and 'Super-Excellent Master,' and further

Resolved, That the Constitution and Bye-Laws shall be and are hereby altered and amended to meet this provision, any rule to the contrary being hereby declared null and void, and further

Resolved, That the work of the degree of 'Red Cross' or 'Babylonish Pass' practiced in Canada, and now in the possession of the officers of the Grand Council, be hereby adopted, and that officers of the respective Councils of Select Masters, under this jurisdiction, shall severally hold by virtue thereof the corresponding office in the said Council of 'Red Cross' or 'Babylonish Pass,' and further.

Resolved, That nothing in the foregoing shall be considered as tending to prevent Encampments of Knights Templar working within the Dominion of Canada, communicating the said degree, under any special authority, for the purpose of enabling Frates of said Encampments, visiting Encampments where the possession of this degree is made a pre-requisite."

The above being duly seconded and discussed by Past Deputy Grand Master, John D. Short, Illustrious Brother Henry Duffell, and other members of Grand Council, were upon vote unanimously adopted.

THE DEFECTIVE STONE.

"Don't put in that stone," said one Mason to another, as they were working together on the rear wall of a church.

"Can't you see it's a poor quality, all flakey, and will scale away to pieces?"

"It isn't a very good grade I see, but it fits in here, and I don't want to wait for another. Besides you can't see it from the ground, and

nobody will take the trouble to climb up here to look at it."

"You'd better send for another block. That isn't fit for the wall; it won't stand the weather, and if it should go into pieces, it would damage the whole building."

"It won't damage me nor you neither, so here it goes."

And he lifted the block of the loose-grained, flakey freestone into its bed, though the outer shell cracked, and the scale sloughed off. He dashed over it a trowelful of mortar, and went on with the next tier.

Nobody could see the defective stone, for it was covered by a projective buttress, and only the two masons were present when the it was laid. But though unseen it was unsafe, and time brought about its own results. Every sunbeam loosened its texture a little, every storm helped to crumble off a minute fragment, and little by little, after many years the stone crumbled away.

This was bad enough, but that was not all. It chanced that the great beams of the church rested a few tiers directly over the defective block, and as the stone decayed the beam sank a little. Presently a crack opened in the ceiling, disfiguring the fresco painting, and the crack led to a leak, letting in the rain. And then at last the worthless block fell out, the beam dropped down, the roof sank in, and the church was no longer fit for use, until, after the loss of much time, and the expense of much money, a new roof was built and a new block inserted in the wall. It was only a small defect, but it caused much damage in the end.

There is a structure which everybody is building, young and old, each for himself. It is called character, and in every act of life is like a stone.

If day by day we are careful to build our lives with pure, noble, upright deeds, at the end will stand a fair temple, honoured by God and man.

But as one leak will sink a ship, and one flaw break a chain, so one mean, dishonoured, untruthful act or work will for ever leave its influence on our characters.

Then let the several deeds unite to form a perfect day, and one by one the days grow into noble years, and the years, as they pass, will raise at last into a beautiful edifice, enduring forever to our praise.

MASONIC JOTTINGS, No. 73.

BY A PAST PROVINCIAL GRAND MASTER.

THE MYTHICAL—THE LEGENDARY—THE HISTORICAL.

The mythical, the legendary, and the historical, all form part of our Masonry; and the instructed brother distinguishes them, and finds not difficulty or confusion in their appropriate application.

IMMORTALITY.

Brother, the longing after immortality comes from the divinity which stirs within us. *

FREDERICK THE GREAT.

He was initiated when Crown Prince, in the Brunswick Lodge, night of the 14th and 15th August, 1738. There is an interesting account of the ceremony in Bro. Findel's History, page 251.

RELIGION.

A correspondent, calling himself "a Mason, who is a follower of the Holy Jesus," describes a Religion which certainly is not Church of Englandism. It would be difficult to show that it is Christianity. It approaches near a pure Theism; and as a pure Theism it would be the Religion of our Freemasonry; as a universal Freemasonry, and not, as my correspondent supposes, as a particular Freemasonry.

My correspondent should read a recent judgment of the Privy Council.

THE STOIC—THE MASON.

Bro. E. L. P., the contemplation of the universe and its Great Architect, in ancient times, made a chief part of the happiness of the Stoic, as it now makes a chief part of the happiness of the Mason.

SUGGESTION AS TO THE RELIGION OF THE LODGE.

Let the Religion of the lodge be that one of the four Positive Religions, Christianity, Mahomedanism, Judaism, and Parseism, which is the Religion of the people amongst whom the lodge is established, with Toleration of Natural Religion, and of the other three Positive Religions.

THE FIRST CHARGE OF THE 1723 CONSTITUTIONS.

A correspondent asks whether in the first charge of the 1723 Constitutions we have the foundation of all true Freemasonry, namely, universality? My answer is,—we have not. †

* Addison.

† See "Erasure of the Charges of 1733," ante page 287.

THE SOUL NOT MATTER.

Brother, a mode of convincing yourself that the soul is a spirit, that is to say, that it is not matter, is to withdraw it within itself, and attentively watch its operations.

THE EARLIEST POST-REVIVAL—LECTURES AND CHARGES.

The earliest Post-Revival Lectures were not suitable to *all* the Christians to whom the earliest Post-Revival Charges opened the door of the English Lodge.

MASONIC NOTES AND QUERIES

THE HAUGHFOOT LODGE.

A Brother will find the earliest portion of the Minutes of this Lodge known to have been preserved, "Freemasons' Magazine," vol. 21 page 109.—CHARLES PURTON COOPER.

MEMORIAL OF THE YORK LODGE, 1870.

The ensuing passage is taken from a Memorial presented by the York Lodge to Lord Zetland at the beginning of the past year:—"Our early traditions informs us that from the time of Prince Edwin, A.D. 926, when the first Lodge was held in the Norman crypt of the York Minster, under a charter from King Athelstan, a Grand Lodge existed in an uninterrupted stream until about the year 1790."—CHARLES PURTON COOPER.

THEISM SAID TO BE THE RELIGION OF FREEMASONRY. — THE KILWINNING FRATERNITY.

(Continued from page 267).

"In conferring this rank upon a Protestant in consideration of his *sound divinity*, the lodge of Kilwinning not only cast a reproach upon the faith of those brethren belonging to another sect of Christians, but commit themselves to the expression of belief in a creed repugnant alike to the feelings of brethren of the Jewish persuasion, Mahomedans, and all others to whom the Religion of the Cross is a stumbling-block, and a rock of offence.

In unison with this profession of faith, on the part of the descendants of the Craftsmen, whose zeal for the Roman Catholic Religion, led them to devote time and talent to the construction of the Abbey and Monastery of St. Winning, the prayers of the Mother Lodge continues to be presented to the Great Architect of the Universe, "through our Lord and Saviour Jesus Christ."

Looking at the statutes and charges by which the ancient Scottish Brethren were bound to regulate their lives, the Kilwinning Fraternity of the present time cannot, in thus ignoring the universalities of faith, claimed for Masonry, be chargeable with a narrow mindedness peculiar to themselves, nor with the obliteration or removal of the landmarks indicating their relation as Masons, to the religion of the country in which the lodge has for so many centuries

existed. "From one of Bro. Murray Lyon's communications to the 'Freemasons' Magazine.—CHARLES PURTON COOPER.

SEVEN ASSERTIONS.

If a Correspondent thinks it worth his while to read the communication "Varieties of Freemasonry," "Freemasons' Magazine," vol. 23, page 231, he will find just seven assertions on important Masonic points and he will moreover find that all the seven assertions are utterly wrong.—A PAST PROVINCIAL GRAND MASTER.

HISTORICAL RESEARCH.

The man who goes in for historic research ought only to fear one thing, inaccuracy. Many think when they see their false pretensions exploded, or misrepresentations properly explained that the historical student, or "Iconoclast," as the case may be, who does so is making a personal attack upon them; but such an idea is both wrong and unfair.

A PAST PROV. G.M.—ARCHITECTURE, PAGE 428.

I am not sure about the "Contributor" referred to at page 428, being to blame for the supposed silence, however, it appears to me that the R.W. Brother referred to *did* praise "German Architecture at the expense of English," inasmuch as he stated that the Germans taught the English. Now if it can be shown that this is not correct, and that in reality the English were ahead of the Germans, it follows that the promulgation of the idea that the Germans taught the English is in reality "praising German Architecture at the expense of English." In connection with this see page 422 of the "Magazine for Nov. 26th, 1870, second column. THE "CONTRIBUTOR" REFERRED TO.

TRINITARIANISM AND THE TRIANGLE.

The idea has struck me that the doctrine of the Trinity, if carried up to its real origin, would be found to be based upon the worship of the triangle, or upon the triangle as being that figure which is formed by the union of the least number of straight lines. If so, it would show that this doctrine is purely a production of human observation; while its propagation, with all that is based upon it, instead of being an honour to the great "I am," is, in fact, neither more nor less than a compliment to human ingenuity. The Trinitarian system of Christianity manufactured in the middle or latter part of the first century, A.D., would, therefore, be as much the work of men's hands, or brains, as was the Speculative system of Freemasonry manufactured about the beginning of the eighteenth century.—B.

A "MODERN MASON."

It is not often we find a Freemason who delights to call himself a "modern," and boasting, with apparently the greatest self satisfaction, that the craft did not exist before the last century. Yet such is the position that Bro. W. P. Buchan, a correspondent of the London "Freemason's Magazine," assumes. We say assumes, for he has the field to himself. That standard organ of the brotherhood in England lately copied in full our Editorial entitled "Who is a Freemason?" in which we demonstrated from the etymology of the name, the fact of the ancient origin of the craft. Bro. Buchan does not believe it. That is

unfortunate—for him. But it would be as reasonable for him to deny that because Christianity now varies in some of its ritual and doctrines from the Christianity of the time of Christ, that therefore it is not Christianity. The principles and mysteries of Freemasonry can as certainly be traced back through the ages as can the history of the Christian Church or the Jewish people. No one pretends to establish more than this; and he who is satisfied with less, had better pursue his Masonic studies further, or else decline them altogether.—*Keystone*.

THE STUDY OF MASONRY.

"The study of our mysteries is no mere pastime for the idle; on the contrary, it is a pursuit which challenges the utmost grasp of intellect, and employs the finest faculties of the human soul. It is also well known that there are many votaries of literature, science, and art enrolled in the ranks of our Fraternity—men of whom a great writer justly speaks when he describes them as "a perpetual priesthood, standing forth, generation after generation, as the dispensers and living types of God's everlasting wisdom." To such enlightened minds, Freemasonry unveils a universe of thought—to them it is a keen delight to trace and interpret those grand and solemn truths that were dimly shadowed forth in the mystic rites of the ancient world. Looking back through the mist of ages, they behold, in the white-robed Essenians, a kindred race, and are familiar with the symbolic teachings of the great philosophers of old. Amidst the obscurity and darkness of occult ceremonies, they discern faint gleams of the true light in which we now rejoice. In every land they find tokens innumerable graven by the hands of skilful Masons on the walls of ruined fanes and temples. They establish the affinity of our Order with the Dionysian Artificers, with the disciples of Pythagoras, with the College of Architects at Rome, and with the operative associations of the Middle Ages. They demonstrate clearly that the ethics of Freemasonry were known and taught by the wisest sages of Greece, whose names are still revered and honoured by the nations. They prove that our Order, though often persecuted, and often derided, has never faltered or failed in its sublime career, although even the mightiest empires have been compelled to succumb to the hand of conquest or of time."—*Boston's Freemasons' Magazine*.

MERCHANT.

I should like to ask the readers of your widely circulated "Magazine," the meaning of the word "*Merchant*," does it signify a "Manufacturer," or a "Middle-Man," or a "Salesman on Commission," or "A Travelling Agent," *yclept*, "Commercial Traveler."—"ONE WHO DOES NOT CARE TO ASSOCIATE WITH THOSE WHO VIOLATE THEIR PLIGHTED WORD."

DISCOVERY OF GOLD IN AUSTRALIA.

One of the first announcements of the discovery of Gold in Australia, is to be found curiously enough in the old Freemasons' Magazine for June, 1793, at p. 63, called the Reported Discovery of Gold at Port Jackson.—*ANTIQUARIUS*.

BRO. JULIUS PEARSON.

A notice of the death of Bro. Julius Pearson, appeared as a literary record in many papers.—W.S.

OCCULT BRETHREN.

A small society, composed of a few literary men, was formed in London some years ago, and they employed themselves in examining and testing Freemasonry, Rosicrucianism, alchemy, astrology, &c.

Among other operations was to cast the horoscope of Louis Napoleon. This was published about 1864, and predicted his loss of empire in 1870.—J.M.

THE STORY OF NIOBE.

An explanation of the story of Niobe is given in a contemporary, which, even if not the true one, merits repetition. The legend, as our readers will remember, is that Apollo by his dart slays the children of Niobe for insulting Latona, and Niobe is turned into a stone. This myth, it is said, describes the overflow of the Nile. Niobe means the "sojourn of the enemy," that is the overflow of the river, and her fourteen children are the fourteen cubits that mark the increase of the river. Latona literally signifies "the amphibious lizard." She is insulted by the Egyptians, being compelled to seek high ground. Apollo slays the children by drying up the river. The petrification of Niobe is explained by the Play on the words Shelar and Shelaw. The sojour of the enemy becomes the salvation of the country, Shelar—and this word slightly altered is Shelaw, a stone. The people did not understand what the change of the mother of fourteen children into salvation meant, so they altered it to a "stone." Tantalus, the father of Niobe, signifies "high ground." He was always thirsty, though up to his chin in water. This exactly describes the Ethiopian plateaux from which the Nile pours down into Egypt. The explanation is certainly ingenious.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondent

THE LODGE OF FINSBURY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Feeling satisfied that you are a lover of fair play, and that your columns are always open for a true and faithful statement of the proceedings of the Craft, may I beg your insertion of the following explanation of the treatment received by myself at the Lodge of Finsbury, No. 861.

The installation of the W.M. of the lodge took place on Friday, May 26th, when such alteration took place as warrant me in offering some explanation. A feeling of discord crept into the lodge which, has arisen from a display of dominant tyranny on the part of some who should have shewn an example more congenial with the ancient landmarks of Masonry, and any dissentient from their views met with most rancorous opposition, and unfortunately I have been made a victim. The bone of contention has been the removal of the lodge to a more convenient place than the present, and I very much doubt if the Grand Lodge knew the particulars it would allow the meetings to be held there. The true account is that a brother proposed

that the lodge should be removed, and requested the vote to be taken by ballot; this the W.M. refused and ordered it to be taken by show of hands, when the brother who proposed it recommended his supporters not to vote. It was put to the show of hands, and there were sixteen against the removal out of a meeting of thirty-seven there; no hands were shown on the contrary.

Trusting you will publish this letter in justice to myself, and to show how Freemasonry is understood and turned out in the Lodge of Finsbury.

Yours respectfully,

E. BENJAMIN,

late J.W. of the Lodge.

THE HIDDEN MYSTERIES OF NATURE AND SCIENCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—During the last few years great changes have taken place in regard to Freemasonry, not, indeed, as to its principles and objects, but as to the extent and manner in which they are carried out. Our numbers have vastly increased; our past history has been, and still continues to be, investigated; our charitable institutions have been enlarged and rendered more efficient; Masonic Temples have arisen for the practice of our rites apart from houses of entertainment; and something, though not very much, has been done, by means of lectures in lodges, and writings in Masonic journals, towards carrying out the purposes of the second degree, namely search into the "hidden mysteries of nature and science." Under the latter head may be included every thing which has reference to distinguished promoters of such studies, and this being the case, I beg to bring to your notice, and that of your readers, two works by an excellent and esteemed brother, Captain Thomas Lidstone, P.M., P.Z., P. Prov. G.S.W. for Devon, who resides at Dartmouth, and is much interested in archæological pursuits, for the cultivation of which the frequent changes in so old a town afford much scope. The first work, entitled, "Some Account of the Inventor of the Steam Engine," (price 3s.), was published by Longmans and Co., in 1869. Of the other, issued only one month ago, by J. C. Hotten, 75 Piccadilly, London, entitled, "Notes and Queries about Newcomen, and Something about his Kettle, his Monument, &c.," (price 8d.), I send you a copy, by request of the author, in full confidence that your reviewer will do ample justice to its contents, and in the hope that some of your readers, who may be led to purchase and perusal, will be able to furnish at least a portion of the information required.

Yours faithfully and fraternally,

H. H.

Totnes, June 6th, 1871.

THE TREATY AND THE ORDER OF CONSTANTINE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I mentioned in my letter to you on Grand Conclave the fact that a Sir Knight had distinctly challenged the statement made by the D.G.M.; Sir Knight Hryshe, that the Duke of Sussex

was Grand Master of the Order of Constantine. Bro. "Lupus," than whom we have few more learned Masonic students, says, "I have observed from time to time signs of the old and fallacious statements respecting this newly-invented Masonic degree cropping up in the pages of the 'Freemason.' Not long since I saw references to the documents said to have been found in the box at Freemasons' Hall; I now observe a quotation from the 'Keystone' setting forth that this degree claims to have its origin on October 28th, A.D. 312, at the memorable battle fought at Saxa Rubra, the conferring of which can be traced by authentic written proof in England from 1788. I think our American brethren should be told that they are deluding themselves by one of the most absurd and preposterous assumptions that ever cast ridicule upon our ancient and respectable craft. Not only has it been honestly confessed in print that the degree has nothing but a Masonic origin; but the only document yet produced from the box contained evidences that it related to the old Masonic Red Cross Order, and had nothing to do with that of Constantine. And as to the appendant degree of the Holy Sepulchre, not a word has been ventured in support of its claim, beyond the very brief statement that a few years since it 'flourished.' I need hardly add to Bro. Lupus's remarks, that it was Bro. Little, if I remember right, who was forced to admit in the columns of the Freemason, that the Order of Constantine had no claims to chivalry, and possessed only a masonic origin—but I want some brother to inform me whether the statutes of the order and the history (veracious of course) have been amended to correspond with its very humble origin; or whether new candidates are bamboozled like the old, who, like the fox which lost its brush, seek to ensnare others into the belief that the tail is no ornament, and quite gone out of fashion.

A MEMBER OF GRAND CONCLAVE.

P.S.—Is it not amusing that this new imposition which on the one hand has been proved to be *not chivalric*, and which on the other has been laughed down as *not masonic*—should yet through its votaries—claim to be admitted to the tri-partite treaty, and actually find fault because it is excluded! I suppose the Odd Fellows, Orangemen, Foresters, and Antediluvian Buffaloes, will want to be recognised next.

GRAND LODGE.

The following is the copy of an electioneering paper, which was circulated, and which seemed to cause considerable confusion. Many brethren mistaking it for the official Balloting Paper:—

"Board of General Purposes.

"Grand Lodge, 7th June, 1871.

"You are requested to Vote for the following List:—

"MASTERS.—Bros. George Boulton, No. 143; William Bristow, No. 14; James Glaisher, No. 33; Benjamin Gray, No. 2; Samuel Mullens, No. 1150; George J. Palmer, No. 11; Frederick A. Philbrick, No. 18.

"PAST-MASTERS.—Frederick Adlard, No. 7; William B. Bywater, No. 19; Edward Cox, No. 657; John B. Monckton, No. 197; Samuel Poynter, No. 902; John A. Rucker, No. 66; James Self, No. 214.

"No brother can vote for more than 7 Past Masters, nor for more than 14 Members in all.

"Any voting paper in which this rule is transgressed will be void.

On the back of the paper appears:—

"On the official Balloting Paper the names of all the Candidates will be printed in alphabetical order.

"To avoid mistakes the brother voting is recommended to indicate, by a mark on the Balloting Paper, the 14 Candidates named on the other side, and then to erase the remaining names."

This proceeding must be considered exceedingly improper. Such touting for office in Grand Lodge cannot be allowed: and the fact that brethren wearing the purple were most assiduous in the circulation and solicitation, would seem to lend an authoritative character to the matter.

I think that all the elections should be unbiassed and conducted upon the system of "free will;" and that touting for office in Masonry, especially in Grand Lodge, is undignified, to say the least.

Yours truly,

AN OLD P.M.

GRAND LODGE—MOTIONS, &c.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I hope you will manage to allow the following few lines to appear in next Saturday's Magazine.

Whatever the result of Bro. Sir P. Colquhoun's proposed inquiry in Grand Lodge to-night may be relative to the Rite of Misraim, 90°, the Order of Rome and Constantine, and the Rite of Memphis, I feel assured that however satisfactory may be the explanations, and the promises as to the future, by the persons pointed at or referred to in the notice of motion, it cannot be known to those under whose authority he acts in his connection with the Craft, that printed circular letters to the following effect have been circulated very extensively.

MASONIC ORDER OF THE RED CROSS OF CONSTANTINE.

31 Lowndes Square, S.W.

27th May, 1871.

Dear Sir Knight and Brother,

As a question affecting the interests of the Red Cross Order, will be brought forward at the Quarterly Communication of the United Grand Lodge, at Freemasons' Hall, on Wednesday, the 7th June. I shall be glad if you will make it convenient to attend in your capacity as a Member, for the purpose of recording your opinion upon the subject.

I am, dear Sir Knights and Brother,

Yours in faith and farternity,

BROTHER.

G. Sovereign

Grand Lodge will meet at Seven o'clock.

I have been told that the employé (or "subaltern") in question has been instrumental in sending, if he has not actually sent these circulars about to Freemasons, although his own case is *sub judice*, and he still remains an employé of Grand Lodge. If such be the fact no further comment thereon by me is needed, and it remains for him to deny any knowledge of, or connection with, the issuing of the circular in question.

I am, Sir and Brother,

Your obedient servant,

A MEMBER OF GRAND LODGE.

June 7, 1871.

MASONIC SAYINGS AND DOINGS ABROAD.

At Panama a New Masonic Hall was opened in April. It is to be used for the meetings of the Panama Lodges and for general purposes. Panama is not such a wealthy place as it was, but Masonry flourishes.

Several years ago, says the "St. Louis Freemason," the Grand Lodge of Massachusetts lost by fire a rare and valuable collection. Again the valuable collection by Bro. A. T. C. Pierson of Minnesota, and of the Grand Lodge of that State was destroyed by fire. This year the libraries of the Grand Lodge of Illinois, and of Bro. H. G. Reynolds were burned, and thus one by one are disappearing one valuable collection after another, owing to the impossibility of placing large collections in fire proof buildings. They should, however, never be trusted in buildings so occupied, that fire is more than a probable accident.

The corner stone of the Masonic Temple to be erected in Norfolk, Va., was laid recently. The ceremony was imposing, and was witnessed by an immense crowd of persons. The oration was delivered by Bro. W. S. Whittle. Lodges from Portsmouth and Fortress Monroe, and many distinguished Masons from distant cities, were present. A banquet, given in the largest hall in the city, closed the exercises.

MONTAGUE v. MONTACUTE.—Our readers will probably recollect that several years ago there was a discussion among the Masons of Massachusetts as to the proper name of their patron English Grand Master, and after whom one of their lodges is named. R.W. Bro. Chas. W. Moore, Prov. G. Sec., took the side of Montacute, and others that of Montague, as being the proper name of the Grand Master of England in 1733, and the controversy waxed so interesting, until it was at last determined to settle the question by appointing a committee with M.W. Bro. John T. Heard, Prov. G.M., as chairman; and after giving the subject an historical research worthy of his reputation as a scholar, he at last submitted a report which does him great credit, and from which we find that Montague won the victory. As he truly says, historical date was so imperfect owing to commingling of names, that it was with great difficulty that the facts could be arrived at, yet by following the line of genealogy he at last got the correct termination, and we presume that now the name of Montacute in the Grand Lodge Hall, and on the Grand Lodge Register, will have to give place to the correct name of Montague, the Grand Master of 1733.—*Freemason, St. Louis.*

The employés of Bro. M. M. Pomeroy, the Proprietor and Editor of "Pomeroy's Democrat," (New York) have united in presenting him with a handsome testimonial and a diamond ring of the value of 1,500 dollars, as a token of their esteem and respect, and in recognition of his uniform kindness to all in his employ. The presentation was made by Bro. T. G. Tisdall, the editor of the Masonic department.

THE MASONIC MIRROR.

*. All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

By the confirmation of the minutes of the quarterly communication of 1st March last, at the meeting of Grand Lodge, on Wednesday, the 7th inst, the attention in the practice which necessitated the withholding of the payment of all alterations by the Lodge of Benevolence, exceeding the sum of £50 grants until after confirmation by Grand Lodge, involving as it might do a delay of five months, will now come into force, under the motion of Bro. John Savage, P.G.D., so that any recommendation of a grant exceeding £50, made by the Lodge of Benevolence, after it has been confirmed at the next meeting, will in future only require to be carried at the next Quarterly Communication.

PROVINCIAL GRAND LODGE OF SOMERSET.—The next meeting of Provincial Grand Lodge will be on the 18th of July at Crewkerne.

Bro. H.R.H. the Prince of Wales, is the present Senior Warden of the Royal Alpha Lodge, 16, of which the M.W. Grand Master, the Earl de Grey and Ripon is the W. Master, and the Duke of St. Albans, the Junior Warden.

The Provincial Grand Lodge of Kent, under the Grand Mastership of Lord Holmesdale, will be holden at Dover, on Wednesday the 28th inst.

LODGE MUSIC FOR THE MARK DEGREE.—We beg to call attention to the announcement in our Advertisement columns of the Music for the Mark Degree, just re-published in a convenient form, for use in lodges. It is dedicated by authority to the Grand Mark Master, who has given his express sanction for its use in lodges under the English Jurisdiction.

ANGEL LODGE, (No. 51.)—The Annual Festival of St. John the Baptist, is fixed to take place at the Cups Hotel, Colchester on Thursday, June 22nd, Bro. Henry Samuel is the W.M. Elect.

UNITED GRAND LODGE.

The Quarterly Communication of Grand Lodge was held at Freemasons' Hall, on Wednesday, 7th inst. The Grand Lodge was called for seven o'clock, but, which is rather an unusual occurrence, was not opened till a quarter-past seven o'clock, at which time the procession entered the Hall.

There was a very numerous attendance of the brethren occupying seats in the body of the Hall, while the dais presented a rather meagre appearance, the attendance of Grand Officers being considerably under the average.

Amongst the Grand Officers present were the M.W.G. Master, the Earl de Grey and Ripon, on the throne; H. R. Lewis, Prov. Dist. G.M., Summatra, as Dep. G. Master; Col. F. Burdett, Prov. G.S.W., Prov. G.M. Middlesex, as S.G.W.; H. C. Sirt, Pas^t S.G.W., and formerly representative of the Grand Lodge of Ireland, as J.G.W.; J. V. N. Bazalgette and J. E. Sanders, S.G. Deacons; J. M. Wike, J.G.W.; Raynham W. Stewart, J.G.W.; John Hervey, G. Sec.; Sir John W. Hayes, D. Prov. G.M. Berks and Bucks, as G. Chaplain; E. Wendt, G. Sec. German

Correspondence; S. L. Tomkins, G. Treas.; Aenas J. McIntyre, G. Reg.; P. Cockerell, G. Supt. of Works; Sir A. W. Woods, G. Dir. of Cers.; C. C. Dumas, as A.G. Dir. of Cers.; Dr. J. D. Moore, G.S.B.; Wilhelm Ganz, Grand Organist; J. Coutts, G. Pursuivant; John Boyd, Assist. G. Purst.; Chas. B. Payne, Grand Tyler; Hamilton, Dist. G.M. Jamaica; Rawson, Past Dist. G.M. China; Huyse, Prov. G.M. Devon; Spiers, D. Prov. G.M. Oxfordshire; W. Gumbleton, P.G.W.; Colonel Cole; Bridges, D. Prov. G.M. Somersetshire; Rev. J. C. Martyn, P.G. Chaplain; Benjamin Head, P.G.S.B.; Henry Browse, P.G.D.; H. Grissell, P.G.D.; E. H. Patten, P.G.S.B.; Symmons, P.G.D.; Young, P.G. Purst.; J. Brett, P.G. Purst.; J. Ll. Evans, President of the Board of General Purposes; J. R. Clabon, President of the Lodge of Benevolence; E. J. Fraser, President of the Colonial Board; F. Bennoch, Vice-President of the Colonial Board; E. S. Snell; Joseph Smith, P.G. Purst.; John Savage, P.G. Deacon; and several other Past Grand Officers, and Provincial Grand Officers.

Grand Stewards:—Bros. F. W. Brandt, 23; L. Frost, 91; G. Hill'yer, 14; W. Trego, 1; G. Scharf, 2; F. K. Hinton, 60; W. Whitley, 46; E. Lewis, 8; R. P. Middlemist, 5; W. C. Glen, 197; T. Bolton, 259.

The Scrutineers in the porch and ante-room were Bros. J. Threlfall, No. 26, G.S.; T. Clark, 29, G.S.; W. Whitley, 46; G. H. Ogston, 58; H. Dicketts, P.M. 25; F. Walters, P.M. 73; T. H. Mortlock, P.M. 186; W. Mann, P.M. 186; J. T. Baines, P.M. 933.

London Lodges were represented by Bros. W. J. Gover, W.M. 1; A. Green, J.W. 7; W. Watson, P.M., G.S.; R. Spencer, P.M., G.S.; H. Bigg, P.M. 1; F. M. Case, P.M. 1; E. J. Barron, P.M. 2; G. F. Adlard, P.M. 7; T. H. Edwards, W.M. 8; E. Lear, S.W. 8; F. Davison, P.M. 10; W. J. Moutrie, P.M. 11; G. J. Palmer, W.M. 11; A. Bryant, W.M. 12; S. Glover, P.M. 14; H. May, P.M. 15; G. Price, P.M. 19; G. Campion, P.M. 19; W. Bywater, P.M. 19; G. Cox, P.M. 19; W. Stone, P.M. 19; S. Gale, P.M. 19; B. Sentry, P.M. 19; W. Palmer, P.M. 19; J. Fox, P.M. 19; J. Dix, P.M. 19; W. Pond, P.M. 19; F. Stevens, J.W. 19; T. H. W. White, J.W. 21; H. S. Crawford, S.W. 22; H. Dicketts, P.M. 21; J. Dyte, P.M. 25; C. Bennett, P.M. 25; M. Cooke, P.M. 27; S. Sheppard, W.M. 27; J. Howard, W.M. 28; T. Loveridge, S.W. 28; J. E. Marsh, P.M. 28; W. Glynes, W.M. 29; E. M. Haigh, J.W. 29; J. Harley, P.M. 30; J. Glaisher, W.M. 33; W. Smith, C.E., P.M. 33; F. Finch, J.W. 33; E. H. Tiprod, W.M. 49; J. C. Dwarber, S.W. 55; G. W. Dasell, P.M. 55; C. J. Hogg, P.M. 58; W. Homam, W.M. 59; J. Healy, P.M. 59; T. Mason, P.M. 59; M. Gossett, S.W. 66; MCGossett, J.W. 66; J. W. Loewenstark, W.M. 73; E. Harris, P.M. 73; J. McDongall, P.M. 90; E.W. Mackney, S.W. 134; H. Dumas, P.M. 99; E. Johnston, W.M. 140; A. Tatehall, P.M. 140; N. Glückstein, P.M. 141; J. L. Thomas, S.W. 142; E. Walbranck, W.M. 144; W. R. Walter, W.M. 145; J. Boyd, P.M. 145; H. Sadler, S.W. 147; R. G. Batt, P.M. 147; G. Bolton, P.M. 147; Thomas White, P.M. 157; W. B. Church, S.W. 165; H. Thorn, P.M. 165; W. W. Aldridge, P.M. 165; J. J. L. Symes, P.M. 165; W. Lauber, W.M. 166; T. B. Davage, S.W. 167; W. Alexander, P.M. 167; J. R. Thompson, P.M. 167; J. Barnett, P.M. 169; J. Green, 171; W. Crawley, J.W. 171; J. Newton, P.M. 174; E. Lacy, P.M. 174; S. H. Rae, P.M. 174; W. J. Ferguson, S.W. 177; W. Carpenter, P.M. 177; H. Thompson, P.M. 177; J. R. Foulger, P.M. 177; James Kew, W.M. 179; A. T. Hayward, S.W. 179; H. Ash, P.M. 179; R. H. Groubridge, J.W. 183; J. Seex, J.W. 186; S. Mortlock, P.M. 186; S. Alexan-

der, P.M. 188; H. W. Leng, P.M. 188; H. W. Emsworth, W.M. 190; G. Kenning, W.M. 192; G. Roberts, P.M. 192; J. Watson, P.M. 194; J. Howard, P.M. 197; W. B. Heath, P.M. 198; P. Robinson, W.M. 201; J. Sheen, P.M. 201; J. Shipman, P.M. 201; B. Jeffrey, P.M. 201; T. H. Lavers, W.M. 211, E. Sillifant P.M. 217; W. G. Richardson, J.W. 222; J. Terry, P.M. 228; S. Rosenthal, P.M. 435; H. C. Levander, P.M. 507; J. Thomas, P.M.; 507; W. H. Andrew, P.M. 511; T. E. Hardy, W.M. 538; A. D. Loewenstark, P.M. 548; T. J. West, P.M. 548; J. D. Wynne, P.M. 554; G. A. Smith, J.W. 619; H. Massey, P.M. 619; W. C. Crick, W.M. 657; E. Cox, P.M. 657; C. Worman, P.M. 657; T. Wells, W.M. 704; J. W. Frost, P.M. 704; J. Padley, P.M., 715; W. J. Carsfield, J.W., 715; H. T. Huntley, W.M. 720; B. F. Hodges, S.W. 720; Thomas Poore, J.W. 720; C. A. Cottebume, P.M. 723; H. J. Thomson, P.M. 742; W. Bourne, P.M. 749; G. Garrod, P.M. 749; S. Mullens, P.M. 753; J. D. Caulcher, P.M. 753; L. G. Baker, P.M. 753; J. Bradbury, W.M. 781; D. Dewy, J.W. 813; F. W. Koch, J.W. 820; J. Barnett, W.M. 822; W. Huckwell, J.W. 822; J. Slack, P.M. 834; C. R. Harrison, P.M. 857; W. H. Stokes, S.W. 861, W. Meanwell, S.W. 861; W. W. Smith, P.M. 890; Charles Tear, S.W. 898; W. Shayer, J.W. 898; J. Child, W.M. 901; S. Paynter, P.M. 902; Thomas Austen, J.W. 933; D. Scurr, P.M. 933; T. J. Barnes, 933; J. Harvey, W.M. 957; W. Mitchell, S.W. 957; C. Kelso, J.W. 957; M. Edersheim, P.M. 957; J. F. Creswick, P.M. 957; J. Pollitzer, P.M. 1,017; C. Brand, W.M. 1,196; R. H. Marsh, P.M. 1,196; S. Wagstaff, W.M. 1,216; J. Stevens, P.M. 1,216; C. P. Ward, W.M. 1,257; J. J. Lowenthal, J.W. 1,257; H. T. Read, S.W. 1,217; T. H. Staten, J.W. 1,287; S. Stringer, J.W. 1,305; S. G. Foxall, P.M. 1,305; C. Hamerton, W.M. 1,339; T. Foxall, W.M. 1,349; W. Musto, S.W. 1,349.

Provincial Grand Lodges were represented by Bros. F. Walter, P.M. 1,309; W. Biggs, P.M. 663; G. J. Jaquin, W.M. 382; W. D. Kennedy, P.M. 398; W. Blenheim, P.M. 370; G. A. Brown, W.M. 998; J. T. Moss, W.M. 1,326; W. H. Pearson, J.W. 708; J. Self, P.M. 214; W. Roebuck, P.M. 463; E. E. Gompertz, P.M. 869; J. Callender, P.M. 503; J. Clarkson, J.W. 865; W. H. Lex, W.M. 1,091; E. F. Green, J.W. 475; W. J. Jordan, P.M. 1,065; W. Langley, P.M. 50; A. Riddell, W.M. 309; W. Young, P.M. 205; Thomas Hargreaves, J.W. 215; J. B. Wheeler, W.M. 865; R. C. Else, P.M. 291; G. Pynn, W.M. 1310; W. Coombe P.M. 382; Thos. Oliver, W.M. 328; A. A. Frazer, P.M. 859; P. Dakin P.M. 505; G. Cattell, P.M. 1194; Chalmers I. Paton, S.W. 393; J. L. Coulton, J.W. 382; J. Tyler, J.W. 399; C. Andrews, S.W. 1293; J. F. Starkey, J.W. 855; Sir P. Colquhoun, P.M. 447; G. Neall, P.M. 1208; J. D. Moore, W.M. 281; E. Parkin, S.W. 1327; W. C. Barnes, Jun., J.W. 1327; W. H. Green, S.W. 1310; W. H. Coulton, P.M. 382; R. Kenyon, S.W. 1293; T. Burgess, S.W. 1301; W. Tinkler, P.M. 299; D. R. Adams, P.M. 299; J. Miles, W.M. 299.

On the Grand Master taking his position on the throne, Grand Lodge was opened in ample form, with prayer, by the Acting G. Chaplain, the Rev. Bro. Sir J. W. Hayes, Bart.

The Grand Master on making his appearance meet with most enthusiastic cheering from the assembled brethren.

The minutes of the Quarterly Communication of the 1st March, were read, put for confirmation, and confirmed; as were also the minutes of the Grand Festival on the 26th April.

The Grand Director of Ceremonies called upon the brethren to salute the M.W. Grand Master, upon his re-election.

The M.W. Grand Master on rising to acknowledge the salute,

aid he begged most sincerely to thank the brethren for the honour they had been pleased to pay him, and for the confidence they had reposed in him during his absence from England when engaged in the public service of the country, by again electing him to fill the office of Grand Master. There was no one more aware than he was how inadequately he had discharged his duties in the past year, partly through domestic afflictions, shortly after his election, and partly from public affairs, with which her Majesty had been pleased to entrust him—duties which though not directly connected with Masonry, yet had a most important bearing upon the Mission of Masonry, and bearing upon the peaceful relations between the two great branches of the Anglo-Saxon race. Therefore he felt strongly that he had a large claim on the indulgence of the members of Grand Lodge. His duties across the Atlantic had detained him for a lengthened period, and as his mission was one of peace and for the purpose of cementing kindly feelings and affection between the Anglo-Saxon races, his mission had really a masonic character. The noble lord then, at some length, described the enthusiastic and magnificent reception he had met with from the Grand Lodge of the District of Columbia, which was not merely attended by the masons of Washington, but many came thousands of miles to be present at the meeting, and they charged him to carry across the Atlantic and to communicate to the Grand Lodge of England the truly masonic feelings of the American masons towards the masons of this country. He felt that the reception he had met with was tendered to him as the representative of Grand Lodge of England, and so to the whole craft. He had found the utmost fraternal regard for the Masons of the mother country. This cordial reception, he had assured the American Masons, would ensure them an equally cordial reception, when on any occasion members of their body should visit an English Lodge.

The Grand Master then appointed Scrutineers for taking the votes for the election of members of the Board of General Purposes, and the Colonial Board, viz.:—Bros. Joseph Smith, S. Gale, J. Cottebrune, H. Garratt, J. Weaver, Cockcraft, and Sillifant.

The Grand Secretary informed the Grand Master that since the nomination of the Committee of Management of the Royal Masonic Benevolent Institution, it had been discovered that one Brother on the list was not eligible, and his name was therefore withdrawn.

The Grand Deacons and Assistant Grand Director of Ceremonies were then called upon to distribute the balloting papers.

After the Scrutineers had collected the balloting papers, and had retired for the purpose of making their return,

The Grand Registrar, Bro. J. McIntyre, asked the permission of the Grand Master to move a resolution which, although he was aware, was not strictly in order, but under the exceptional circumstances the Grand Master would sanction his departure from the strict rule. The permission he desired was that Grand Lodge should pass a resolution expressive of their thanks to the Grand Lodge of the District of Columbia, and to the Masons in the United States generally, for the fraternal esteem and regard they had shown to the Most Worshipful the Grand Master of England, which would ever be appreciated by this Grand Lodge. With the permission of the Grand Master, he would put the resolution in form, and hand it to the Grand Secretary that it might be duly seconded.

The Grand Master said, that although always reluctant to permit any departure from the rules governing the proceedings

of the Grand Lodge, but he felt with the Grand Registrar, and by the enthusiastic response made by the brethren present, he should on this occasion be justified in sanctioning such a departure.

The Grand Registrar, in an able address, moved the resolution, which was seconded by the acting Deputy Grand Master, Bro. H. R. Lewis, Dist. G.M. Sumatra.

The motion was thereupon put and carried by acclamation in a most enthusiastic manner.

The Report of the meetings of the Lodge of Benevolence during the last quarter was read, in which were recommendations for the following Grants, viz.:—

The Widow of a Brother, of the Royal Somerset House and Inverness Lodge, No. 4, London.....	£100
The Widow of a Brother of the St. Paul's Lodge, No. 194, London.....	£50
A Brother of the St. Matthew's Lodge, No. 539, Wallsall	£50
The Widow of a Brother of the Shakespeare Lodge, No. 284, Warwick.....	£50
The Widow of a Brother of the Restoration Lodge, No. 111, Darlington	£50

The several grants having been put seriatim, on the proposition of the R.W. Bro. J. R. Clabon, were confirmed.

The Report of the Board of General Purposes, dated May 17, was, on the proposition of Bro. Ll. Evans, taken as read. [The Report will be found in last week's "Freemasons' Magazine."]

The Report was received and ordered to be entered upon the minutes.

Bro. Fraser, President of the Colonial Board, moved that the Report of that Body, dated May 2, be taken as read, and that it be received and entered in the minutes, which was carried unanimously.

The Annual Report of Royal Masonic Benevolent Institution, dated, 19th May, was laid before Grand Lodge, by the Grand Secretary, who, in reply to the Grand Master, stated that it had never been the practice to read the Report in Grand Lodge, except upon request, and with the sanction of the Grand Master.

The M.W.G.M. inquired whether any brother required it read, and there was no response.

The next business was the notices of motion of Sir P. Colquhoun:—

The Grand Master said: that only having arrived in England on Friday last, he had not had an opportunity of inquiring into the matter. He would ask the proposer of the motion to allow the matter to stand over, as he desired to give it his personal attention.

Bro. Sir. P. Colquhoun would yield to the suggestion of the Grand Master, and complied with the Grand Master's request.

The Grand Secretary then read the motion of Bro. R.W. Stewart.

Bro. R. W. Stewart in proposing his motion, stated the motives by which he was actuated in desiring to change the hour of meeting. The object was to canvass the opinion of the members of Grand Lodge.

The motion was then seconded by a brother, as a matter of form, to enable it to be discussed.

Bro. Mason opposed the motion, and deprecated the idea.

Bro. F. Bennoch, also opposed the motion.

The M.W.G.M. would not wish to influence the opinion of Grand Lodge, but would state his objections to any change in the

hour of meeting. Many important questions were brought before Parliament during the Wednesday afternoon sittings. Five o'clock was about the hour at which votes were usually taken on important occasions. It would therefore be extremely inconvenient, and in many cases impossible for such brethren as were Members of Parliament to attend in Grand Lodge, were the proposed alteration made.

Bro. R. W. Stewart then, with the consent of the seconder, withdrew the motion.

Bro. Benjamin Head, Prov. G.D., proposed the motion No. 3.

The proposer read a letter from the inmates of the Institution, expressing their gratitude for the donation of coals granted last year.

The Grand Master in putting the motion, referred to the late Bro. Udall, who had for many years made the proposition.

The motion was carried unanimously.

The M.W. Grand Master enquired if the Scrutineers were prepared to make their Report, and was informed that it would probably take yet some time to conclude their labours.

The Grand Master stated, that the Constitutions gave him the power, according to page 108, that "If the report of the Scrutineers be not ready by the time the Grand Lodge is closed, the Grand Master, or the Presiding Officer, after closing the Grand Lodge may receive the report in his private room.

He would therefore not detain the brethren by keeping the Grand Lodge open.

Grand Lodge was then closed in ample form with prayer by the Rev. Bro. J. Brownrigg, Grand Chaplain.

The following is the result of the Elections, above referred to, and also the names of brethren nominated by the Grand Master to their several offices.

BOARD OF GENERAL PURPOSES.—Bro. John Llewellyn Evans, President, and Bros. John Van N. Bazalgette, James E. Saunders, Eneas J. McIntyre, John Savage, Edward J. Fraser, Samuel Leith Tomkins, Horace Lloyd, Q.C.; Sir Albert W. Woods (Garter), William Young, Joseph Smith.

MASTERS.—Bros. William S. Gover, 1; Benjamin Gray, 2; George J. Palmer, 11; William Bristow, 14; Frederick A. Philbrick, 18; James Glashier, 33; and George Bolton, 143.

PAST MASTERS.—Bros. Frederick Adlard, 7; Witham Bywater, 19; Samuel May 23; John A. Rucker 66; John B. Monckton 197; Edward Cox 657; and Samuel Poynter 902.

COLONIAL BOARD.—Bro. Edward J. Fraser, President, and Bros. Joshua Nunn, Joseph Smith, Francis Bennoch, (V.P.) P.M. 1; Frederick Adlard, P.M. 7; Brackstone Baker, 21; John G. Marsh, 28; James W. Halsey, P.M. 134; James Brett, 177; Edward Cox, P.M. 657.

COMMITTEE OF "ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED MASONS, AND WIDOWS OF FREEMASONS."—Nominated by the M.W.G.M.:—Bros. James E. Saunders, Richard H. Gerraud, William Pulteney Scott, George Cox, Edward J. Fraser, Jabez Hogg, Conrad C. Dumas, Abraham A. Le Veau, and Joseph Smith. Elected by Grand Lodge:—Bros. James Brett, P.M. 177; Charles A. Cottebrune, P.M. 733; Thomas Cubitt, P.M. 157; Robert H. Evans, P.M. 1,139; John A. Farnfield, P.M. 907; Samuel Gale, P.M. 19; Henry William Hemsworth, P.M., 190; Hyam M. Levy, P.M. 188; (J. W. White, not eligible, not a P.M.) Elected by the Subscribers:—Bros. Frederick Adlard, P.M. 7; John Bellerby, P.M. 65; George Bolton, P.M. 169; John Dixon, M.D., P.M. 73; Wm. Henry Farnfield, P.M. 907; James R. Sheen, P.M. 201; Raynham W. Stewart, P.M. 12; Louis Stean, P.M. 212; Nicholas Wingfield, P.M. 1,155; William Young, P.M. 60.

Craft Masonry. ENGLISH CONSTITUTION.

METROPOLITAN.

EUPHRATES LODGE (No. 212).—This ancient and respectable lodge, held at Masons' Hall Tavern, on the 31st ult., its last meeting of the season under, the presidency of its talented and respected W.M., Bro. Frank, who was efficiently supported by several Past Masters, with Bros. Field, S.W.; Hammond, J.W.; Rushton, S.D.; Thomson, J.D.; and Dent, I.G.; and in admirable style initiated into our mysteries Messrs. W. H. Hooper, W. W. Smith, and W. Welchman; passed Bros. Clisby, Iles, and Malet; Bro. Walker was raised to the Sublime Degree. After closing the lodge the members and visitors, between 40 and 50, adjourned to one of Bro. Gosden's excellent banquets. The summer banquet will, in consequence of the universal approval of the manner in which Bro. Lock, P.M., of the Bald Faced Stag Hotel, Buckhurst Hill, Woodford, provided for this lodge last year, be again held at the same pleasant establishment in a few weeks (of which due notice will be given), and considering the capital accommodation and culinary skill on all occasions exhibited by Bro. Lock, the W.M. trusts that a large number of members and visitors, with their friends and families, will assemble around him on that occasion.

CRYSTAL PALACE LODGE (No. 742).—The Installation meeting of this Lodge was held at the Crystal Palace, Sydenham, on Friday, the 2nd inst. Bro. Henry Finch, W.M., in the chair. The routine business having been disposed of, the Lodge was called off, and on re-assembling, the W.M. proceeded to instal his successor into the chair. The admirable performance of this ceremony elicited the hearty applause of the numerous brethren. Bro. George Weeks, W.M., then appointed and invested his officers as follows:—Bros. Cooper, S.W.; Cox, J.W.; P. Acton, P.M. Treas.; Henry J. Thompson, P.M. Sec.; H. Seymour Smith, Org.; Steigerwald, S.D.; E. Morley, J.D.; Potter, I.G.; Bertram, D.C.; W. Stevens, W.S.; Woodstock, Tyler. The reception of the Auditor's report concluded the business of the meeting, and the brethren adjourned to banquet, served *à la Russe* by Bros. Bertram and Roberts. The usual loyal toasts, and some excellent music by Bro. Seymour Smith followed. The visitors included Bros. Brander, P.M. 72; W. Johnston, P.M. 134; Hawker, P.M. 861; De Jersey, 84; Field, 902; Wright, 71; Geer, 111; Chablis, 733; F. Hill, 861; and Worthington, 50.

PROVINCIAL.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting of this lodge was held at the Masonic Rooms, on Thursday, the 1st inst. The chair was taken at 6.45 by Bro. W. Cuming, W.M. Among those present were Bros. Niner, S.W.; Dr. Hopkins, as I.P.M.; J. Heath, P.M., as J.W.; Fowle, J.D.; Watson, P.M., as Sec.; Taylor, Organist; Colden, J.W.; Croker, Tyler, with about ten other members, and as visitors Bros. D. Watson, S.W. 328; Pigott, 328; Chapman, Sec. 328; Warren, 1,254; and Coudray, 1,254. The lodge having been opened in the first degree, the rough minutes of the previous meeting were read, but owing to the absence of the Secretary, who was in London, and of the minute book, the confirmation of them was deferred. The lodge was opened in the second degree, and the three candidates were examined, entrusted, and dismissed for preparation. The lodge having been opened in the third degree, the chair was taken by Bro. Dr. Hopkins, who raised Bro. Browse to the rank of M.M., the W.M. acting as S.D. The same honour was then conferred on Bro. Pope by Bro. J. Heath, Bro. Niner acting as S.D., and Bro. Dr. Hopkins as S.W. Lastly, the W.M. performed the same ceremony for Bro. Mays, with Bro. Dr. Hopkins as S.D., and Bro. J. Heath, as J.W., giving the traditionary

history to all the candidates unitedly. Bro. Niner explained the working tools, and Bro. Dr. Hopkins gave the signs, the charge, and an elaborate and peculiar lecture on the degree. The lodge was resumed in the second degree, and afterwards in the first degree, and no other business offering, the lodge was finally closed at 9.30. The brethren then adjourned to partake of refreshment.

ESSEX.

BRIGHTLINGSEA.—*Lodge of Hope* (No. 433).—The annual meeting of this lodge took place at the Swan Inn, Brightlingsea, on Whit-Monday, and *ecclat* was given to the proceedings by the unexpected visit of the R.W. the Prov. G.M., Bro. R. J. Bagshaw. The first business was the installation of Bro. Henry York as W.M. for the ensuing year, a ceremony which was most efficiently performed by Bro. J. E. Wiseman, P.M. and Sec. The W.M. then appointed and invested his officers as follows:—Bros. John Jolly, S.W.; R. Salmon, J.W.; William Clarry, Treas.; J. E. Wiseman, Sec.; A. Went, S.D. and Org.; Alfred Jeffries, I.G.; and William Harmer, Tyler. At the conclusion of the business the R.W. the Prov. G.M. addressed some pertinent remarks to the brethren, and subsequently left by the five o'clock train for London. At six o'clock a large party sat down to a substantial tea, excellently served by Mrs. Harmer. During the evening the usual loyal and Masonic toasts were duly honoured, and the proceedings were enlivened by the singing of several brethren. Among the brethren present, either in lodge or at tea, besides those already mentioned, were—Bros. Joseph Richardson, I.P.M.; W. Bishop, P.M.; George Riches, P.M.; J. Francis, P.M.; C. Blyth, P.M.; E. Stammers, William Minter, James Rodger, Abraham Martin, J. Harmer, W. Lee, and S. L. Coppin. The united ages of the four last-named brethren amount to 332 years. Visitors—Bros. J. Coppin, P.M. 51, and P. Prov. G.S.W.; A. L. Coppin, 51; and T. J. Ralling, Sec. 51, and Prov. G.S.; W. Calthorpe, W.M., T. Rix, S.W. 697; and Capt. Gray.

GLOUCESTERSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of Provincial Grand Lodge was held at Cheltenham, on the 1st inst., under the presidency of the Right Honorable Lord Sherborne, the Grand Master. There was a very large muster of the Craft.

Amongst the subjects which were discussed in open Lodge, was that of the reredos in Gloucester Cathedral, the cost of the restoration of which, over £600, the Masons of the Province have undertaken.

In a few months this beautiful work will be formally handed over to the Dean and Chapter by the Masons, and the name of the Bishop of Peterborough, a Mason amongst Masons, has been mentioned as likely to take part in the celebration by preaching a sermon in the Cathedral.

The following appointments of Officers were made by Lord Sherborne, P.G.M.:—

Bros. Sir Michael Hicks Beach, M.P.	...	Senior Warden.
" Want,	...	Junior Warden.
" Waites,	...	Deacon.
" Captain D. N. Foster,	...	S. Deacon.
" Forth,	...	Registrar.
" Ashbee,	...	Sup. of Works.
" Froude,	...	Dir. of Cers.
" Rev. J. Hadon,	...	Chaplain.
" Captain H. M. James,	...	Pursuivant.
" Ricketts,	...	Sword Bearer.
" Wiggins,	...	Tyler.

The following Officers re-occupied posts which they have filled for some years with advantage to the Craft:—Bros. Newmarch, D.P.G.M.; Trinder, P.G.Sec.; Palmer, P.G. Treas.

The meeting next year, it was announced, would be held at Berkley. The Masonic Hall not being sufficiently large to accommodate so numerous a company, the banquet, which followed, took place at the Plough Hotel. The usual Masonic and loyal toasts were given, that for the Charities finding an able exponent in Bro. Binckes, whose able appeal to the brethren present was highly appreciated.

KENT.

PLUMSTEAD.—*Pattison Lodge* (No. 913).—The installation of Bro. C. A. Ellis, P.M., as Worshipful Master of this Lodge took place on Thursday, at the Lord Raglan Hall. The installation ceremony was impressively performed by Bro. J. Graydon, P.M., and P. Prov. G.S. Deacon of Kent, and the W.M. then invested his officers in their several degrees as follows:—Bros. S. H. Pain, S.W.; T. W. Knight, J.W.; E. Denton, P.M., and P. Prov. S. Parst, Kent, Sec.; A. Jessup, Treas.; G. M. Tapp, S.D.; J. McDougall, J.D.; A. Penfold, I.G. Subsequently an elegant banquet was served by Bro. Raymond. The W.M. presided, and there were also present the Right Worshipful Bro. F. Pattison, Past Grand Warden of England, and founder of this Lodge; Bro. C. Coupland, the Immediate Past Master; Bro. G. Tongue, P.M., and P. Prov. G.J. Warden of Kent; Past Masters Graydon, J. Henderson, and W. Norman, of this Lodge, together with all the officers, and the following members:—Bros. J. W. Widgey, P.M.; E. Hughes, P.M.; R. Lister, T. W. Davis, W. Watts, W. Farnfield. G. W. Smith, E. Palmer, E. Biddick, W. B. Lloyd, J. Raymond J. Griffith, G. Cay, R. Loneragan, F. F. Thorne, W. T. Vincent, T. D. Hayes, F. Barnett, W. Canty, W. H. Pinkney, and W. Lock. The visitors present included Bros. Dr. Prescott, R.A., P.M. 706; Feiling, S.W. 706; Sydney Clarke, J.W. 706; J. Miles, W.M. 293; W. D. May, W.M. 700; W. J. Graham, W.M. elect, 700; G. B. Davies, W.M. 13; Marshall, S.D. 1303; Hastings, 1056; Pownall, 18 and 1089; and others. The whole proceedings of the day were of the most interesting character. Bro. Pattison responded to the toast of the Earl of Carnarvon, and the rest of the Grand Officers, and Bro. Graydon for Lord Holmesdale and the province of Kent. But for urgent parliamentary duties, his lordship would have been present.

SUFFOLK.

IPSWICH.—*British Union Lodge*, (No. 114).—The usual monthly meeting of this Lodge was held at the Masonic Hall, Ipswich, on Thursday, the 1st inst. Present:—Bros. P. Cornell, W.M.; W. Boby, P.M., acting as S.W.; Schubens, P.M., acting as J.W.; Rev. E. I. Lockwood, D.P.G.M. Suffolk: Rev. R. N. Sanderson, P.M. Prince of Wales Lodge; Emra Holmes, P.M.; Dr. Elliston, P.M. J. Franks, P.M. of the Perfect Friendship Lodge; A. J. Barber, I.P.M., P.G.O., &c. The Lodge having been opened in solemn form, in the first degree, the minutes of the last meeting were read and confirmed. The W.M. stated that a letter of condolence had been addressed to Sir Shafto Adair, P.G.M., on the lamented death of Lady Adair, by the D.P.G.M., on behalf of the W.M.'s of the Lodges of the Province, expressing the deep and heartfelt sympathy of the brethren with the Provincial Grand Master in the grievous loss he had sustained. The W.M. then called upon Bro. Sanderson to deliver a lecture on the "mysteries of civilised and savage nations." The space at our disposal does not permit of our doing justice to this learned discourse, which was delivered extempore—but we may state that the lecturer divided his subject into a description of what might be called the genuine and spurious Freemasonry; speaking of the one as the Pantheistic, the other Jehovistic. An admirable description was given of the Egyptian Eleusinian mysteries, and their relation to Masonry—the legend of Osiris, and the beautiful Gothic legend of Balder were also related, and their hidden meanings explained, and a reference was also made to the Worship of Bacchus and Baal-peor, which became so gross, and ended in such abomination, that at last the Bacchic orgies were put down at Rome. Bro. Sanderson was of opinion, that the Legends of Bul Dionysus, and Zagreus were not, as is supposed by many, merely solar myths, and admitting of an astronomical explanation, but he thought that the only satisfactory explanation was, that they were Relics of a patriarchal tradition of the Coming Messiah. In proposing a vote of thanks to Bro. Sanderson, Bro. Emra Holmes reminded the brethren that King Solomon's Temple was said to have been built by the Dionysian Architects, who it was thought were afterwards converted to Judaism, and exchanged their mysteries of the Death of Dionysius, or Bacchus, for that now related in our Masonic traditions, and exemplified in the third degree. Bro. Lock-

wood, D.P.G.M., seconded the vote of thanks, spoke in flattering terms of the ability and research displayed by the Rev. Brother in this most interesting lecture. Bro. Sanderson, who is a prominent member of the Ancient and Accepted Rite, will lecture again in September, on the "Mysteries of Savage Nations." The brethren afterwards retired for refreshment.

ROYAL ARCH.

INSTRUCTION.

THE ROYAL ARCH CHAPTER OF IMPROVEMENT.—The closing meeting of the season of this excellent chapter for the instruction and improvement of Royal Arch Masons was held in Freemasons' Hall on Thursday evening, the 1st inst. This Chapter of Improvement is held under the sanction of the Prudent Brethren Chapter, No. 149, and was established about eight months ago, and from the time of its commencing work until the last meeting has been a continuous series of interesting Masonic festivals. The accuracy of working, and the systematic way the whole of the Lectures relating to the Ceremonies, &c., are given from time to time, and under such Preceptors as Comps. Brett, Boyd, and others, the zealous Arch Mason finds no difficulty in rapidly acquiring the whole of the duties relating to chapter workings. The programme on this occasion was unusually complete and interesting, and nothing could be more excellent than the manner in which the whole of the programme was carried out. Comp. John Boyd presided as M.E.Z., assisted by Comp. G. J. Sharp as H., and Thomas as J. The Chapter was opened at 6 o'clock, and the Companions were addressed by Comp. James Brett, P.Z., G.D.C., who worked the 1st section, assisted in the 1st clause by Comp. Dr. Self; in the 2nd clause by Comp. W. West Smith; and in the 3rd clause by Comp. W. H. Green, who each gave the entire of their long answers without one slip, or the slightest hesitation—indeed, the whole was done in a truly admirable style. The Historical Oration was then given by Comp. J. L. Thomas; the Symbolical Portion by Comp. Geo. J. Sharpe; the Illustrations of Banners and Ensigns by Comp. James Brett; the Mystical Portions by Comp. John Boyd, P.Z., and the Illustrations of the R.A. Jewel and the Platonic Bodies by Comp. James Brett. These having severally been given by the respective companions in a faultless manner, which elicited the warmest marks of approbation from all present, the M.E.Z. then announced that propositions for joining members might be made, and he expressed a hope that such of those who were not already members, who had expressed their gratification at the working, would join the chapter and lend a helping hand in the cause of improvement. Numerous propositions were handed in, and after a vote of thanks had been moved by Comp. R. J. Warrington, and carried by acclamation, the chapter was closed, and adjourned to October next. The Companions then adjourned at 7.30 to banquet, which was presided over by Comp. J. Hervey, the G.S.E., supported by the second and third Principals, and the Founders and Members of the Chapter, to the number of about 35, and several visitors, the following being as near as we could obtain them:—Members, Comps. J. Hervey, J. G. Sharpe, J. L. Thomas, J. Boyd, George States, Major E. H. Finney, E. H. Finney, jun., T. W. White, J. Self, F. Adlard, W. W. Smith, W. Carpenter, W. Mann, A. A. Richards, G. Davey, G. Cooper, C. Cook, S. Francis, J. W. Barnett, T. R. Tippet, J. Slack, F. Avrillon, J. R. Nash, J. G. Manby, W. H. Green, E. J. Barron, G. Lemann, — Griffin, S. Carrey, T. N. Edmonds, G. A. Ibbetson, R. S. Warrington, F. Cubitt, and J. Foulger. Visitors, Comps. H. Thorn, 8; W. Goodyear, 25; W. Smith, C.E. 33; P. Hennell, 145; G. Pym, 749; C. Chalmers I. Paton, of Edinburgh; E. C. Cockcraft, 211; and H. Levy. After the cloth was withdrawn the usual loyal and Masonic toasts were given. Comp. W. Carpenter proposed the health of the Comp. J. Hervey, "the President." The toast of the "Visitors" was responded to by Comp. W. Smith, C.E.; Comp. C. J. Paton, and Levey. The reception of Visitors by the Companions, was only equalled by the excellence of the working of the chapter. [The banquet, we are bound to note, did not, either in the dinner or the wines, give satisfaction to the company, and certainly were no credit to the management of the Freemasons' Tavern Company.]

KNIGHTS TEMPLAR.

SUFFOLK AND CAMBRIDGE.

PROVINCIAL GRAND CONCLAVE.

A meeting of this Grand Conclave was held at the headquarters of the Tancred Encampment, 29½ Green Street, Cambridge, on the 25th ult.

Present:—V.E. Sir Knight Capt. N. G. Phillips, Prov. G.C.; E. Sir Knight R. N. Sanderson, D. Prov. G.C.; V.E. Sir Knights C. J. Vigne, Prov. G.C. Dorset; Lord Eliot, Prov. G.C. Cornwall; E. Knights E. C. T. Townsend, P. Prov. G. Capt. Suffolk and Cambridge; Rev. C. J. Martyn, Royal Plantagenet; M. O. Sim, G. Sub. Prior Suffolk and Cambridge; Rev. A. B. Frazer, P.E.C. Cœur de Lion, Prov. G.S.B.; Henry Dubosc, First Capt. of Lines of England; Spalding, Prov. G. Equerry; J. N. Law, Prov. G.C., P.E.C.; J. M. P. Montagu, Prov. G.P. Dorset; W. Hyde Pullen, E.C. Royal Naval; Capt. J. Hampton, 100, Dublin; Arthur Terry, Prudence; J. Deighton, R. K. Miller, J. F. Starkie, H. F. Harris, Rev. G. W. Marwood, J. Oxley Oxland, Spalding, Prov. G. Equerry, and R. P. Caldwell.

The Tancred Encampment, under the command of E. Sir Knight Sim, Prov. G. Sub Prior Suffolk and Cambridge, having been opened in due form, the following Companions were installed, Rev. John King, and Robert Townley Caldwell, of the Euclid Chapter.

The ballot was taken for Sir Knight John Oxley Oxland of Melita Encampment, No. 37, and Royal Sussex Encampment, No. 25, and he was elected a joining member.

A Board of Installed Commanders having been formed, the E.C. Elect, Sir Knight J. Deighton, was presented and installed into the command of the Tancred Encampment by the E.C., Sir Knight Sim, and was proclaimed and saluted according to ancient custom.

On the re-admission of the Sir Knights the E.C. appointed his officers. After which the V.E. Prov. G.C., Bro. Capt. N. G. Phillips, with his officers, and the distinguished visitors from other provinces, were received by the members of the Tancred Encampment, according to ancient custom, and the V.E.C. having taken the chair, the Provincial Grand Conclave was opened in due form.

The minutes of the last Provincial Grand Conclave were read and approved, and the Report of the Managing Committee adopted.

The V.E.C. then appointed and invested the following officers:—Sir Knights Sanderson, D. Prov. G.C.; Hardy, G. Prior; Sim, G. Sub Prior; Frazer, Prelate; Deighton, First G. Capt.; Chambers, Second G. Capt.; C. T. Townsend, G. Chan.; E. Holmes, Registrar; R. Taylor, Treas.; Rev. G. Marwood, Almoner; Rev. A. Holmes, Expert; Capt. Terry A.D.C.; Dr. Beaumont, First Standard-Bearer; Rev. B. Walker, Second Standard-Bearer; J. A. Pettit, Sen., Dir. of Cera.; J. O. Oxland, Capt. of Lines; J. H. Tournier, First Herald; J. T. Helms, Second Herald; R. P. Caldwell, Sword-Bearer; Miller, Banner-Bearer; Barber, Organist; and Spalding, Equerry.

The V.E.C. signified his intention of holding his next meeting at the Head Quarters of the Royal Plantagenet Encampment, at the Masonic Hall, Ipswich, D.V., on Ascension Day, 1872.

Votes of thanks were proposed to the V.E. Sir Knights Vigne and Lord Eliot for their attendance, and was duly responded to.

The Provincial Grand Conclave was then closed.

A Provincial Grand Grand Priory of Malta was then opened by the V.E. Sir Knight Phillips, and several Sir Knights were admitted to the Order, the V.E. Sir Knight Phillips being assisted by Sir Knight Sanderson.

The ceremonies throughout were most ably and carefully worked.

The Grand Priory was then closed in due form.

ANCIENT AND ACCEPTED RITE.

THE SUPREME COUNCIL, 33°.

On Friday, May 26th, the Supreme Council met at Cambridge, when the following were present:—The Ill. Bro. C. J. Vigne, 33°.; Capt. N. G. Philips, 33°.; Col. Adair, 33°.; J. M. P. Montagu, 33°.; Hyde Pullen, 33°.; Rev. E. H. H. Vernon, 32°.; Rev. A. B. Frazer, 30°.; Capt. T. L. Hampton, 30°.; Rev. J. F. Hardy, 30°.; C. J. Roe, 30°.; H. Dubois, 30°.; Rev. R. N. Sanderson, 30°.; J. F. Starkey, 30°.; J. O. Oxland, 30°.; Rev. G. W. Marwood, 18°., and many distinguished brothers under this jurisdiction.

The Rose Croix Chapter was duly opened, and several P.M.'s. were introduced and admitted into the Order, by J. W. Hyde Pullen, who conducted the ceremony.

The M.P. Sov. Ill. Bro. Vigne, assisted by the members of Supreme Council, then duly dedicated, and consecrated a Rose Croix Chapter, in ancient and solemn form, which was proclaimed as the "University Chapter," Rose Croix, to be held at Cambridge.

The M.W.S. Elect, Bro. J. Oxley Oxland, was then presented to the Acting M.W.S. Bro. Hyde Pullen, and regularly installed into the chair of his office, and proclaimed and saluted accordingly. Having appointed his officers, a vote of thanks was unanimously accorded, and conveyed to the Ill. Brother who had opened the Chapter, and conducted the ceremonies, The Chapter, which promises to be attended with success and prosperity, was closed in ancient form.

SCOTLAND.

PEEBLES AND SELKIRK.

Bro. Henry Inglis, P.G.M. of this province, has been visiting some of the lodges of late; this worthy brother and highly distinguished Mason is ever alive to the interests of the craft generally, and especially to those lodges over which he is placed.

A few weeks ago he visited St. John's Lodge, No. 32, Selkirk, and was well pleased with the reception the brethren gave him there. A large deputation from St. John's Lodge, Stow, No. 216, was present; also brethren from Galashiels, Hawick, &c.; when after the examination of lodge books, &c., a few hours were spent in a very harmonious manner.

On Friday, the 2nd inst., Bro. Inglis, visited Lodges No. 111 and No. 424, Hawick. He was accompanied by Bro. James Middleton, P.G. Junior Warden; Bro. Robert Sanderson, P.G. Sec.; Bro. Adam Thomson, P.M., No. 262, Galashiels, was duly installed in lodge-room No. 111, to the office of P.G. Senior Warden, vacant by the retirement of Bro. William Chambers, Glenormiston.

Both the lodges turned out well on the above occasion; No. 424 was visited first, at 7 o'clock p.m., when R.W.M. Bro. Park opened his lodge in due form, and submitted the books, &c., for examination, and the P.G.M. expressed his satisfaction with the very efficient manner in which Master, Wardens, &c., conducted the affairs of the lodge. After closing, the brethren of No. 424, who were joined by deputations from Selkirk, headed by R.W.M. Heard; Stow, headed by acting R.W.M. Grahame; Jedburgh, headed by R.W.M. Scott, &c., escorted the Provincial Grand Lodge to the lodge-room of No. 111, where R.W.M. Kyle and a large company of brethren were assembled, and supper laid out; about 80 brethren in all partook of it. After the repast was over, R.W.M. Kyle opened his lodge, and then vacated his chair in favour of the Prov. G.M., who took his seat amid loud cheering. The Senior and Junior P.G. Wardens also took their respective places, when the remainder of the evening was spent in giving and responding to the usual loyal and masonic toasts. Songs, recitations, &c., were kindly given by Bros. Beattie, Lawson, Henderson, Middleton, Davidson, Peden, Scott, Wilson, Aitken, Taylor, and Gowan; after which the lodge was closed, and the brethren separated.

LAYING THE FOUNDATION STONE OF THE WEYMOUTH ROYAL HOSPITAL AND DISPENSARY.

On Whit-Monday the foundation stone of the Weymouth Royal Dispensary was laid with full Masonic honours by Bro. Gundry, R.W. Prov. Grand Master.

The Dispensary was founded under the patronage of Her Royal Highness the Princess Charlotte and His Serene Highness Prince Leopold of Saxe Cobourg, under whose fostering care, aided by the voluntary contributions of the town and neighbourhood, it soon became a great boon to the "multitudes of sick poor," and its resources were so greatly utilised that in the year 1836, the committee in their annual report had the pleasure of announcing a considerable extension of the usefulness of the institution, by the purchase of a house (now the Royal Infirmary) to be used exclusively for the accommodation of patients on the recommendation of a subscriber or benefactor, and for persons meeting with accidents within the borough, who are to be admitted at any hour without recommendation or guarantee, subject only to the approval of one of the medical officers of the charity.

In that year the hospital was added, and shortly afterwards our gracious Queen became the patroness of the Institution. From that time until the present the benefits conferred upon the poor are immense, and on glancing at the report issued by the committee for 1870 we find that 15,535 patients have been admitted to the benefits of the dispensary since 1816, and 896 received as in-patients since the opening of the hospital in 1836. Out of the 745 out-patients in 1870, no less a number than 613 were discharged cured, and 37 relieved, whilst of the in-patients, numbering 37, 29 have been "made whole." Truly this is carrying out the Divine injunction to visit the sick in their affliction, and well may the Institution head their reports with the Saviour's words of "I was sick and ye visited me."

The Weymouth Hospital and Dispensary is an institution which opens its charitable portals to all who are in need, the only condition being "indigent circumstances." Its benefits are dispensed without reference to religious considerations, so that it is no cause for surprise that men of all denominations should seek to contribute towards its funds, and for this purpose sermons are preached at the various places of worship in the town. On Sunday, at Holy Trinity Church, the offertories, amounting to £12 8s., were handed over to the Secretary of the Institution. The preacher in the morning was the Rev. J. D. Addison, who bore high testimony to the Hospital and Dispensary. In concluding a very excellent discourse, in which he pointed out the fruits of the Holy Spirit, he said: You can hardly show them in a better way than that which provides for alleviating the sufferings of your fellow creatures. The work to be begun to-morrow is beyond all doubt a most important and holy one, and we cannot fear but that, if God's blessing be asked upon it in faith, it will be surely given. To the poor people of this parish the infirmary has been hitherto of the greatest service and value, and now that it seeks to work upon a greater scale we can but anticipate increased efficiency and benefit. I am sure I may leave this cause in your hands with the utmost confidence, and that you will give, without hesitation, to a work in which all, without distinction, should be proud to join—the building up of a charitable object of which God must approve and love us for taking part in. Give in Christ's name, and with a secret prayer for Christ's blessing to rest upon this work.

The architect is Mr. G. R. Crickmay, and the builders Messrs. Innes and England, all of this town. The new building will be situated on the south side of School Street. The principal entrance will be central, and the main corridor on which it opens will run through the entire length of the building. On the right, on the ground floor, are male and female accident wards for six beds; on the left the dispensary arrangements for out-door patients, consisting of a consulting-room, dispensary and waiting-room, with a separate external access. The kitchen and offices are in the rear. The first floor, approached by a flight of stone steps, will have male and female wards for nine beds, bath-room, nurses', matron's and linen-rooms. A second floor provides bed-room for servants and nurses. The construction of corridors and staircase is fireproof. The wards will be heated by open fire-places, and especial care will be taken to

ensure perfect ventilation. The fresh pure air will be supplied directly to each ward from the external atmosphere; the foul vitiated air drawn off through openings in the ceiling connected with flues, to which an upward current is given. The whole of the external walls will be built hollow in bricks, and the walls of wards internally will be cemented with a non-absorbent material. The front towards School Street will be faced with red bricks, relieved with blue bricks in patterns and stone dressing. Principle entrance will be in stone, with grey Cornish granite shafts and carved capitals.

In order to give as much *éclat* as possible to the inauguration of such a charitable work, through the instrumentality of the Hon. Secretary, the Provincial Grand Lodge of Masons of the Province of Dorset, consented to take part in the ceremony, the stone being laid by Bro. Gundry, W.P.G.M., of Bridport, assisted by Sir F. Johnstone, who, as we have said before, is the President of the Institution; and Whit-Monday was the day appointed. On three former occasions, have foundation stones been laid with Masonic honours in Weymouth—namely, when the bridge was built, the Guildhall erected, and Park wall laid out; but perhaps at no previous period have the proceedings connected therewith passed off in a more successful manner than was the case on Whit-Monday. The event of the day attracted crowds of people, and the Masonic procession was of a very imposing nature. The weather was very fine, although the wind blew somewhat too keenly from the north-east to render out-door proceedings pleasant.

Soon after one o'clock, the members of the Corporation assembled at the Town Hall, where they were joined by the magistrates of the borough, and several clergymen and tradesmen of the town. The band of the Dorsetshire Rifle Corps had been engaged for the occasion, and these took up their stations outside the hall, the approaches of which were densely crowded.

The Masonic body were arrayed in full regalia, the handsome appearance of which afforded the greatest gratification to the crowd, who looked on with astonishment and wonder at the several symbols of office worn by different members. About 130 of the Craft were present from various Lodges, including the following, who then took their place in the procession immediately behind the Town Council:—

"Aurora," United States; "Leinster," Dublin; 889, "Dobie," Kingston-on-Thames; 161, "St. John's," Halifax, Nova Scotia; 594, "Downshire," Liverpool; 407, "County Donegal," 148, "Lodge of Lights," Warrington, Lancashire; "Neptune," Aberdeen; 1003, "Prince of Wales," Jersey; "Harmony," Fermanagh.

LODGES OF THE PROVINCE.

137, "Amity," Poole; 170, "All Souls," Weymouth; 396 "Unity," Wareham; 417, "Faith and Unanimity," Dorchester; 472, "Friendship and Sincerity," Shaftesbury; 622, "St. Cuthberga," Wimborne; 665, "Montague," Lyme Regis; 707; "St. Mary," Bridport; 1037, "Portland," Portland; 1146, "De Moulham," Swaage; 1168, "Berevolence," Sherborne; and "Honour and Friendship," Blandford.

Almost the first to make their appearance were Sir Frederick Johnstone, and Mr. Charles Hambro, M.P., who took a prominent place in the procession, the former walking with the Mayor, and the latter joining his colleague, Mr. H. Edwards, whilst the members of the fraternity followed the Town Council. After all the Masons had taken their respective places the order was given to start, and with the band playing "The Freemasons' March" the procession moved off with slow and measured pace to the King's Statue, where the crowd was augmented by several hundreds of spectators. At the Statue another halt was made to allow the band to play the National Anthem, the whole of the procession standing bareheaded whilst the patriotic air was performed. At the conclusion "The Freemasons' March" was again played, the procession wending its way down St. Mary Street, followed by an immense concourse of spectators, whilst the windows were blockaded with people. Step by step the procession seemed to grow in length, and from a somewhat elevated point of view the street presented the appearance of a seething mass of people, extending as far as the eye could reach.

The Masonic procession halting, faced inward to allow the officers to pass through. First came Bro. Gundry, Prov. G.M., preceded by his Standard and Sword Bearers, followed by the Officers of the Provincial Lodge, then the Stewards and Visitors, then the Past Provincial Officers, the Weymouth Lodge, Dorchester, Wimbourne, Portland, and other Visitors. The Masonic

body occupied the middle aisles of the church, and there was a very fair sprinkling of the townspeople present. Prayers were read by Bro. the Rev. W. E. Percy, of Lodge No. 1,168, and the Epistle and Gospel by the Rev. W. M. Heath. The musical portions of the services were fairly rendered. After the third collect the hymn commencing—

Almighty Sire! our heavenly King,
Before whose sacred Name we bend,
Accept the praises which we sing,
And to our humble prayer attend!
All hail, great Architect divine;
This universal frame is thine.

was sung, and prior to the sermon, that beginning with

Our souls shall magnify the Lord;
In Him our spirits shall rejoice,
Assembled here with one accord,
Our hearts shall praise him with one voice.

The sermon was preached by the Prov. G. Chaplain, Bro. the Rev. P. H. Newnham, Rector of Frome Vauchurch, who delivered an excellent extempore discourse, most appropriate for the occasion from I. Corinthians, xii, 26.

At the conclusion of the sermon a hymn was sung, commencing with

Oh! bring to Jehovah your tribute of praise,
The Guard of your life, and the Guide of your ways;
The Lord of Creation, He sits on His throne,
The gold and the silver He claims as His own.

the offertory meanwhile being collected.

Service being finished, the Mayor and Corporation were the first to leave the church, the Provincial Grand Lodge following, and all falling in procession in the order originally formed. With the band again playing "The Freemasons' March," the cortege wended its way through St. Edmund Street to St. Thomas Street, *en route* for the building site. The line of march was so blocked with people that it was with great difficulty the police succeeded in clearing a passage for the procession, and at the corner of School Street there was a great crush. At this point the Masons faced inwards, allowing their brethren of higher degree to pass through the centre. School Street presented the appearance of a well-stocked shrubbery, and must have reminded the older inhabitants of the time when "George the Third was King." Fir trees of considerable dimensions were planted each side of the street leading to the enclosure where the ceremony was to take place. At the entrance of this a triumphal arch was erected, and inside the enclosure was a raised platform devoted exclusively to ladies, which was crowded to excess, whilst nearer the foundation-stone another platform had been erected for the accommodation of those who took part in the procession, and which was also much crowded. When the various officials who were to take a prominent part in the laying of the stone had assembled in their proper places, Sir F. Johnstone referred to the benefits which had resulted from the old hospital and dispensary, and the great need there was for a larger building. As the Freemasons of Dorset had taken part in laying the foundation-stone of the bridge, the Guildhall, and the Park wall, he begged that the Worshipful Grand Master of the Province would lay the foundation-stone of this building with the customary Masonic honours.

Bro. Gundry, Prov. G.M., said: It is with very great pleasure that I, as the Provincial Grand Master of the Province of Dorset, comply with your request on this occasion. The importance of the work about to be performed renders it more onerous, but at the same time it is a most pleasing duty to perform.

Bro. Coombs, Prov. G.S., then commanded silence, whilst the Prov. G. Chaplain offered prayer.

This having been concluded, the choir of Trinity Church, under the direction of Mr. Board, with Mr. Gubbins presiding, at the harmonium, sang the following hymn from a platform facing the stone:—

"Fount of all good! to own Thy love
Our thankful hearts incline;
What can we offer, Lord, to Thee,
When all the worlds are Thine?"

"But thou hast needy brethren here,
Partakers of Thy grace,
Whose humble name Thou wilt confess
Before Thy Father's face.
"In them Thou may'st be clothed and fed,
And visited and cheered;
And in their accents of distress,
Thy pleading voice is heard.
"Thy face with reverence and with love,
We in Thy poor would see,
For while we minister to them,
We do it Lord, to Thee."

The Worshipful Master of the Weymouth Lodge, Bro. J. Tizard, then handed several coins of the present reign to the Mayor, who deposited them in a large glass bottle, and handed it to Sir Frederick Johnson, President of the Institution. Bro. F. Arden, giving to the baronet a copy of the "Times" of that day to place in it. This was a work of considerable difficulty, and the "Times" had to be stripped of its supplement before it would pass through the narrow neck of the bottle. In addition to the newspaper, the documents relating to the building were also placed in the bottle, when Bro. Arden fitted the cork, and Mr. F. C. Steggall applied some red wax, and stamped it with the Corporate seal. The bottle was then handed to Bro. Cockeram, Prov. G. Registrar of Dorsetshire, who read the inscription placed inside, which was as follows:—

"Weymouth.

James Milledge, Esq., Mayor.

The foundation-stone of the Weymouth Royal Hospital and Dispensary was laid by Joseph Gundry, Esq., Grand Master of Freemasons for the Province of Dorset, assisted by Sir F. G. W. Johnstone, of Westerhall, Bart.,

On Monday, the 29th day of May, 1871."

The covering stone was then raised, and the bottle returned to Sir Frederick, who deposited it in a cavity made for the purpose, and covered it with a stout slate slab, on which was engraved the names of the architect and builders. Mr. England then placed some mortar on the stone, which was spread by Sir Frederick Johnstone, a very handsome silver trowel being handed to him for that purpose. The top stone being brought into proper position, the signal was given to lower it, and amid the strains of the band, playing "Behold I bring you glad tidings," the covering stone gradually descended into the place appointed.

The trowel used on the occasion was supplied by Mr. Cole, of Bond Street, and was a most elaborate piece of workmanship. Around the sides was some very handsome embossed work, and in the centre was the following inscription, surmounted by the borough arms:—

"James Milledge, Mayor. This trowel was used in laying the foundation-stone of the Weymouth Hospital and Infirmary by Joseph Gundry, Esq., Prov. G.M. of Dorset, who with the Provincial Grand Lodge, performed the ceremony agreeably to the ancient Masonic forms, on the 29th May, A.D. 1871, A.L. 5871."

After the stone had been deposited, Bro. Heath, Prov. G.W., handed the plum rule to Bro. Gundry, Prov. G.M., who tested the stone in order to ascertain that it was level, after which the Deputy Grand Master handed him the square in order to prove the stone by that instrument, returning each to the architect, Bro. G. R. Crickmay. Bro. Jacobs, Prov. G.M. then stepped forward and presented the Provincial Grand Master with a mahogany mallet, saying that it was the one which was used in laying the foundation stone of the bridge more than 50 years ago. The Provincial Grand Master then tapped the stone three times, saying: "This corner stone has been tested by the proper implements, and has been duly tried and placed in its position by the craftsmen. I find it trusty, well laid, and sound, and I declare, therefore, this stone is fitly placed as the corner stone of the Weymouth Hospital." Bro. Harper, P.M., the bearer of the corn, then advanced to the stone, and presented the Provincial Grand Master with a very ancient silver-gilt corn measure, on receiving which he poured out the corn on the stone, saying: "I scatter this corn as a symbol of goodness and mercy. May the blessing of Heaven be showered down upon this our undertaking. May the poor, the sick, the afflicted, and the needy derive from it all the benefits we wish they should have or they desire, and may our hearts be ever filled with thanksgiving, gratitude, and praise." The choir then chanted, "Glory to God in the highest." The bearer of the wine, Bro. Smith, P.M.,

then advanced with an elegant silver ewer, which he handed to the Provincial Grand Master, who poured the contents upon the stone saying: "I pour out this wine as the symbol of joy and gladness. May the blessing of the Almighty be plentifully bestowed upon us this day, and may the poor, the afflicted, and the suffering ever raise their voices in thankfulness and joy in honour of the Most High." After this invocation the choir chanted "Glory to God." Bro. Lundie, P.M., the bearer of the oil, next advanced with a silver flask, and presented it to the Provincial Grand Master, who, after pouring the oil upon the stone, said: "I pour forth this oil as the symbol of benevolence and charity. May charity, which is the bond of goodness, rule in our hearts, and may we always feel rejoiced in doing good to those who need it." The solemnity of the occasion was again enhanced by the choir chanting "Glory to God in the Highest." Bro. Coombs, Prov. G.S., then commanded silence whilst the Provincial Grand Chaplain offered prayer; and in the course of this the clergyman asked God to bless the building, to make it a place of refuge for the sick and afflicted, and to preserve from accident those who might be engaged in its construction. Bro. Wyndham, Prov. G. Sup. of Works, then handed the plans of the new building to the Provincial Grand Master, who, after inspecting them, returned the same to the Architect, Bro. Crickmay, observing: "I have very much pleasure in handing you these plans, and for two reasons—first, that from what I know of your ability you will do justice to the building about to be erected; and secondly, that in this instance I have the pleasure of dealing, not only theoretically but practically, with a Mason." Bro. Arden then read the list of subscriptions and donations to the building, and in addition to those already made public, said he had received £20 from the Rev. T. A. Greaves, and £5 from Mr. G. A. Brown. He had also received three guineas from Miss Drew, being the result of a ladies' collecting card, and the first which had been returned. There were several others out, and ladies might assist the institution very materially by endeavouring to collect money in this way.

The Mayor informed the hon. secretary of the institution that he had received £5 5s. from Mr. Alderman Thomson, and £5 from Dr. Rhodes.

Bro. Coombs, Prov. G.S., announced that the result of the collection in the Lodge amounted to £25.

Bro. Crickmay, said that the church collection amounted to £24 15s. 4d., and that Mr. Gaskill had given a second donation of £10, making his subscription amount to £20.

The Mayor said the result of the offertory at Trinity Church on Sunday last was £8 12s.

The Mayor announced that Mr. W. Talbot would give £5 5s., and that the builders would give a similar sum. Dr. Morehead had also given an additional subscription of £10.

Bro. Coombs, Prov. G.S., again commanded silence whilst the Provincial Grand Master addressed the meeting.

Bro. Gundry, Prov. G.M., said: Sir Frederick Johnstone, Mr. Mayor, Ladies and Gentlemen,—It would certainly not be right or consistent with the general duties which devolve upon a gentleman filling the situation which I have had the honour of filling to-day, were I to allow you to separate without saying some few words relative to the occasion of our meeting. As we have heard to-day, to a certain extent the first known commemorative instance of the Provincial Grand Lodge of Dorset having been employed in laying the foundation-stone of any place in Weymouth was upon the occasion when the foundation-stone of the bridge was laid, which I apprehend was more than fifty years ago. The next occasion in which the Provincial Grand Lodge of Dorset assisted in such a ceremony was in the laying of the Park Wall. The next occasion was the laying of the foundation-stone of the Town Hall; and now I have the honour to preside over the Provincial Grand Lodge of this province in assisting for the purpose of laying the foundation-stone of this most excellent institution. It is not for me to tell you how much good has already resulted from this institution, of which we have met here to lay the foundation-stone of very considerable and important extensions. In addition to this—from what I can see from the plans which have been handed to me by your architect, and which show that very large addition has been made for the general accommodation of the patients—there is one thing which attracts my notice, and which you will permit me to say I most heartily approve of. It is that ward for accidental injuries. This is one of the most useful in a building of this description, and which cannot fail to be productive of great benefit. I cannot conclude without saying a few words to you belonging to th

Craft. It is a matter of great congratulation to myself that the circumstances which have placed me at the head of the Craft in this province allow this ceremony to be performed during my holding office. Owing to this I am, as the head of the Craft in the Province of Dorset, enabled to descend from those heights of theoretical Masonry to the no less honourable but more useful branches of our Craft—practical Masonry. I have had the honour of assisting your President, Sir Frederick Johnstone, in laying the foundation-stone of this building, and I only hope the results obtained from it will be quite as extensive and beneficial as either you, Sir Frederick, or myself, can hope for in any degree. I will not detain you longer, Sir Frederick, but ask you to permit me to express, on behalf of my brethren of the province of Dorset, the pleasure we feel in attending here today, the satisfaction which we experience at the benevolent nature of the building, the foundation-stone of which we have been asked to lay, and the pleasure it gives us to be useful in any way to one of the most important towns contained in the bounds of our province.

Sir Frederick Johnstone, said: Worshipful Grand Master,—On behalf of the committee of subscribers to this Institution, I have to thank you most heartily for holding a Provincial Grand Lodge here, and in laying the foundation stone of this new building. Taking, as I do, a great interest in the prosperity of Weymouth, I hope this building may do great good hereafter.

The Mayor said: Worshipful Grand Master, Sir Frederick Johnstone, Ladies, and Gentlemen,—As Mayor of this town, I cannot allow this meeting to separate without saying a few words. We have been engaged in a very interesting and important ceremony, that of laying the foundation stone of an enlarged hospital for Weymouth. Although this will be a new building, the Institution itself is of no recent date. I believe it is the oldest hospital in the county of Dorset. The dispensary was instituted in the year 1816, and at that time Her Royal Highness Princess Charlotte and Prince Leopold took a great interest in it, liberally contributing towards its support, and I have now the honour of informing you that our Gracious Queen is the patroness of the Institution. In the year 1836, through the liberality of many friends, the present Infirmary was purchased; but the committee, have for some time past found it inadequate for the purposes required, came to the conclusion to erect a new building, of which we have this day laid the corner stone. I feel assured I need not point out the great blessing this Institution is to the poorer classes. As a dispensary they have the best medical advice and medicine, and as a hospital every kind attention, comfort, food, and advice. I was about to allude to the wards for accidents, in the new building, but that having been adverted to by the Prov. G.M., I may state that through the instrumentality of this Institution 15,000 of our poorer neighbours have received relief as out-door patients, 900 as in-door ones. I believe you will all agree with me when I tell you I have no doubt this is a noble Institution, and merits the support of every one who has a particle of kind feeling in his heart. I thank you, Prov. Grand Master, as a brother Mason, for your kind attendance. I thank the brethren, amongst whom I see many old faces with whom I have been associated for 45 years as a Mason, and I also recognise many junior brethren present. This is one of the most gratifying days I have known since I have been a Mason. I attended two of the ceremonies to which allusions have been made; but this has been the most pleasing, more especially as on the present occasion I have the honour of representing the town as Mayor.

This brought the ceremony to a close, the band played the National Anthem, and the Masonic body proceeded to their hall to divest themselves of their paraphernalia, prior to proceeding to the Royal Hotel, where a banquet in celebration of the event took place. The Mayor gave a splendid *déjeuner*. The good things of this life having been properly discussed, and the champagne and other wines in free circulation, the company present may fairly be said to have been taken by surprise and electrified by the beautiful rendering of "Non nobis domine," by a local company of glee singers, under the management of Mr. Board, which could not have been surpassed either in expression or harmony. The Mayor then gave the first toast in most appropriate language, "The Queen," which was heartily responded to, and "God Save the Queen" nicely sung. Other toasts followed, each one being harmoniously responded to in appropriate language.

Obituary.

BRO. S. MIRZA VANANTEJI.

Bro. S. Mirza Vananteji was, we believe a native of Smyrna, and connected with some of the leading Armenian families. He was initiated in one of the English Lodges in that city, speaking English well, and was then concerned in the foundation of the Armenian Lodge there, the Dekran (Tigranes), No. 1,014. Of this lodge he was the Secretary. It was worked in our ritual in Armenian, and was the first lodge so constituted, and the means of introducing a new source of development of the modern Armenian language by its application to Masonry. Afterwards an Armenian Lodge was established at Constantinople.

Bro. Mirza Vananteji was a distinguished literary man in his community, and a leader of the reform or liberal party among the Armenians. He was the author of some poems and other writings in his native language, and the editor of an Armenian journal at Smyrna of considerable literary merit.

In English he wrote and published at Smyrna in 1866, with the Armenian text opposite, a book on the Descent of Queen Victoria from Basil the Macedonian, or Armenian Emperor of Constantinople, and the Sacred Kings of Armenia.

Bro. Mirza died at Smyrna, in the beginning of May of consumption, deeply regretted by the brethren Armenian and English, and by the Armenian community

Poetry.

NORWEGIAN NATIONAL ANTHEM.

MUSIC BY HENDRICK NORDRAAK.

God, who shields our noble Land,
Spread o'er Summit, Vale, and Strand,
Holy Hope and Peace for all.
Hear this Prayer, inspire the soul!
Be our Faith as pure and true,
As the Heaven's spotless blue,
And let Charity abound
Everywhere—the world around.
Keep us peaceful, glad and free;
Glorious in Liberty!
Home of Freedom, ever grand;
God protect our happy Land!
And as science shall ascend,
Human errors to amend,
And as knowledge lifts the veil
Human follies to curtail,
And as Thought, in full array
Shall give Action proper away,
And as Liberty of speech
Shall us Virtue's Beauties teach,
So, God! let all rejoice,
Praise Thee with a Nation's voice!
Let us not by feeble bands
Bind to us all other lands;
But let soul to soul be bound,
Uncontrolled by chart or sound,
O'er the Earth, where man doth dwell,
Let our Hearts in Friendship swell.
Keep us peaceful, glad, and free,
Glorious in Liberty!
Home of Freedom, our own Land;
God preserve thee, ever grand!

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JUNE 17TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, June 12th.

LODGE.—St. Alban's, Albion Tavern, Aldersgate-street.

Tuesday, June 13th.

LODGES.—Wellington, White Swan Tavern, Deptford; Ranelagh, Royal Sussex Hotel, Hammersmith; Stanhope, Thicket Hotel, Anerly, Surrey.

Wednesday, June 14th

Committee Royal Masonic Benevolent Institute. at 3.

LODGES.—Montefiore, Freemasons' Hall; MacDonald, Head Quarters 1st Surrey Volunteer Corps, Brunswick Road, Camberwell; Beacontree, Private Rooms, Leytonstone; Hervey, Swan Hotel, Walham Green; St. John of Wapping, Gun Tavern, High-street, Wapping.

Friday June, 16th.

LODGES.—Friendship, Willis's Rooms, King-street, St. James's; University, Freemasons' Hall.—CHAPTERS.—Moirs, London Tavern, Bishopsgate-street; Caveac, Radley's Hotel, Blackfriars.

Saturday, June 17th.

LODGE.—Lewis Nightingale Tavern, Wood Green.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, June 12th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South-wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Wellington, White Swan Tavern, Deptford.

Tuesday, June 13th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth; Ben Jonson Club of Instruction, Ben Jonson Tav, Goodman's Yard, Minories, E., at 8.

—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, June 14th.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav. Globe Road; New Concord, Rosemary Branch Tav, Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye Temperance in the East, George the Fourth, Catherine-st. Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street. Grosvenor-square.

Thursday, June 15th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

Friday, June 16th.

LODGES.—St. Luke's, Pier Hotel, Chayne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav. Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Staudard, Marquess Tavern; Canonbury; Burdett Coutta, Approach Tav., Victoria-park, at 7.—CHAPTER.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, June 17th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine," London although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

As many of the Lodges of Instruction have a recess during the summer months, Secretaries are requested to notify us thereof, so that they may be omitted from the list.

We again call attention to the W.M., the Treas., and Members of the following Lodges, that numerous applications have been made for payment of the sums respectively due from them, and we hope that they will, by remitting the amount, render any further steps unnecessary.

Independent Lodge, New South Wales, £1 15 10, to June, 1871	
Cooma Lodge, New South Wales	3 0 8 do.
Star in the East Lodge, Cape of Good Hope	7 4 1 do.
Zetland Lodge, Fort Beaufort, Cape of Good Hope	5 10 2 do.
Leinster Lodge, No. 166, British P. O., Constantinople	5 9 8 do.

As several communications which were already in type stood over last week for want of space, and in consequence of the Grand Lodge report this week, several reports of meetings and letters received during this week must stand over to our next.

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LONDON, SATURDAY, JUNE 17, 1871.

ROYAL MASONIC BENEVOLENT INSTITUTION.

From the official report of the proceedings at the Annual General Meeting, held at Freemasons' Hall, on Friday, 19th May, 1871, we are enabled to give the following particulars respecting the position and progress of the Institution:—

The Committee of Management in issuing their Annual Report, have to congratulate the Brethren on the continued prosperity of the Institution, notwithstanding the large amount of money the late continental strife has drawn from this country for various purposes, and which has so seriously affected many of the public charities at home.

The Annual Festival holden by direction of the Most Worshipful Grand Master, the Right Hon. The Earl de Grey and Ripon, K.G., on the 3rd Febrary last, was presided over by the V.W. Bro. Samuel Tomkins, V.P., and Treas. of the Institution, acting for Bro. Col. Francis Burdett, R.W. Provincial Grand Master for Middlesex (who was unable to be present through a severe domestic affliction.) The Donations and Subscriptions contained in the Stewards' Lists amounted to £3,514.

The Committee have to report that they have received the sum of £200, being a legacy, free of duty, left by the late Miss Sarah Dorset, of Reading, one moiety to be paid in the name of one of the executors, to constitute him a Vice President of the Male and Female Fund, the other moiety to be equally divided between the two funds of the Institution.

The Committee have also to report, that since the last election the votes to which Lodges and Chapters were entitled by virtue of the payments to the Male branch of this Institution by the Grand Lodge and Supreme

Grand Chapter have been reduced; this was rendered necessary by the large increase of Lodges and Chapters which caused such a preponderance of free votes as to influence the elections to the prejudice of private Donors and Subscribers and the interests of the Institution. A Special General Meeting was held on the 15th October, when after discussion it was resolved:—To amend Rule 17 by substituting the word "two" for "four" in the 3rd line, and the word "two" for "three" in the 9th line, which alteration was approved by the Grand Lodge at its Meeting on the 7th December last.

At the date of the last Report there were 165 Annuitants receiving the benefits of this Institution, these were increased to 169 at the last election; in the interim 10 have died, and the Committee now recommend the election of 25, thus making the number 184, besides 9 Widows receiving half their late husbands' Annuity. This steady addition in the number of the recipients of its funds can only be maintained by a corresponding increase of its Income, and the Committee again urge on all the Members of the Craft the great claims the Institution has upon them individually.

The comfort of the inmates of the Asylum at Croydon has again been supplemented by the Annual grant of £50 from the Grand Lodge funds for the purchase of Coals, which were distributed amongst them during the late winter months.

For the information of the President, Past Presidents, Vice-Presidents, Governors, Subscribers and Friends of the institution, the Committee subjoin a statement of the Receipts and Disbursements during the year ending the 31st March, 1871, together with the particulars of the fixed Income of the Institution.

MALE FUND.

Receipts.	£	s.	d.
Balance 31st March, 1870	1,873	11	4
Donation from Grand Lodge	500	0	0
Do. from Grand Chapter	100	0	0
Donations from Lodges, Chapters, and Individuals	1,587	3	0
Annual Subscriptions	771	15	0
Moiety of Legacy of late Miss Sarah Dorset, of Reading	50	0	0
Dividends on Stock in the Government Funds	679	10	0
	£5,561	19	4

Disbursements.	£	s.	d.
Payment to Annuitants	2,545	10	0
Salary, Secretary	100	0	0
Commission, { Secretary	70	8	7
Collector	133	17	0
Messenger	5	0	0
Medicine for the inmates at the Asylum	25	0	0
Warden, Gate-keeper, and Gardener, do	45	10	0
Taxes do	24	11	0
Stationery, Books, Printing, Ballotting Papers, &c	46	12	3
Office Expenses, Rent, Gas, Coals, &c	24	5	0
Advertisements	7	11	8
Postage	43	1	3
Petty Disbursements, including Election expenses	23	13	5

	£3,095	0	11
Purchase of £600 Stock, 3 per cent. Consols	£552	0	0
	£3,647	0	11
Balance on this Account	£1,914	18	5

FEMALE FUND.

Receipts.				£	s.	d.
Balance 31st March, 1870 ...	...	...	...	1,061	2	11
Donation from Grand Lodge ...	...	...	...	300	0	0
Do. from Grand Chapter ...	...	...	...	50	0	0
Donations from Lodges, Chapters and Individuals ...	...	...	...	1,500	2	6
Annual Subscriptions ...	...	...	...	521	11	0
Moiety of Legacy of late Miss Sarah Dorset, of Reading ...	...	...	...	50	0	0
Dividends on Stock in the Government Funds ...	...	...	...	396	15	0

£23,879 11 5

Disbursements.				£	s.	d.
Payment to Annuitants ...	...	...	...	1,745	0	0
Salary, Secretary ...	...	...	...	100	0	0
Commission, { Secretary ...	...	...	...	47	10	8
Collector ...	...	...	...	101	2	6
Messenger ...	...	...	...	5	0	0
Taxes, Asylum ...	...	...	...	24	11	8
Mrs. Mary Walker's Funeral Expenses ...	...	...	...	5	9	6
Stationery, Books, Printing, Ballotting Papers, &c ...	...	...	...	44	10	9
Office Expenses, Rent, Gas, Coals, &c, ...	...	...	...	24	5	0
Advertisements ...	...	...	...	7	11	8
Postage ...	...	...	...	38	2	11
Petty Disbursements, including Election Expenses ...	...	...	...	23	13	5

£22,166 18 1

Purchase of £450 Stock, 3 per cent. Consols ... £414 2 9

£22,581 0 10

Balance on this Account ... £1,298 10 7

FOR SUSTENATION OF BUILDING:—

Receipts.				£	s.	d.
Balance 31st March, 1870... ..	...	...	...	8	10	9
Subsequent Receipts ... ..	...	...	...	30	0	0
				38	10	9

Disbursements.				£	s.	d.
Repairs, &c., done at the Asylum... ..	...	...	...	24	7	8

Balance on this Account ... 14 3 1

The Permanent Income of the Institution is as follows:—

MALE FUND.

Annual Grant from Grand Lodge... ..	...	...	...	500	0	0
Do. from Grand Chapter ... ..	...	...	...	100	0	0
Dividends on £22,650 Stock in the Government Funds ... ..	...	...	...	688	10	0
				£1288	10	0

FEMALE FUND

Annual Grant from Grand Lodge... ..	...	...	...	300	0	0
Do. from Grand Chapter ... ..	...	...	...	50	0	0
Dividends on £13,450 Stock in the Government Funds ... ..	...	...	...	403	10	0
				£753	10	0

FOR SUSTENATION OF THE BUILDING:—

Dividends on £1,000 Stock in the Government Funds	30	0	0
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Total Permanent Income ... £2072 0 0

The foregoing will be read with interest by the Subscribers to the Institution, and by the Craft in general, who will all feel a great interest in the

prosperity of the Institution affording relief to its aged members and their widows.

It is a source of congratulation that the enormous drain upon the stream of British charity, consequent on Continental disturbances, has so little affected the contributions, during the year, to this and the other Masonic charities.

THE M.W. GRAND MASTER.

The following, from the "Daily Telegraph," of June 13th, will doubtless prove a source of gratification to all English Masons:—

The distinguished services rendered by Lord de Grey in connection with the Treaty of Washington will, we are glad to know, meet with suitable recognition. The country will learn with pleasure that his lordship is about to be raised to the rank of Marquis, under the title of Marquis of Ripon. This step will, we are sure, receive the warm approval of men of all parties, who will recognise the value of Lord de Grey's labours in the negotiations so happily completed, and the beneficial influence he has been enabled to exert in strengthening the bonds of amity between England and the United States.

Lord Tenterden, who acted as Secretary to the English members of the Joint High Commission, will be made a civil C.B.

GRAND ORIENT OF FRANCE.

The following is the translation of a circular issued by the "Grand Orient of France, Supreme Council for France, and the French possessions."

Orient de Paris, 29th May, 1871.

To the brethren of the Lodges of the Jurisdiction.

Very dear Brethren,

The criminal and lamentable events of which Paris has recently become the theatre, has induced, on the part of a certain number of Freemasons, acts which are prejudicial to the cause of Masonry, not only in France, but throughout the world. These acts public opinion has already judged. The principles of our institution and its laws absolutely interdict such manifestations as have been made by this party of Freemasons, (or

so-called Freemasons), of whom the greater part, we are happy to state, are not under the jurisdiction of the Grand Orient of France.

It is not the custom of the Council of the Order to publicly notice acts of this nature, which should ordinarily be brought under the cognizance of the General Assembly, but we desire to publicly announce that although the Grand Orient, in consequence of the scattering of its members, has been unable to prevent such acts, it has not participated in them in any manner, but on the contrary has denounced them.

Since the 29th April, the very day on which these culpable manifestations took place, and with great regret at not having been able to act sooner—the present members of the Council addressed to the W. Masters of all the lodges, and inserted in various journals, a protest against the resolution adopted at a meeting of Freemasons at Châtelet. A number of W. Masters of lodges had also protested against and endeavoured to prevent these manifestations. All these efforts were vain, and were rendered abortive against passions raised by interested and perverse interests.

In the absence of the Grand Master the members of the Council of the Order, present in Paris, consider it their duty, without delay, to notify to all Freemasons this resolution, so that of the acts which have been committed the responsibility rests individually with the authors of them; and they desire it to be distinctly understood that French Masonry, as a constituted body, has not for a moment wandered from the principles upon which it is founded, and the wise laws which govern it.

Accept being, dear Brethren, the assurance of our fraternal regards.

De St. Jean.
Montanier.
Bécourt.
Galibert.
Grain.
Renaud.
Pouille.
Viénot.
Portallier.

Members of the Council of the Order.

P.S.—The W. Masters of Lodges are requested to cause this circular to be read at the next meeting of the lodge.

"POMEROY'S DEMOCRAT," NEW YORK, AND THE "FREEMASON," LONDON.

The following appeared in "Pomeroy's Democrat" of June 7th.:

If it were not for the fraternal kindness of a brother contemporary in this city, who called our attention to the fact, we should not have been aware that the editor of the "Freemason," London had been making flippant remarks about us, in the 6th of May number of that paper, for subsequent to date of April 22nd, no copy of it had been received by us. Why the paper in which the article headed "Pomeroy's Democrat and the Rochdale brethren" appeared, was not sent us, seems extraordinary, as among honorable journalists, it is always customary, when a contemporary's position is assailed, or statements denied, that a copy of the paper containing the same be sent, so that, if deemed advisable, a reply can be made. It is an act of cowardice, to say the least, not to do so, unworthy the character of a genuine British Mason, as well as a breach of the laws governing gentlemen.

But to the case in point.

The "Freemason's" editor writes, "we have received a letter addressed to the 'Editor of Pomeroy's Democrat,' New York, by Bro. William Ashworth, of Rochdale. Now, beyond question, our brother editor did use some hard language respecting the Rose Croix Chapter at Rochdale, but this we conceive he *did* upon imperfect information as to the facts."

Our contemporary's conceiving is entirely at fault, in fact it was "a false conception." We again repeat, what we stated in these columns, March 29th last, that "we have the most positive information from England that the said body"—meaning the Rose Croix Chapter at Rochdale—"is *entirely illegitimate and not recognised* by the Supreme Council 33°, for England and Wales." Now, let us see if our information was imperfect. The Supreme Council of Sovereign Grand Inspectors General, 33°, of the Ancient Accepted Rite, whose Grand Secretary General's Office, is at 33, Golden Square, London, is the acknowledged and legitimate head of that Rite for England and Wales and Dependencies of the British Crown, and is recognised by all the Supreme Councils of the world. It is the ruling power over all legitimate Lodges, Councils, Chapters, and Consistories, and its laws and regulations for the government of each one of the bodies enumerated must be obeyed.

This Supreme Governing Body *does not recognise* the Rose Croix Chapter, at Rochdale, as a lawful body, but on the contrary; and when this Rose Croix

Chapter held a meeting for the purpose of conferring the 30th and 32nd, it usurped a power which did not belong to it, and became in the eyes of all covenant-keeping and conservative members of the Rite, at home and abroad, "entirely illegitimate." A correspondent of that truly conservative and respectably conducted weekly, "the Freemasons' Magazine and Masonic Mirror," London, in alluding to this act of the usurpers at Rochdale, says :

"I am sorry to see that the force of evil example in Freemasonry, is soon felt, and that some of the members of the Rochdale Chapter of Rose Croix have held a meeting for the purpose of conferring the 30th and 32nd degrees, which they have no more right to give than the M.A. or D.D. of Oxford and Cambridge. The Craft in general must have a very good idea of what these so-called degrees are worth, when I inform my brethren that I have learnt, on very good authority, that the sum charged to such candidates as may be gulled will not exceed 1s. 6d."

And yet with all these facts in our possession, the "Freemason," (that organ of all the sore-heads, covenant-breakers, and usurpers in England), with the assurance of a *man-milliner*, or costumer for females seeking admission to Androgynous bodies, tells us, that we wrote upon "imperfect information as to the facts." The remark is as insolent as it is false.

But we were in possession of other and official information when we denounced the Rochdale Chapter to justify us in doing so—information which the Freemason could have, without doubt, become possessed of, if it paid as much attention to legitimate Masonry as it has to the spurious organizations in England, got up by the schismatics, covenant-breakers, and patrons of petticoat Harems, Chapters, &c., *aut alio nomine quocumque vocaris*.

We had the following, contained in an official Communication addressed by order of the Supreme Council, 33rd, A. A. Rite for England, &c., under seal, and signature of the Grand Secretary-General, dated Feb. 25th, 1871, to the Supreme Councils, North and South, in the United States, and which will be respected by them, and their subordinates :

"I am sorry to report for the information of your Sup. Coun. that an *illegal* body at Rochdale, in Lancashire, is giving all the degrees of the A. and A. Rite, at about one shilling and sixpence each; though every precaution has been taken to prevent the spread of this pernicious body, still it is thought but right our American brethren should be put on their guard."

Was this imperfect information as to facts ?

Immediately succeeding the extract we have already commented on, we find the following :

We do not ourselves know the precise origin of the chapter, but if its non-adhesion to the S. G. C. 80th is to be accepted as *prima facie* evidence of a spurious basis, all we can say is—and we say it for

the especial benefit of "Pomeroy's Democrat—that the oldest Rose Croix Chapter in England, namely, the "Baldwyn," at Bristol, has never acknowledged the Council in Golden Square, and yet no one presumes to stigmatise its members as spurious Masons. It would have been wiser if Bro. Tisdall, the Masonic Editor of "Pomeroy's Democrat," had learned a little more of the past history and present status of Masonic degrees in England before he dipped his pen in gall and denounced a number of true and honourable Masons.

In the first paragraph quoted, we are charged with acting on "imperfect information." How did the "Freemason's" "Gold Lace man and Embroiderer" come to *that* conclusion, when in the first line of this second paragraph he admits : "We do not ourselves know the precise origin of the Chapter." At this side of the Atlantic people of *brains* generally, nay universally, try to inform themselves on subjects before they express opinions on them. We therefore hope that when hereafter he says anything for "the especial benefit of "Pomeroy's Democrat," he will not so plainly show his insolent ignorance, and prove the truth of a homely adage :—

"The higher a monkey climbs, the more clearly will he show his caudal extremity."

We have hitherto not mentioned the "Baldwyn" at Bristol, but with all due deference to our contemporary, we will place it in the same category in which we placed the Antiquity Chapter, at Bath, in our issue of April 12th ult.—CLANDESTINE—but we do so from conscientious motives, and a desire to benefit legitimate Masonry, in which is contained enough to satisfy the most fastidious, unless they are *speculators* in Masonry, or its enemies.

The "Freemason" then winds up its article by an attempted reply to our exposure of the "Red Cross of Constantine," in this manner :

"It may interest him to know that the Red Cross Order had a separate Grand Council in England, presided over by our best Masons, long before the Supreme Grand Council, 33rd, was imported from America; that the strongest documentary proofs of its high-standing still exists, and have been procured from what even Bro. Tisdall will not venture to call a spurious source—the archives of the Grand Lodge of England."

We were aware that a degree called the "Red Cross of Constantine," or some such degree, was at one time worked in England, by a class of Cagliostroes. It, as well as the Rite of Misraim, was suppressed, under the Grand Mastership of the Duke of Sussex, and the rituals, books, letters, &c., placed away in sealed packages in the *Archives* of the Grand Lodge of England, by the Grand Secretary, the venerable William White; with the intent that they should never see the light; and they never would have seen the light, and their spurious workings again been

introduced to the English Craft, were it not that a clerk in the office of the present Grand Secretary of England, a kind of Masonic Paul Pry, poked his nose into them, and re-introduced them, by the aid of certain enthusiastic young Masons, like Lord Kenlis, and speculators in Masonry, or manufacturers of Masonic gew-gaws, like the publisher of the "Freemason."

Had a clerk in the office of any American Grand Secretary committed such an offence, he would have been dismissed forthwith, and tried and expelled afterwards.

That's all. The imperfect information as to facts was not on this side of the great herring-pond.

ADDRESS TO SIR R. A. SHAFTO ADAIR, PROV. G.M. SUFFOLK.

The Freemasons of the Province of Suffolk have, through their D. Prov. G.M., the Rev. E. I. Lockwood, sent the following address of condolence to Sir R. A. Shafto Adair, Prov. G.M. for Suffolk, on the death of Lady Adair. The reply of the Hon. Baronet follows. The documents speak for themselves, and we may add that the brethren of the Craft have only given expression to the universal feeling of all classes of people in the county:—

Belstead Rectory, May 20th, 1871.

Right Worshipful Sir, and Brother,—In the name of all the Lodges of your Province, and with their special sanction, as signified to me by their several Worshipful Masters, I have a melancholy satisfaction in assuring you of their heartfelt commiseration under the heavy affliction with which it has pleased the Great Architect and Supreme Ruler of the Universe at this time to visit you.

May he, at whose creative fiat all things were made, and who in His own good time bringeth all things to an end, be with you in your hour of sorrow, and comfort you with the well-assured hope of a blessed re-union with your loved and loving one in the Grand Lodge above, where there shall be no more need of mysteries, and where distinctions of all kinds shall cease; and there shall be one heart, one soul, one life of love and peace and joy, pure, perfect, endless.

I am, Right Worshipful Sir and Brother,
Yours faithfully and fraternally,
Edw. I. Lockwood.
D. Prov. G.M., Province of Suffolk.

The R.W. Prov. G.M.'s Reply.

Flixton Hall, Bungay, May 25th, 1871.

Worshipful and dear Sir and Brother,—The sympathy in my heavy sorrow which you so feelingly express on behalf of the Brethren of the Province is to me very acceptable and touches me deeply.

This kindly tender of condolence will aid me in bearing the burden which, though it may be mercifully lightened, can never during time be wholly removed.

For this alleviation I must look to the Great Disposer of this world's ways and works with humility.

I trust with sincere earnestness that joys may be enhanced, sorrows lightened to my dear Brethren, who practice what they profess—the Christian sympathy which bids us join ourselves to the mourners as well as to those who rejoice.

I remain,

Worshipful and dear Sir and Brother,

Faithfully and fraternally yours,

R. A. SHAFTO ADAIR,

Prov. G.M., Suffolk.

W. Bro. the Rev. E. I. Lockwood, D. Prov. G.M., Province of Suffolk.

ADDRESS BY THE CROWN PRINCE OF PRUSSIA.

DELIVERED AT THE CENTENNIAL ANNIVERSARY OF THE
GRAND LODGE AT BERLIN, JUNE 24, 1870.

! (Translated from the *Freemasons' Gazette, Leipsic*.)

My Brethren:—

The solemn moment has arrived which ends the first century of the existence of this Grand Lodge of Freemasons in Germany. Before we announce the beginning of the new century I wish to call your attention to a few facts, which I feel it my duty to do, as substitute of the Protector and Grand Master of this jurisdiction.

I am in my capacity of substitute for the Protector, as near to each one of the three Grand Bodies of Prussia; therefore, I am somewhat at a loss, as in my conviction there exists only one Freemasonry which has only one doctrine, although it may be carried out under different forms, which may not be well understood by those who are not acquainted with the history of our Order.

We call Freemasonry a Craft—the Royal Craft; therefore it comprises not only the knowledge and possession, but the highest order of knowledge and possession; the exhibition of morality in all the

walks of life. But my brethren, Freemasonry has also another side, which makes it related to craft and art.

Like the artist, the Masonic principle gives its truth and doctrine in a form perceivable to our senses. Only there is the difference that art and craft create objects in which we see the ideas of the artist, like an immediate impersonation before us; Freemasonry, however, uses symbols which only indicate the idea, signs which are more or less wilfully connected with those thoughts and those ideas—may they notwithstanding be most appropriate. But this symbolization is very suitable to the aim of Masonry. Because signs and thoughts are not fully congruent, because the former does not find in the latter its full and immediate expression; therefore the signs want a special interpretation, and can be used to express to the adept all that the ignorant acolyte cannot be supposed to understand.

So, on the other side, it could occur that many different explanations are connected with these symbols; from the simplest ideas up to the most abstract opinions, from the merest trifles up to the most earnest thoughts. It can also be found that in various circles and under various circumstances, these forms, coming from the simplest origin, terminate in a great and endless variety. Let us add that, as we are told, the traditions of our Order come from old time to us in different lines, and we must understand that the various forms have their beginning and end in one doctrine.

But it is equally clear, that, with all the variety of forms, we have only one Freemasonry emanating from the same original source, only differently formed and coloured by various influences.

It is a misfortune that this fact is not acknowledged in Freemasonry to its full extent. The Masonic history of the last century is filled with the record of vehement quarrels and odious accusations of heresy. Let us thank God that now, at the termination of this hundred years, these things exist no more.

We have to-day the pleasure to see representatives of different Grand Lodges, with brotherly love, participate in our celebration. Let us thank all the brethren who have contributed so largely to promulgate the knowledge that Masonry is unity. Let us especially thank his Majesty the King, our High Protector, that through his influence the Grand Bodies of Prussia have come

nearer together, and that thus he strengthened the bonds of unity between the Brethren and the Lodges of different forms.

As for my part, this unity, which in its apparition tends to diffuse the true spirit of Masonry, meets with my hearty approval, and I consider myself specially bound, as representative of our High Protector, to follow the endeavours of my father. I therefore urgently pray you, my brethren, to-day at our festival to keep steadfastly before you, in the future, the consciousness of the Unity of Freemasonry in all its various forms. Let every one divest himself from the idea that he alone possesses the truth and the true and veritable method to teach and exemplify the original form. But we pray also that this new century may be the commencement of a new era, in which those who believe in one form may be in unison and working in brotherly love with all others, and may each and all of the brethren say to each other Peace and Good Will.

Can it honour us to boast of having the best traditions, the most correct and strict explanations and interpretations, if we omit to solve the real task of our Craft, and to be guided by the principles and teachings of Masonic life? Of what value can it be to call ourselves Brethren in the Lodge, when the quarrel for superiority leads to a total denial of mutual brotherly sentiment? No, my brethren, let us look upwards, and in abiding by the principles and teachings of Freemasonry, as designated by its signs and symbols, let us forget the trifles and unessentials, and subordinate them to the main questions and tests.

Let us endeavour to have such a unity, that all Grand Bodies conscious of the same origin, and undertaking the same task, may consider themselves as members of one great union, like provinces of the same empire, each one preserving its peculiarities, but all united by the same ambition to promote the prosperity of the whole commonwealth. Unity is the chief and most important wish I desire to make to-day to all our brethren!

I address myself specially to that Grand Lodge who celebrates this day, and to whom I am attached and connected as Grand Master—the Grand Lodge of Freemasons of Germany. This Grand Body, up to this period, has been often the object of very odious invectives. Such attacks shall not cause us to misconduct ourselves, inasmuch as those who call in question the origin and history of this

Grand Lodge, know only a few fragments of such history, and even such fragments very inaccurately.

It is a well known fact, that that which to the common mind would be considered as mere waste, in the eyes of the antiquarian or artist would be worth years of study, in so much as from a mere fragment the antiquarian can construct a whole figure.

The only judge whom we will acknowledge as competent to decide on the merits of our Grand Lodge is one who is thoroughly acquainted with its history and doctrines. I like, however, to place the matter in question in such a light, that those not directly connected with this Grand Lodge of Prussia, shall be enabled to form a correct judgment in the premises. And therewith connected I call attention to the following. The historical documents of the Grand Lodge say distinctly and clearly, that the origin and development of this system is very different from others. They teach that our Grand Body received, to be sure, the same knowledge as other Freemasons; but by another way, through an other medium, and that therefore our organisation has preserved it in the form handed down to us by our history.

Such differences cannot at, the present day, be reasons for disunion or separation. It is true, the old regulations and historical documents of this Grand Lodge prescribe that its history shall be kept totally secret, and shall only be communicated to the oldest and most trustworthy and approved members.

In consequence, a demand has been created, which the past century could comply with but incompletely, and which every moment renders more difficult to meet. Why not make a distinction in the nature of such a matter, and separate that history which is in close connection with the symbolic acts and mysteries of the several degrees of the system, from the history of the origin and development of this Grand Lodge. Our Grand Lodge ought to promulgate its history, that it may be investigated by every member of the Craft.

By so doing we would know that the history of our Grand Lodge (which could not totally prohibited from other Freemasons) had come to us from true sources, and that it had not been published as incomplete and spurious. False judgment would not be sustained, and propagated

amongst other Grand Bodies, and the brethren of our own jurisdiction would not be dubious about our origin.

It is not my intention to question the judgment of our predecessors by this desire for change; on the contrary, I offer, with you, our thankful devotion to the names of our deceased brethren, who obtained with pain and sacrifice these documents, and guarded and delivered them to us through a whole century, with piety, often in distress and sorrow, often even without the reward of a full acknowledgment.

But their motives to keep and confine the secret do not oblige us, under other circumstances, to bind ourselves to an equally close and narrow course, if we consider that the history of the origin of our doctrine and system is no more a secret one, and cannot be so, because that history has been often published in print, although, unfortunately, in an incomplete or partially correct form.

I therefore do not hesitate to break to-day at our centennial anniversary, the limits and frames of this secret history, and to lay open before the Masons a historical document, kept so far as a secret one.

(To be Continued.)

THE EYE THAT SEETH IN SECRET.

There is an eye from which nothing is concealed. Which peers into the "hidden things of darkness" with the perspicuity of noonday, and sees with the unerring certainty of light, every secret thought. Not only the tangible objects of the outer world, but which are subject to physical forces and visible to the natural eye, and are made apparent by the light of the natural sun; but even the secret things of the unseen world. To its microscopic power, not only are the latent wonders of science revealed, but even our very thoughts stand out in bold relief. Our most selfish and secret plans and ideas for present gain and future emolument, are photographed upon its retina, with a distinctness and certainty that is indelible. All our machinations of evil and our contrivances for good are alike open to that sight, to which darkness is an obscurity.

It is the want of a proper recognition of this great truth that gives a kind of immunity to crime.

"Men love darkness rather than light, because their deeds are evil." They will not come to the light lest their deeds should be reproved. Night is both the seed time and the harvest of the burglar, the incendiary, and the villain of every grade. Crime awaits with satisfaction the lengthening shadows of the setting sun, and is glad when the dark folds of night have exclusive control of surrounding conditions, so that, amid prevailing gloom, her operations may be the more secure against interruptions. As the hours advance and slumber closes the eye of the weary, the curtain rises upon the carnival of iniquity. Honesty sleeps. Conscious integrity is blessed with happy dreams. But we know not what a day may bring forth. While innocence is disarmed by its own sense of purity, and the heart filled with the charity that thinketh no evil, Satan is busy. During the small hours all that we have treasured amid the toil and tire of long and weary years—the stately pile that we have reared and to which too often our hearts may have bowed the knee may have vanished in flame. The strong box containing the dust that we have mined from the sweat and blood, and pinched privations of ceaseless, anxious industry, may have been confiscated by dishonesty and spirited away by adroit fingers to which both bolts and bars are no obstruction. Those whom we have loved as the apple of our eye, and whose endearing tenderness we have valued far above earthly treasure may be empooled in their own blood. Assassination may have marked with an aim too deadly and unerring, the heart that beat but for the gratification of its own instinctive benevolence. All this and more, is chargeable to the covert shadows through which mortal eyes cannot see.

But Masonry points her candidates to an over-looking eye to which darkness is light, and secrecy exposure. From the level upon which all are equals, and within the tilted doors of seclusion, she points to the eye that never sleeps, and to which concealment is a word without meaning. She tells us that as to that orb all things are known, the path of wisdom is so to walk as to render secrecy unnecessary; so to walk as to challenge scrutiny and invite criticism, so to walk that an overflowing charity may bless our steps, and that the light of our lives may be so directed as to lead others into the ways of pleasantness and peace.

The eye that overlooks the Masonic floor sees the virtues and the excellencies of every heart, as well as the lies, the bigotry, and prejudices to which we are all subject. It sees the divine image in every child of sorrow and even of crime, and recognizes, even when covered with obloquy and clothed with guilt, a brother whom it were worth our strongest effort to redeem. That eye frowns upon the clouded brow of exclusive righteousness, and teaches a charity that breaks the trammels of creeds, and bursts through sectarian boundaries, a charity that sees a brother through all the distinctions of nationality, race, colour, and condition.

That eye looks into the heart of every brother from the moment of initiation, not only during that communication, but all others throughout his entire Masonic life. That eye that gazed upon us when we first saw the light, sees us through all our ramblings ever afterwards. In the great conflict with the world, in the perpetual strife for wealth, in the home of meditation, when in the silence of our chamber, from which the world is shut out, that is cognizant of all we do, and of whatever we think. We cannot avoid it.

What manner of men, therefore, should we be, to be always prepared for this grand visitation. Our house perpetually set in order, our jewels always bright and properly adjusted, our passions subdued, our propensities circumscribed by prudence, and our hearts securely tyled against the intrusions of outside temptations.

Not being in any way sectarian, Masonry has no rewards to offer to the good, nor punishment to the evil, as any motive to do right. To her view both such incentives are mercenary. She appeals to a higher sense of virtue, and addresses the conscience of every brother to do right, for the sole and only reason that it is right.—*The Mystic Star*.

MASONIC JOTTINGS, No. 74.

BY A PAST PROVINCIAL GRAND MASTER.

MINUTES OF LODGES.

"A Masonic Student" asserts that the minutes of Lodges recently, (October 1869), by brothers in their communications to the "Freemasons' Magazine," prove how utterly hopeless and untenable is the mistaken theory, a Contributor has set himself with such energy a determination to uphold."

VASTNESS.

English Freemasonry, considered not as a Universal Freemasonry, but as a Christian Freemasonry only, would lose very little of its vastness.

A NURSERY.

Brother—You may call Masonry a Nursery—a Nursery of the young virtues.

INFINITE.

Amongst Speculative Masons there is as much difference of opinion respecting this word as there is amongst Metaphysicians. Probably Speculative Masons, in general, think with Locke, that "we have no positive idea of the infinite; that it is only the negative of an end or termination."

ROSICRUCIANISM—THEOSOPHY—17TH CENTURY.

During parts of the 17th century, the Accepted Masons of the English Lodges are said to have pursued Rosicrucianism and Theosophy in preference to their own Speculative Philosophy.

THE MORAL LAW.

The moral Law is part of God, the Mason's Glorious Architect of Heaven and Earth.

THE 1717 THEORY.

Brother,—You are mistaken. The denial which has for some time been found at the root of this theory, is not a denial that Speculative Masonry existed, but merely a denial that it was taught before the beginning of the 18th century.

IGNOTUM PER IGNOTIUS.

See the communication "Christian Freemasonry," *ante* page 428.

An Entered Apprentice calls this a very notable example of an attempt to explain the "ignotum per ignotius."

The example, adds my young Correspondent, is the more notable, from the Contributor having, in the columns of the "Freemasons' Magazine," more than once, and not long ago, *denied the existence of Christian Freemasonry.*

LECTURES OF 1720.

A Brother suggests that there was much in the Lectures of 1720 which was incompatible with the doctrines of the Churches and Sects, whose members were admitted into our Lodges by virtue of the Charges of 1723.

ADMISSION INTO OUR LODGES, 1723 TO 1738.

From the year 1723 to the year 1738, admissions into our Lodges were regulated by the Charges of 1723, which, however, were not, as I have reason to believe, very strictly observed.

MASONIC NOTES AND QUERIES

THEISM—THE KILWINNING FRATERNITY.

(Continued from page 447).

According to the Eglinton MSS., Wardens of Lodges were held responsible to the Presbytery (a convocation of parish ministers) for 'all offenses' committed by the 'Maissons' subject to the ludgeis' over which they were placed; and to the Deacon and Warden of Kilwinning was it 'geeven to put forth of their societie and company all personnes disobedient ather ta Kirk, Craft, Counsall, &c.'

At the period in which these statutes were penned in connection with the Ordinance issued for 'ye guid ordour keeping' of the Lodge of Kilwinning, the Presbyterian Kirk of Scotland was that to which the Scottish Craft was amenable for offences against religion.

"An old MS., 'Narration of the Founding of the Craft of Masonry,' still preserved in the archives of the Lodge of Kilwinning, opens with a prayer which could only be offered by Christian Masons:—O, Lord God, the Father of Heaven, with the power of His Glorious Son, and the Holy Ghost, which are three Persons in one Godhead, be with us at our beginning, and give us grace so to govern us in our living that we may come to the bliss which shall never have an ending. Amen. So mote it be.

"And the following sentence in the Charges to Prentices embraced in the same MS., clearly shows the Roman Catholic Faith to have been that of the Craftsmen to whom the Mason oath was administered prior to the Reformation:—'That you sall be a trew man to God and the *Holy Church* and that you use no heresie nor error, to your understanding, or discredit man's teaching, So help me God and the *Holy Dame.*'

"So much, then for the universality of the Masonic faith, as exemplified in the practice, past and present, of Mother Kilwinning."—CHARLES PURTON COOPER.

ORIGINAL YORK CONSTITUTIONS.

Bro. Dr. Oliver, in a note to his edition of "Preston's Illustrations," page 121, says that for reasons which he has stated *in extenso* in the "American Freemasons' Quarterly Review," for 1858, page 546, he takes the Constitutions, of which a copy may be found in the old Royal Library at the British Museum (Bib. Reg. 17 A.I., ff 32), and published by Mr. Halliwell in 1840, to be a veritable copy of the original York Constitutions.—CHARLES PURTON COOPER.

OPINIONS ON THE VOLUME OF THE SACRED LAW.

An Entered Apprentice will find a small collection of opinions on the volume of the "Sacred Law," vol. 15, page 30, of our good periodical. My young brother is strongly recommended to commit all of them to memory, including opinions of individuals supposed to have been pure Theists.—CHARLES PURTON COOPER.

THE FRENCH ANTI-GERMAN LEAGUE.

The anecdote subjoined is taken from the "Freemasons' Magazine," vol. 13, page 430. A Metropolitan Correspondent suggests that it should be brought under the eyes of a French Brother, Member of the Anti-German League. But will it not be said that the anecdote is not applicable; that the year 1793 does

not sufficiently resemble the year 1870, and that the Prussian knew not that the drowning man was a Frenchman?

Will it not be better to represent to our Brother that the League is a lamentable violation of the principles of Universal Freemasonry, and of the four Particular Freemasonries, Christian Freemasonry, Jewish Freemasonry, Mahomedan Freemasonry, and Parsee Freemasonry?

The Anecdote. "A.D. 1793. The Master of a Berlin Lodge, whilst walking in a meadow adjoining the Spree, heard the cries of a man who by some accident had fallen into the river, and he speedily ran to the bank, but being a very indifferent swimmer he hesitated to go any further. The drowning man had already sunk twice, when, on coming to the surface once more, he contrived, in the midst of his struggles, to make a Masonic sign. The Master of the Lodge recognised it, and he hesitated no longer; he plunged into the water, and succeeded, although with great difficulty, in rescuing the brother, who proved to be a Frenchman, holding a high office in the Grand Orient of Paris."—A PAST PROVINCIAL GRAND MASTER.

MASONIC SAYINGS AND DOINGS ABROAD.

At the Annual Communication of the Grand Lodge of Rhode Island and Providence Plantations, held in the city of Providence, Monday, May 15th, the following officers were elected for the ensuing year: Bros. Thomas A. Doyle, G.M.; Lloyd Morton, D.G.M.; Emerson Goddard, G.S.W.; William Gilpin, G.J.W.; Gardner T. Swartz, G.T.; Charles D. Greene, G.S.; Daniel Babcock G.S.D.; Benjamin Tallman, G.J.D.; Israel R. Sheldon, and William T. C. Wardwell, G.S.; Israel M. Hopkins, G.M.; Rev. Henry W. Rugg, G.C.; Charles R. Cutter, G.S.B.; John B. Pierce, G.P.; Henry C. Field, Grand Lecturer; and Ebenezer B. White, G. Tyler.

It was regretted by all the Craft in New York, that some demonstration in honour of the Grand Master Mason of England, M.W. Bro. Earl de Grey and Ripon could not be made (as every brother, from our M.W. Grand Master, Bro. John H. Anthon, his Grand officers, and all of our subordinate Lodge Masons desired), so as, to extend to him, before his departure for the motherland of our American Masonry, and giving an expression of our fraternal regard and respect, and an opportunity to greet him, as his exalted Masonic rank demanded.

The mission—a glorious one, and worthy of a Mason—which brought him here, to establish Peace between two kindred nations, now successfully accomplished, detained him at Washington, until almost the last moment; merely giving his Lordship time to make his arrangements for embarkation; much to the regret of Grand Master Anthon, and the great body he represents—and will continue to represent.

An incident, successful in its issue, however, occurred, and we record it with much pleasure. Everybody in New York knows that the Masonic heart of W. Bro. Isaac H. Brown, Master of Puritan Lodge, No. 339, is as large as himself—and by way of parenthesis we

would say he only weighs 387lbs. averdupois—stole a march on all. He is a sharp coon, and having set himself to work to beat us all, succeeded in his undertaking. What was it? Why he procured a copy of R.W. Bro Daniel Sickels' "Ahiman Rezon," had it bound in Turkey Morocco, and on the cover stamped in gilt letters:

RT. HON. EARL DE GREY AND RIPON,

Grand Master of Masons of

ENGLAND.

From

ISAAC H. BROWN,

Master Puritan Lodge, 339, of

New York,

1871.

and presented the same to his Lordship, on Tuesday, May 23rd, the eve of his departure, by whom it was cordially and fraternally received.—*Pomeroy's De mocrat.*

Obituary.

W. BRO. WILLIAM PETTIFOR, P. PROV. G.S.W. FOR LEICESTERSHIRE AND RUTLAND.

We regret to have to record the decease, on the 28th ultimo, at his residence, Rushin Terrace, Leicester, of the above named Brother, at the age of fifty-one.

The lamented Brother, who was esteemed and respected by all who knew him, was one of the oldest Past Masters and most zealous Masons in the Province.

Bro. Pettifor was initiated in St. John's Lodge, Leicester, in the year 1845, and at the end of the following year he was appointed Junior Warden. In 1848-9 he served the office of Master, and on retiring from the chair, was presented with a Past Master's Jewel by the unanimous vote of the Lodge.

He was appointed a Steward in the Provincial Grand Lodge, in 1846, Superintendent of Works in 1847, and Senior Grand Warden in 1848. Having been exalted in Royal Arch Chapter of Fortitude, attached to the Lodge; he was elected Principal Sojourner, the duties of which office (as, indeed he did all which he undertook,) he performed with efficiency; and having passed through the third and second chairs, he was appointed M.E.Z. in 1851, and in 1858 the Grand Superintendent, Earl Howe, appointed him Third Principal in the Provincial Grand Chapter.

He was advanced a Mark Master in the Newstead Lodge, at Nottingham, and was one of the Founders of the Howe Lodge of Mark Masters, 21, at Leicester, (now removed to Melton Mowbray), in which he served the office of Warden in the years 1858 and 1859, and in the following year he was elected Master; and also held office in the Mark Grand Lodge of the Province. He was a zealous Mason, and during his membership of more than a quarter of a century, his services were always available in any capacity whenever required, either in Lodge or Chapter, and although more than once declining to preside over the Lodge as Master a second time, on two occasions, in the years 1855 and 1862, he accepted the subordinate office of S.W., under other brethren.

Bro. Pettifor was one of the most quiet, unobtrusive Masons, and his obliging disposition, and strict integrity of character caused him to be universally esteemed and respected.

After an illness, of many months duration, he gradually sank, and expired on the 28th ult., at a comparatively early age, leaving a widow and young family to mourn his loss.

At a meeting of St. John's Lodge, 279, on the 7th inst., a resolution, expressive of the deep regret of the brethren at his decease, and of their sympathy with his widow and family, was adopted, as reported in another part of our paper.

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

PROVINCIAL GRAND LODGE OF SOMERSET. — The next meeting of Provincial Grand Lodge will be on the 18th of July at Crewkerne.

The Provincial Grand Lodge of Kent, under the Grand Mastership of Lord Holmesdale, will be holden at Dover, on Wednesday the 28th inst.

LODGE MUSIC FOR THE MARK DEGREE.—We beg to call attention to the announcement in our Advertisement columns of the Music for the Mark Degree, just re-published in a convenient form, for use in lodges. It is dedicated by authority to the Grand Mark Master, who has given his express sanction for its use in lodges under the English Jurisdiction.

ANGEL LODGE, (No. 51.)—The Annual Festival of St. John the Baptist, is fixed to take place at the Cups Hotel, Colchester on Thursday, June 22nd. Bro. Henry Samuel is the W.M. Elect.

The Provincial Grand Lodge of West Yorkshire will be held at Ripon, on the 12th of July next. A Grand Festival will be held on the same day, at Fountain's Abbey, and the Right Hon. Earl de Grey and Ripon, K.G., M.W.G.M., and Prov. G.M. West Yorkshire, has given the Craft the privilege of visiting the magnificent ruins of Fountain's Abbey and the adjacent grounds of Studley on that day. A banquet will be held in the spacious cloisters, in which ladies will be admitted. The proceeds of the Festival will be devoted to the fund of the De Grey Scholarships.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LODGE OF JOPPA, (No. 188.)—The last meeting of the lodge for the present season was held on Monday, the 5th inst., at the Albion Tavern, Aldersgate-street. The chair was taken by the W.M., Bro. Maurice Alexander; supported by Bros. Berkowith, S.W.; E. Hunt, J.W.; J. Elkan, Treas.; E. P. Albert, Hon. Sec.; O. Roberts, S.D.; C. Nathan, J.D.; S. Hickman, I.G.; Dobson, D.C.; J. Goldsmid, Steward; E. P. Van Noordan, Org.; and Past Masters Bros. B. W. Aaron, I.P.M., L. Alexander, H. Harris, M. Van Diepenheim, J. Abrahams, H. M. Levy, L. Lyons, and others. Visitors, Bros. A. L. Emanuel, P.G.J.D. Hants, 1059; J. Harvey, W.M. 957; M. H. Benjamin 416; L. H. Beck, 185; J. Freeman 1287; J. G. Shearman, 28; B. Rothchild, (late 188); and Webb, J.D., 11. The lodge having been opened the minutes were read and confirmed. Ballots were then taken for the admission of Messrs. G. Gregory and Nathan, who were duly initiated into the Order. Bros. Morris and Frank, having answered the usual questions satisfactorily, were passed to the degree of fellow Craft, and Bro. C. Hyman was raised to the sublime degree of Master Mason. The lodge was called off, and the brethren adjourned to the banquet. The W.M. gave the usual loyal and Masonic toasts. The toast of the Joppa Benevolent Fund was responded to by Bro. B. W. Aaron, P.M. and V.P., The toast of the Newly Initiated was responded to by Bros. Gregory and Nathan. The toasts of the W.M., Past Masters and Officers, were proposed, and the toast of the Visitors

was responded by Bros. Emanuel Webb and M. H. Benjamin in very eloquent terms. The lodge was then called, and several propositions were made; and it was then closed until October next.

PERFECT ASHLAR LODGE (No. 1,178).—The brethren of this lodge met on Thursday, the 1st inst., at the Gregorian Arms, Jamaica Road, Bermondsey. Bro. F. Walters opened the lodge, Bro. James W. Avery, P.M., raised Bro. A. Lewis to the third degree; passed Bro. C. A. Swaine, No. 73, to the second degree; and initiated a new member. One gentleman was proposed for initiation at next meeting, and notice of motion was given by Bro. F. Walters to change the place of meeting, in accordance with the desire of the landlord.

HARROW LODGE (No. 1,310).—On Tuesday the 6th inst., the members of this Lodge met at the Railway Hotel, Harrow. Bro. George Pymm, the recently elected Master, occupied the chair, and was supported by Bros. E. Harper, J.W.; Samuel Homewood, S.D.; and Frederick Walters, Sec. The minutes of the Lodge were confirmed. Bro. Tyte was raised to the sublime degree of M.M. Bros. Martin and Rawson were passed. The Lodge then proceeded to ballot for Mr. William Spella, for initiation, and also for the introduction of Bros. Wickham, 749, Thomas Arno, 749, Thomas Hammond, 212, and James Moore, 212, as joining members of the Lodge. At the close of the business, the company sat down to an excellent repast, after which, the usual loyal, patriotic and Masonic toasts were given and responded to.

PROVINCIAL.

CUMBERLAND.

COCKERMOUTH.—SKIDDAW LODGE, No. 1,002.—INSTALLATION.

The eighth Installation Festival in connection with this Lodge was held on Tuesday, 6th inst. The members, together with a strong contingent of visiting brethren, from sister lodges, met at the handsome and well-appointed rooms in the Market-place, at "high-twelve." The Installing Master of the day was Brother Crowther Morton, P. Prov. S.G.W., P.M. 872, 1,002, and 1,267; and the other brethren present were Brothers G. W. Kenworthy, Prov. J.G.W., 119; E. Busher, Prov. G. Sec., P.G.S.B. Eng., 129; Rev. H. L. Puxley, P. Prov. G. Chaplain, W.M. 1,002; R. Robinson, Prov. G.J.D., P.M. 1,002; Rev. W. Williams, Prov. G. Assistant-Chaplain, J.W. 1,002; J. R. Tickle, Prov. G.P., 371; J. Rothery, W. Alsop, 119; J. Jackson, 1,267; Joseph Morton, 872; P. de E. Collin, Dr. Jones, T. Mandle, W. Armstrong, G. M. Tickle, 371; W. Gaspey, E. Hinks, W. Lamony, D. Crosthwaite, 1,073; W. Shilton, P.M., W. Taylor, S.W., I. Evening, Treasurer, C. Mayson, Secretary, W. H. Lewthwaite, S.D., J. Allinson, J.D., R. Brown, I.G., W. Potts, T., J. Bolton, J. Pearson, Joseph Mayson, Joseph Graham, R. Bailey, H. Hammil, and W. F. Lamony, 1,002.

Brother Puxley, the retiring Master, having opened the lodge in form, the minutes of the preceding meeting were read and confirmed, after which Brother Puxley returned thanks for the support accorded to him by the members of the lodge during his term of office, and he added that he was about to be succeeded by a brother who would well and worthily govern the lodge for the next twelve months.

The Installing Master then assumed the presiding position in the East, whereupon Brother Puxley presented to him Brother John Pearson, for installation as W.M., this being followed by the delivery and reading of the usual obligation and charges by the presiding officer and the Prov. G. Secretary. All those who had not passed the chair were then requested to retire, and an Installing Board was formed as follows;—Brothers Kenworthy, E. Busher, H. L. Puxley, R. Robinson, W. Shilton, and J. R. Tickle. On the re-admittance of the lodge, the newly-installed W.M. was successively saluted by the brethren, according to the several degrees of the blue ritual, during the progress of which Brother W. H. Lewthwaite played on the harmonium the customary salutary marches. The retiring officers having divested themselves of their collars and jewels, the newly-installed Master invested their successors, viz;—C. Mayson, S.W.; R.

Bailey, J.W.; I. Evening, Treasurer; W. H. Lewthwaite, Sec.; J. Allison, S.D.; J. Bolton, J.D.; W. H. Smethurst, I.G.; W. Potts, Tyler. The lodge was then closed in form, the working proceedings of the installation having been performed in a most artistic and craftsmanlike style by Brother Morton, who, it should be observed, was assisted very materially by Brother Kenworthy.

Before the lodge was closed, the Provincial Grand Secretary announced that the Grand Master had appointed the Provincial Grand Festival to be held at Kendal, sometime in the latter end of September, or beginning of October, and that the Right Rev. Dr. Mager, Lord Bishop of Peterborough, would be asked to preach on the occasion.

THE BANQUET.

About two o'clock an adjournment was made to the Globe Hotel, where a first-class dinner had been provided by Brother Rapley. Brother Pearson, the newly-installed W.M., presided, and was supported right and left by Brothers Kenworthy, Tickle, Collin, Morton, Busher, and Robinson. The two wardens (Bro. C. Mayson and H. Bailey) occupied the vice-chairs. After dessert had been placed upon the tables,

The Worshipful Master proposed "The Queen, and the Craft," and in doing so said it required no effort on his part to secure the reception of the toast, inasmuch as Her Majesty formed the first subject of every Freemasons' gathering. The name of the Queen was at the head of every charity in connection with the Order. (The toast was drunk with all the honours.)

The Worshipful Master next gave the "Prince of Wales, and the rest of the Royal Family." With respect to the connection of the Prince of Wales with the craft, he (the Chairman) had no doubt that should he ever be called upon to take the station so long held by the Earl of Zetland, His Royal Highness would fill the office to the credit and admiration of the Order. (The toast was drunk with full Masonic honours.)

The WORSHIPFUL MASTER then rose to propose "The Health of Earl de Grey and Ripon, Most Worshipful Grand Master of England." Although his Lordship was very young in his high office, he (the Chairman) had no doubt that before long he would hold the office with credit to the same extent as did his predecessor, the Earl of Zetland. Earl de Grey and Ripon was not only a Mason of note, but had done great service to his country as a statesman. (The toast was duly received with Masonic honours.)

The Worshipful Master then gave the toast of "The Deputy Grand Master of England (the Earl of Carnarvon) and the Grand Officers." The Deputy Grand Master was—like Lord de Grey and Ripon—on his trial; but from what Brother Puxley had stated at Whitehaven the other day, His Lordship was a Mason likely to do honour and prove an ornament to the craft. With regard to the rest of the Grand Officers, he could only mention one present, in the person of Brother Busher, a man who had done more for Masonry in this province than any brother he knew.

Brother Busher, in returning thanks, said he was only sorry that the gentleman who represented this province as Deputy Grand Master (Brother Colonel Whitwell, M.P.), and who had been honoured with a Grand Wardenship at the hands of the Grand Master of England, was unavoidably absent. He was happy to say that though their Provincial Deputy Grand Master had only just risen from a bed of sickness, he was at present in a fair way of recovery, thanks to the care and skill of Dr. Fox, one of Her Majesty's physicians. Returning thanks for himself he could only say it gave him great pleasure to meet the Cocker-mouth brethren, and as an instance of it, could assure the members of Skiddaw Lodge that he should do his best at the next election board in London to secure the election of an orphan daughter of one of their earliest members.

The Worshipful Master followed with the Health of the "Grand Master of the Province, the Earl of Bective M.P.," and in doing so bore testimony to the zeal, evinced by His Lordship in the cause of the craft. Though the Whitehaven lodges had had the honour of a visit from Lord Bective already, there was no doubt His Lordship would pay each lodge in the province a periodical visit. (The toast was drunk with all the honours.)

The Worshipful Master then gave the "Deputy Grand Master of the Province, Col. Whitwell, M.P., and the rest of the Provincial Officers." Brother Whitwell was a Mason of sterling worth,

He coupled with the toast the names of Brothers C. Morton, Kenworthy, Busher, and R. Robinson.

Brother Kenworthy having returned thanks,

Brother R. Robinson followed. He said he wished to pay Brother Whitwell, their worthy D. Prov. G.M., a well deserved compliment. The zeal and ability shown by that gentleman, whether in consecrating a lodge, installing a master, or the manner in which he had performed the other duties of his high office, entitled him to all the praise which had been bestowed upon him to-day. It was highly gratifying to every lodge in the province that his merits had been recognised at head-quarters, by an appointment to one of the highest offices in the Grand Lodge of England—and that while they all lamented his severe illness, they were glad to be informed by Brother Busher that he was in a fair way to recovery. Another proof of the excellent judgment shown by the Provincial Grand Master in the selection of his officers was that of the J.G.W., Brother Kenworthy, than whom there was not a more zealous mason in the province. With regard to himself (the speaker), the honour of a provincial office conferred upon him last November, he took as a compliment to the lodge to which he belonged, rather than to any merit of his own. In common with them all, he rejoiced that they were honoured to-day by the presence of an officer of the Grand Lodge of England, who, in the multiplicity of his engagements, had found time to be there to do honour to their newly-elected Master. He was also glad to see around that festive table so many brethren from other lodges, evincing, as it did, not only the deep interest which they took in the welfare of the Craft, but a desire to promote that social intercourse which could not fail to cement them still closer in the fraternal bonds of the Order. But if peace and harmony reigned at that convivial board, they could not forget that many thousands of their brethren had lately met in that deadly conflict which had spread the pall of sorrow over the continent of Europe. That minister who talked of going to war with a light heart, must, by this time, know that hearts of another and a sadder kind had darkened many a home. Who could depict the horrors and the misery of that gigantic struggle? Beautiful Paris, once renowned as the queen of cities, had been shorn of her grandeur by fiends in human form—beautiful France, rich in vines and every blessing that a bountiful Providence could send for the sustenance of man, had been laid waste by the tramp of an invading host. Numberless thousands of their fellow-men had been cut down by the needle gun, the chasspot, and other engines of destruction, the names of which he could not pronounce. Countless thousands of widows and orphans were thrown on the world, bereft of those who were their only support. When these stupendous conflicts were to end was known only to Him who sits on the highest throne, and in whose hands are the fates of all kings and dynasties on earth. But, whatever calamity might have befallen the two contending powers, he rejoiced that not one drop of English blood was mixed in the unholy strife. What became of their boasted Christianity and civilization, when men, who professed and called themselves Christians, were engaged in that atrocious and inhuman butchery? As Masons, professing brotherly love, it was their duty on every fitting occasion to protest against the murderous warfare. If, "by the exercise of brotherly love, they were taught to regard the whole human species as one family, and the high, low, rich, and poor as all created by the same Almighty Parent, and sent into the world for the mutual defence and protection of each other," let them endeavour to carry that grand principle into practice. Surely, man was created for a higher and a holier purpose than to kill and maim each other, to appease the gory appetites of ambitious kings, and unscrupulous and intriguing ministers. Let them, then, get rid of that passion for war; let them cultivate that friendship and kind feeling which ought to exist amongst men of every race and of every clime. They could then join in the song of the heavenly host—"Glory to God in the highest, on earth peace, good will toward men."

Brother Busher likewise returned thanks.

Brother R. Robinson, in proposing the health of the newly-installed Master, Brother Pearson, bore testimony to the services of that gentleman in a public sense, particularly as Chairman of the Board of Guardians. As a Mason, he had been a regular attendant at all their meetings, and had that day received the highest honours a Mason could receive at the hands of the members of his lodge. (The toast was drunk with all honours.)

The Worshipful Master, in response, said it almost unnerved

him in the attempt to respond, after the very flattering remarks made in his favour by Brother Robinson. However, he only hoped and trusted that he deserved those remarks, and was certain they would act as a stimulant to deserve them more. He must confess that he had only belonged to the Craft for a very few years, but he was not long in finding out that the principal object of Freemasonry was to do all the good they could to their fellow-men, and do everything in their power to ameliorate their condition. Whenever there was an object brought forth to accomplish these benefits he had never shrunk in doing everything which lay in his power to effect its consummation. Such, he believed, was the line to be adopted by every one who wished to carry out the principles of Masonry. He had to-day been placed in a position which he truly felt proud of—that of Master of Skiddaw Lodge; and he trusted that during his term of office his conduct in the chair would meet with approbation of all the brethren, so that when he retired from his Mastership he would retire with the goodwill of them all.

The Worshipful Master then proposed "The health of the Retiring Master, Brother the Rev. H. L. Puxley," and paid a well-merited tribute to the efficient manner in which the chair had been filled during the past twelve months by Brother Puxley, who had unfortunately been called from amongst them, by reason of duty.

Brother R. Robinson returned thanks on behalf of Brother Puxley.

Brother Busher gave the health of "Brother C. Morton, Installing Master," who, he believed, had been one of the first and most active members and promoters of Skiddaw Lodge. Brother Morton was one of those exceedingly nice fellows, whom he would like to say a deal about had he not been there; but he was present, and that was a different thing. However he had no doubt they would accord to Brother Morton all due honour and praise.

Brother Morton returned thanks, and in doing so, said he had installed every Master of Skiddaw Lodge but one, and had initiated most of the members, including their newly-elected Worshipful Master. Alluding to the sickness which kept Bro. Faithfull from amongst them—a brother who was one of the founders of their Lodge—he trusted he would quickly recover, and be present at their next anniversary. Although it was he who said it, there was no better conducted lodge than Skiddaw, 1,002.

Brother Shilton proposed the "New Officers," and went into the history of the foundation of Skiddaw Lodge.

Brother C. Mayson responded.

The remaining toasts were the "Retiring Officers;" "The Press," coupled with the names of Brothers Alsop, Gaspey, and W. F. Lamonby; the "Visiting Brethren," and "To all poor and distressed Masons."

The proceedings were agreeably varied by the musical contributions of Bros. W. H. Lewthwaite (who presided at the piano-forte), Dr. Jones (who sang Miss Blamire's pretty ballad, "Welcome into Cumberland," lately set to music by Mr. W. Metcalf), J. Mayson, C. Mayson, W. Taylor, and G. W. Kenworthy.

It was undoubtedly the most pleasant and successful reunion ever held on the occasion of a Skiddaw Lodge St. John's Festival, and, perhaps, the only thing wanting was the presence of Bro. Faithfull, a past officer of the province, and one of the founders of the Lodge, whose forced absence called forth expressions of sympathy in his affliction on every hand.

ESSEX.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge of Essex was held at the Masonic Hall, Maldon, on Thursday, June 8th, under the presidency of the R.W. Prov. G.M., Robert John Bagshaw, who was attended upon the occasion by the Dep. Prov. G.M., Andrew Meggy, by the W.M. of the Richmond Lodge, by the Past Grand Chaplain, the Rev. Bro. C. J. Martyn, and other Grand Officers. Every Lodge in the province, (with one exception,) was represented, either by its Master, or by two or more of its members.

Immediately after the opening of the Lodge, the Grand Secretary of the Province, Bro. John Wright Carr, read the minutes of the last meeting, presented the reports and financial statement, &c.

The following appointments were made:—Bro. Andrew Meggy, to be again D. Prov. G.M.; Bro. G. P. Jay, to be S.W.; Joseph Bell, J.W.; Joseph Burton, Treas. (seventh time); John Wright Carr, Sec. (fourth time); Charles R. Tatham, Reg.; Rev. Eustace H. Crate, Chap.; Daneil B. Grout, S.D.; C. S. Tovell, J.D.; Robert Grout, Supt. of Wks.; Peter Matthews, Dir. of Cers.; Joseph Francis, S.B.; Henry Barton, Organist; Thomas Aldham, Purst.; Thomas S. Sarel, Tyler.

The brethren then quitted the Lodge, and walked to All Saints Church, to attend Divine Service. Prayers were read by the Vicar, the Rev. Bro. E. Horwood, the first lesson by the Rev. Bro. Martyn, the second lesson by Rev. Bro. E. H. Crate, and the sermon preached by the Rev. Bro. J. F. Bullack, Radwinter. There was no collection, but upon the return of the Brethren to the Lodge to resume duties, the Treasurer was authorised to hand to the Vicar, who was present, the sum of ten guineas, as a contribution towards the funds of the Maldon National Schools.

After the Lodge had been closed, about seventy of the brethren partook of a banquet, served in excellent style by Mr. and Mrs. Hickford, of the Blue Boar Hotel.

The following is a list of those who took part in the proceedings of the Lodge:—

Bros. R. J. Bagshaw, R.W. Prov. G.M.; Andrew Meggy, D. Prov. G.M.; Rev. F. B. Shepherd, S.G.W., 276, P.M., P.G.C.; J. Burton, P.M., 276, 1,024, P.S.G.W., P.G. Treas.; J. Wright Carr, W.M. 160, 276, 1,343, Prov. G. Sec.; Joseph Tanner, P.M., S.G.D.; George Cooper, G. Supt. of Wks.; John Glass, G.S.B.; T. S. Sarel, Tyler; W. Humphreys, P. Prov. G.J.W., P.M., 276, 1,024, F. G. Green, P.M. 276, 1,024, P. Prov. G.W.; J. T. Bott, P.M. 276, P. Prov. G.S.W.; T. Aldham, 1,024 P.M.; Samuel H. Wymark, P.M., 659, P. Prov. G.S.D.; James Durrant, P.M. 650, P. Prov. J.G.D.; Charles Samuel Tovell, W.M. 650; W. H. L. Pattison, 276; F. A. Jones, 276; James L. Brown, 276; George Bannister, 486; Albert Carr, 650; J. Bell, P.M. 1,280; James Cantor, W.M. 1,000; H. W. Moffatt, 72; Frederick Wood, P.M. 1,000, P. Prov. G.S.W.; W. Bright, 1,024; D. B. Grout, P.M. 160; Robert Grout, 160; William Calthorpe, W.M. 697; J. T. Gale, P.M. 1,024, P. Prov. J.W.; W. G. Small, 1,024; J. Maskall, 1,024; J. B. Taylor, 1,024; Robert J. Francis, 1,024; Alfred Day, 453; C. R. Tatham, W.M. 453; Thomas Rix, S.W. 697; John F. Kemp, 1,024; Joseph Francis, P.M. 432; Thomas Eustace, J.W. 697; W. Giles, P.M., 453; T. B. Harrington, 51; T. Carter Wigg, 1,024; J. W. Jolly, 433; John Coppin, P.M. 51, P. Prov. G.J.W.; Samuel Ratcliff, 1,024; W. F. Francis, 1,024; G. G. Gardner, P.M. 453; John E. Wiseman, P.M., P. Prov. A.G.D.C.; James Self, P.M. 214; Edward Kemp, 1,024; Rev. E. H. Crate, Chap. 51; John James Hawkins, J.W. 1,024; A. C. Veley, J.W. 276; F. Whitmore, 81, 276; James Nicholls, 1,024, 276, S.W.; T. Smees, S.D. 276; W. Hickford, 51, 1,024; C. Clarke, 1,024; C. Cobb, 51; G. Motion, 453; R. W. Motion, 453; J. F. T. Wiseman, P.M., P. Prov. G.S.B.; Rev. E. R. Horwood, P.M.; Samuel Cox, S.W. 1,000; H. Rowley, P.M. 1,000, P. Prov. G.S.D.; J. English, 1,000; Samuel Chaplin, 51; G. P. Jay, W.M. 1,024; Edward, J. Sands, 51; Frederick, A. Cole, 51, J.W.; Rev. Charles J. Martyn, P.G. Chap.; W. P. Lewis, W.M. 51; H. Barton, 1,000, and others.

A painful occurrence took place whilst the members of the Provincial Grand Lodge were on their way to Church; one of their number, Bro. W. Hickford, of the Blue Boar Hotel, Maldon, was seized with a fit, and had to be carried into the Corn Exchange. Fortunately, medical and other assistance was at hand, and the necessary restoratives having been administered, he was soon removed home, but he remains in a very weak state.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—The last regular monthly meeting of this lodge, before the summer recess was held at the Freemasons' Hall, on Wednesday, the 7th inst., when, in addition to the W.M., Bro. Clement Stretton, P. Prov. G.R., there were present Bros. Kelly, P.M., and R.W. Prov. G.M.; L. A. Clarke, P.M., and P. Prov. S.G.W.; Weare, P.M., and Treas.; Crow, S.W.; Dr. Pearce, J.W.; Widdowson, Sec.; J. Wright Smith, J.D.; Halford, I.G.; Bembridge, Tyler; McAllister, Worthington, Edwards, Tarratt, Donisthorpe, Blankley, Cleaver, Beeton, Statham, and Kirby. Visitors: Bros. Buzzard, W.M.; Toller, P.M.; W. Beaumont Smith, P.M.; Sculthorpe, S.W.; Partridge, S.D.; Dr. Clifton, Whittaker, and

Parsons, of No. 523. After some preliminary business, Bro. Charles J. Worthington, having been duly examined, was passed to the degree of Fellow Craft, after which Mr. Thomas Henry Kirby, *M.E.C.S.*, was duly initiated into our mysteries, the ceremonies being performed by the Provincial Grand Master, and the working tools being explained by Bro. Toller. At the last meeting Bro. William Pettifor, an old and highly respected Past Master of the lodge, had a vote of thanks accorded to him for past services, and he was nominated an honorary member, the ballot being on the list of business for this meeting. His death having, however, occurred in the previous week, the W.M. announced the fact to the lodge in appropriate terms of regret. The Provincial Grand Master, after alluding in high terms of eulogy to the zeal of the late Bro. Pettifor as a Mason, and his character as a man, proposed a resolution expressive of the deep regret of the brethren at the decease of one, who as a P.M. of the Lodge, a P.Z. of the Chapter, as P. Prov. S.G.W. of the Province, &c., "during more than a quarter of a century had rendered valuable services to Masonry in the Province in general, and to this Lodge in particular; whilst his quiet unobtrusive manner, his obliging disposition, his strict integrity of character, and his other sterling good qualities, in all the relations of life, had gained for him the respect and esteem of all with whom he was associated." The resolution concluded with an expression of sympathy with the widow and youthful family of the departed brother in their bereavement. This was seconded by Bro. L. A. Clarke, P.M., and supported by the W.M., and also by the W.M. of the John of Gaunt Lodge, who stated that Bro. Pettifor was no less esteemed, and his loss would be no less deplored by the members of that lodge than by those of St. John's Lodge. The resolution was carried unanimously, and a copy of it ordered to be signed by the principal officers, and to be transmitted to Mrs. Pettifor. The W.M. proposed his son for initiation at the next regular meeting of the lodge in October, which would occur on the day after the candidate's coming of age. The lodge was then closed and the brethren adjourned to refreshment.

LANCASHIRE.

LEIGH.—CONSECRATION OF THE MARQUESS OF LOENE LODGE (No. 1354).

On Wednesday, May 31st, the ceremony of consecration of this lodge, which was to have been performed by the V. Worshipful Deputy Grand Master of the province, the Right Hon. Lord Skelmersdale, was conducted by Bro. A. C. Mott, P.M., P.Z., P. Prov. S.G.D., and P. Prov. G.S.W., assisted by Bro. H. S. Alpase, Prov. Grand Sec.

The lodge was opened by the consecrating officer, assisted by Bros. John Bowes, P. Prov. G.R., Cumberland and Westmoreland, and P.G.S.B. West Lancashire, as S.W.; D. W. Finney, P.M. 148, as J.W.; Dr. S. D. Lees, P. Prov. S.G.W. East Lancashire; J. Barker, P. Prov. G. Treas. East Lancashire; Jos. Leach, P.M., P.Z. 300; Dr. J. F. Pennington, P.M. 484; Nat. Dumbille, 152; J. C. Gillman, W.M. 1345; W. S. Hawkins, 1250; J. Smith, 300; J. Kershaw, 300; John Fogg, 484; John Bury, J.W. 325; R. F. Woodruff, W.M. 325; Thos. J. Broadbent, W.M. 430; Fred. Cook, P.M. 300; Jos. Taylor, P.M. 300; Ed. Beswick, 1134; G. P. Brockbank, P.M. 221; Jas. Pilkington, 37; D. P. Isherwood, S.W. 325.

The lodge was opened in due form in the three degrees, when the Presiding Officer called upon the Provincial Grand Secretary to read the petition and warrant, and to enquire if the brethren of the new lodge expressed their approval of the officers named therein. This being answered in the affirmative, the Consecrating Officer called upon the acting Chaplain to deliver an oration, after which the choir, under the direction of Bro. Beswick, sang the anthem:—

"Behold, how good and joyful a thing it is: brethren to dwell together in unity.

"It is like the precious ointment upon the head, that ran down into the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

"Like as the dew of Hermon: which fell upon the hill of Sion.

"For there the Lord promised His blessing: and life for evermore."

The first portion of the Consecration Prayer was then given, followed by the chant, "Glory be to Thee, O Lord," and the Invocation.

Bros. Alpase, Lees, and Barker carried the vessels containing corn, wine and oil thrice round the lodge, to solemn music, and halting in the East, the anthem:—

Glory be to God on high,
Peace on earth,
Good will towards men,

was sung by the choir.

The acting Chaplain then carried the censer three times round the lodge, and halting in the East, delivered the second portion of the consecration prayer.

The anthem:—

Glory to God on high,
Let heaven and earth reply,
Praise ye his name;
Masons His love adore,
Tyled in their mystic lore,
And cry out evermore
Glory to God!

was then sung by the choir.

The Presiding Officer proceeded to solemnly constitute the lodge in ancient form, the ceremony of consecration being concluded by the singing of the Hallelujah Chorus.

The lodge having been resumed in the second degree, Bro. J. T. Lancashire, W.M. designate, was presented to the Presiding Officer for the benefit of installation. The ceremony proper to this degree being concluded, a Board of Installed Masters was opened, and the W.M. designate was solemnly installed into the chair of K.S., and proclaimed and saluted according to ancient custom, Bro. J. Longworth was invested as I.P.M.

The W.M. having been proclaimed from the E., W., and S. proceeded to appoint and invest the following brethren as officers for the ensuing year, viz.:—Bros. James Jackson, S.W.; Joseph Hartley, J.W.; W. Bryce, Treas.; George Dickenson, Hon. Sec.; Robt. Nield, S.D.; W. Duncan, J.D.; Thos. Smith, I.G.; H. Heap, Tyler.

At the close of the business the brethren adjourned to the banquet.

The cloth having been withdrawn the usual loyal and Masonic toasts were drank:—

Bros. Alpase and Mott, being obliged to leave at an early hour the W.M. begged to call upon them to address the brethren.

Bro. Alpase, Prov. G. Sec., said that his visit to Leigh had been a pleasant one. From the W.M. downwards, they seemed to be imbued by a truly Masonic spirit, which augured well for the future. He was pleased that they had been enabled to secure private rooms, for he believed the time was fast approaching when Masons would cease to meet in houses of public entertainment. He regretted that he was compelled to leave so early; and concluded by proposing the health of the W.M.

Bro. Capt. Mott was well pleased with the work of the day. He could endorse all that the Prov. G. Sec. had said, and he counselled each to do his duty individually, and the lodge would flourish. The W.M. had impressed him with the belief that he was the right man in the right place, and that being so, he was sure his selection of officers would be good. Bro. Mott dilated in eloquent terms on the excellence of Masonry, and concluded by joining Bro. Alpase in wishing the W.M. health and happiness during his period of office.

Bros. Alpase and Mott then withdrew, amid the hearty cheers of those assembled.

The W.M., on rising to propose "The Queen," said it was always found on a Masonic toast list, and Her Majesty had no more loyal subjects than Masons.

The W.M. next proposed "H.R.H. Bro. Albert Edward Prince of Wales, the Princess of Wales, and the rest of the Royal Family." He said no words of his were needed to ensure for the toast a hearty reception. His Royal Highness was allied to them as a brother, and he believed he was "a good man and true."

The W.M. proposed "The Right Hon. the Earl de Grey and Ripon, M.W.G.M., the Right Hon. the Earl of Carnarvon, R.W.D.G.M., and the rest of the Grand Officers."

The S.W., Bro. Jackson, on rising to propose the next toast, viz., "Sir T. G. Ferner Hesketh, Bart., M.P., R.W. Prov. Grand Master; Lord Skelmersdale, V.W. Dep. Prov. G.M., and the rest of the Provincial Grand Officers," said the G.M. and his Deputy were, he had no doubt, well known to most of them, better even than to himself. For his own part, he must say he should not rest content till the lodge deserved "the purple," and

the Grand Master should be induced to hold a Provincial Grand Lodge at Leigh. He begged to call upon Bro. Bowes, P.M., P. Prov. G.E., to respond to the toast.

Bro. Bowes responded to the toast. It was, however, a pleasant duty they had imposed upon him. He believed that Sir Thomas Hesketh, their Grand Master, was most anxious that Masonry should flourish in the province, and that the lodges should be well worked. The D.G.M. was also eminently qualified for the position he held. He was a thorough "working" Mason, as those who had witnessed his conduct in a lodge well knew. He thanked them for the compliment paid to the Prov. Grand Master and the Prov. Grand Lodge.

Bro. Longworth, P.M., proposed "the Masonic Charities," coupling with the toast the name of a brother who had acted as a Charity Steward—Bro. Brockbank.

Bro. Brockbank, P.M., said he was pleased at the hearty manner in which the toast of "The Masonic Charities" had been received. As they all knew, they had a Boys' School, a Girls' School, as well as Institutions for Aged Freemasons and their Widows, which institutions were all worthy their warmest support. It was rather early to give the members of the Marquis of Lorne Lodge a lecture on charity; but he had no doubt that in due time they would become aware of their responsibilities in this respect. In Bolton, where he resided, they had a large share of the benefits of Masonic Charities. He thanked the brethren for the reception they had given his name in connection with the toast.

Bro. Barker, P. Prov. G. Treas, E.L., said, after the able manner in which the Worshipful Master's health had been proposed by Bros. Alpess and Mott before leaving, little need be said by him by way of supplement. As a man and a Mason, the W.M. was esteemed and respected by all who knew him. As an old personal friend, it had afforded him extreme pleasure to be present that day, and witness the always-interesting ceremonies of consecration and installation. He proposed "The health of the W.M." in the full assurance that they would unite with him in doing it justice.

Bro. Lancashire, M.W. said, after the kind manner in which the toast had been proposed by Bros. Alpess and Mott, and supported by his worthy and kind friend Bro. Barker, who had so efficiently acted as Director of Ceremonies of the day, he experienced great difficulty in finding fitting words to express his thanks. He had been charged with ambition; he pleaded guilty to one species of ambition—a desire to discharge his duty efficiently. From the time he first saw the mystic light, he had acted in belief of that principle; and as long as it pleased T.G.A.O.T.U. to give him health and strength, he intended to continue in the same undeviating path of duty. He had told the Grand Master's representatives that day—and he was in earnest when he did so—that he hoped at no distant period to see Sir Thomas Hesketh in Grand Lodge assembled at Leigh, and to see, at the same time, some of their members invested with the "purple." In conclusion, he tendered his thanks to the members of No. 1354 individually, for the substantial assistance they had rendered him in discharging their pecuniary obligations. This was not a light matter, but he was happy to say there was no outstanding accounts. He had undertaken the office of W.M. and he relied upon efficient service from his officers. This done he should retire from the chair with feelings of pride and satisfaction, and be enabled to hand the warrant to his successor as unswayed as he had that day received it. Let them then, one and all, be determined that their lodge should rank second to none in the province for efficient working and Masonic zeal. He again thanked the brethren, and sat down.

Bro. Wright said that they were favoured that day by a number of brethren from a distance. They were proud to see them, and he trusted they should ever prove themselves worthy of the honour they had that day received at the hands of the visitors. He begged to offer for their acceptance the toast proposed, "The Visiting Brethren."

Bro. Finney, P.M. and M.E.Z., 148, most sincerely thanked the brethren for associating his name with the toast; and he trusted that the lodge—the Marquis of Lorne—whose advent was commemorated that day, would abundantly flourish and be eminently successful. He congratulated the brethren on the auspicious occasion. The W.M.—judging from what has been seen of him this day—who is likely to do honour to the chair, and to the Craft in general, and in so doing to heap double honour upon himself. His worst wishes were that the Marquis of Lorne Lodge may be as prosperous as the W.M. and brethren could themselves wish and desire.

Bro. Bowes, P.M., P.Z., P. Prov. G. Reg., proposed the toast of the evening, "Prosperity to the Marquis of Lorne Lodge." He undertook the duty assigned to him with the utmost pleasure, but not without a thorough sense of the responsibility he had voluntarily undertaken. He was not ignorant of the labour and anxiety consequent upon the formation of a new lodge, and he rejoiced to find their labours brought to a successful issue. All honour was due to the W.M. and the other promoters for the long continuance in well-doing, and it must be a proud satisfaction to them to witness that day the success which had crowned their united endeavours. The W.M. would not occupy the position he did unless he merited the highest esteem of the brethren, and he was quite sure the officers invested that day enjoyed the highest confidence of the W.M. Some of them he knew, and he knew them only to respect and esteem them. He witnessed the introduction of their S.W., Bro. Jackson, to light, and he had watched his Masonic career both with interest and satisfaction. He was a brother thoroughly imbued with a deep sense of his Masonic responsibilities, and an able "worker." Such was his opinion of one of their officers, and he knew that the other officers were equally entitled to their respect and esteem. Some brethren were in the habit of looking down upon the subordinate offices—the Deacons, for instance—but this was a great mistake. A good Deacon made a good W.M., and a bad one never should be W.M. at all. It only remained for the "brethren all" to do their duty, and then, without doubt, the genuine tenets and principles of this noble Order would be transmitted through Lodge No. 1354.

Bro. W. Duncan, M.D., J.D., responded to the toast of "The Marquis of Lorne Lodge."

Bro. Jackson, S.W., proposed "The Newly-invested Officers," which was duly responded to.

The Tyler's toast closed the proceedings.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 47).—The usual monthly meeting of the members of this Lodge took place on Wednesday 7th inst., and there was a very large attendance, the W.M. Bro. Gratte was in the chair. The minutes of the last general meeting, and two emergencies having been read and confirmed, Count Metexa was ballotted for, and unanimously admitted. Bro. Perrin, of the New Forest Lodge, Winchester, was also admitted as a Subscribing Member. Bros. Hibbard and Ellis being in attendance, were examined in open Lodge as to their progress each had made as Entered Apprenticed Freemasons, and their answers proving satisfactory, those brothers retired. The Lodge was then opened in the second degree, and the two brothers, lastly named, were passed to the degree of Fellow-Craft Freemasons, and Bro. Samuel Davies, who had been initiated, and passed in the Harrington Lodge, 49, Quebec, was then questioned in open Lodge as to the progress he had made as a Fellow-Craft Freemason, and his answers being also satisfactory, he retired. The Lodge was opened in the third degree, when Bro. Davies was raised to the sublime degree of M.M. The Lodge was then closed down, and we may safely state that the two degrees were very correctly and ably rendered by the W.M. Five new candidates were proposed to be ballotted for at the next meeting. A subscription was then started in the room for a distressed brother, formerly a member of this Lodge, and we are happy to say a very handsome sum was collected, which was reserved by the supplicant with tears of great joy. The Lodge was closed in harmony at 9.45 p.m.

NEWPORT.—*Kennard Lodge* (No. 1,258).—The Installation of Bro. Griffiths, as W.M. for the ensuing year, will take place in the new Masonic Hall, Pontypool, on the 26th inst., and from the known popularity of the W.M. elect, a large gathering is anticipated.

SUFFOLK.

FRAMLINGHAM.—*Lodge Fidelity*, (No. 555).—A large gathering of the Masonic fraternity took place in Framlingham Castle, on Friday, the 9th inst., to assist at the installation of the Right Hon. Lord Henniker, as Master of Lodge Fidelity, No. 555. The brethren of the lodge assembled soon after five o'clock, including among the number Lord Henniker, G. S. Corrence,

M.P.; Fred. Jennings, [R. Capon, Rev. J. A. Brereton, Geo. Bond, E. F. Alston, W. Whitmore, and others. The following also were among the visitors: Rev. E. J. Lockwood, Prov. D.G.M.; G. Harper, Prov. D.G.W.; W. Lucia, Prov. G.S.; Newson Garrett, P. Prov. G.R.; D. Adams, P. Prov. G.S.B.; the Rev. E. Catlow, P. Prov. G. Chap., Oxford; A. J. Barber, Prov. G. Org.; G. S. Golding, W.M. 228; G. O. Lias, W.M. Norfolk; Jno. Read, Sec. 308. The lodge was opened by the W. Master, Bro. Capon; who then vacated the chair, which was taken by the Past Master, Bro. Jennings, who after passing a candidate to the second degree, proceeded to install Lord Henniker as Master of the Lodge 555, and was assisted in the ceremony by a large Board of Installed Masters. The newly installed W. Master, after thanking the lodge for the honour conferred upon him, proceeded to invest his officers for the year. After closing the lodge the brethren adjourned to the Castle Hall, (which was most tastefully decorated for the occasion), and sat down to a splendid banquet, provided by Bro. King. On the cloth being withdrawn, the noble chairman gave the usual Masonic toasts. In proposing "The Health of the Queen," he said that it was a toast which would always be received in Masonic circles with gratification, she being both the daughter and mother of a Mason. In proposing "The Health of the Grand Master of England," he said it was very satisfactory for Masons to welcome him back to England on his return from America, where his mission had been a truly Masonic one, being for the cause of peace. W. Bro. Jennings proposed the toast of the evening, "The Health of the newly installed Worshipful Master, Lord Henniker, which was most enthusiastically received; he said the Lodge Fidelity had availed itself of the privilege which every lodge had once in every year, to select a Master to rule over them; their choice fell unanimously upon the Senior Warden, and that result had been satisfactory not only to themselves, but it had been endorsed by all the Masons of the province, as proved by the large gathering this evening, to do honour to their choice. The new Master, he said, had been chosen for his many Masonic qualities, as the liberal landlord, the courteous gentleman, and open handed neighbour, and not because he was a peer of the realm. The W.M., in returning thanks, expressed his gratification at the manner in which the toast had been given and received, and he hoped he should prove himself worthy, and he would exert himself to become proficient. As a young Mason, he should require some aid from the past officers of the lodge. The "Healts of the Dep. Prov. G. Master, Rev. J. Lockwood, W. Bro. F. Jennings, F. S. Corrence, *M.P.*;" "The Visitors, coupled with the name of the Rev. E. Catlow, P. Prov. G. Chap., Oxford," were given and responded to. Some excellent singing by Bros. Read, Flick, Robt. Capon, &c., accompanied by the Prov. G. Organist, Bro. Barber, enlivened the evening's proceedings; and the brethren of Suffolk will long remember the meeting as a most pleasant one.

ROYAL ARCH.

LEICESTERSHIRE.

MELTON MOWBRAY.—*De Mowbray Chapter* (No. 113).—The second anniversary of this flourishing chapter was held on Thursday 1st inst. Present Comps. E. J. Orford, M.E.Z.; Newcome, P.Z. as H., in the absence of Comp. Douglass, through a professional engagement; J. J. Fast as J.; Rev. Wm. Langley P.Z.; Duncombe, Adcock, Johnson, Bugg, and Selby; apologies were received from other companions, who, from various causes were unable to be present. The minutes having been read and confirmed the M.E.Z. proceeded to invest Comp. Duncombe as Scribe E.; Comp. Adcock as Treas., Comp. Johnson as Assist. Sec.; the chapter was then closed, and the companions sat down to an excellent banquet provided by Comp. Selby. The usual Loyal and R.A. toasts were given "The health of the respected M.E.Z." by Comp. Langley, P.Z.; the I.P.Z., by Comp. Adcock; Comp. Duncombe proposed the health of Comp. Langley, the first M.E.Z. of this chapter, which was most enthusiastically received. The M.E.Z. proposed "The Officers," acknowledged by Comp. Fast, which brought this agreeable evening to a close.

MARK MASONRY.

GRAND MARK LODGE.

The half-yearly communication of the Grand Lodge of Mark Masters of England, Wales, and the colonies and dependencies of the British Crown, was held on Tuesday, in the Crown Room, Freemasons' Tavern, Great Queen Street.

The proceedings commenced at half-past three o'clock, at which hour a Lodge of Improvement was held, and the Mark Master degree worked with great excellence by V.W. Bro. Stevens, P.M. 104, assisted by Bros. Hammerton and Hargreaves, as Wardens, and Bros. Rosenthal and Binckes, as Overseers.

At the opening of Grand Lodge, there was a large muster of Mark Masters present, and a good attendance of Grand Officers. Amongst them were Bros. W. B. Beach, *M.P.*, G.M.; J. R. Stebbing, G. Treas.; Colonels Burdett and Adair; the Revs. J. Huyshe, T. F. Ravenshaw, D. Shaboe, and Bigsby; Jas. Stevens, G.S.O.; C. H. Hammerton, John Hervey, Eugene Cronin, W. Worrell, Morton Edwards, S. Rosenthal, T. Hargreaves, Joshua Nunn, M. Lazarus, J. C. Parkinson, and H. Massey.

A procession was formed in due order of precedence, and the M.W.G.M., the Rev. G. R. Portal, was escorted with proper formality to the chair.

Grand Lodge having been opened in ample form, the minutes of the meeting of Grand Lodge of December, 1870, were read and confirmed.

The brethren then proceeded to take into consideration, which ultimately terminated in adoption, of treaties which had been entered into by the M.W.G.M. and the Supreme Grand Council of the Ancient and Accepted Rite, and the United Orders of the Temple and Hospital and Malta, for the better maintenance of Masonic discipline, as well as of mutual defence and support, and also for the purpose of discountenancing all other Masonic jurisdictions whatsoever, except the Grand Lodge of Craft and Grand Chapter of Royal Arch Masons throughout England and Wales.

These several treaties were ratified and confirmed, with considerable unanimity of feeling, with what result time alone can decide, because the Grand Commander of the Royal Ark Mariners, an order, it is alleged has long been in abeyance, and has lately been reconstituted, who was present, on being asked to surrender his authority to the Most Worshipful Grand Mark Master, could not be induced, after very lengthened debate, so to do, and as the Grand Master's intention is to advise every Mark Lodge under his jurisdiction to work the Ark degree also, offering every reasonable facility in his power, here is a difficulty at once to contend with, an independent Grand Lodge of that order being in full work.

This lengthy discussion having terminated, Grand Lodge proceeded to elect a Grand Master and Grand Treas. for the ensuing year, the result being that the M.W.G.M.M.M. was re-elected for a third year of office, being the last time according to the constitution of the Order he can remain in the chair: Bro. J. Rankin Stebbing, P.G.D., was unanimously re-elected Treasurer.

The M.W.G.M.M.M. having been appropriately saluted, returned thanks for the high honour done him, and proceeded to invest the grand officers, as follows:—Bro. Earl Percy, D.G.M.; J. R. Stebbing, G. Treas.; F. Binckes, G.S.; Lord Skelmersdale, G.S.W.; J. C. Parkinson, G.J.W.; Rev. Bigsby, G. Ch.; R. A. Benson, G. Reg.; Magnus Ohren, G.M.O.; G. Harly G.S.O.; Thos. Williams, G.J.O.; E. Cronin, G.S.D.; M. Edwards, G.J.D.; Normanton, G. Sup. Wks.; F. Long, G.D.C.; W. Hudson, G. Asst. D.C.; Trigg, G. Sd. B.; Wickens, G. Sd. B.; Robt. Gregory, G. Org.; and Dawson, I.G.

A number of jewels were then presented by the M.W.G.M.M.M. to brethren who on various occasions had signalled themselves in the cause of masonic charity, in connection with the Mark degree, and after the transaction of some other business Grand Lodge was closed.

A banquet was afterwards served, presided over by the M.W.G.M.M.M. The usual toasts were given, and the enjoyment of the evening was much enlivened by the presence of Bros. Coward, Carter, Distin, and Jekyll, who gave an admirable selection of music.

In the course of the evening the Grand Master gave a gratifying account of the results of a conference lately held here with a deputation from the Grand Lodge of Scotland, on the subject of mutual rights and recognition, and announced that between the last meeting of Grand Lodge and the end of May no fewer than 16 warrants for new lodges and 699 certificates had been issued.

ANCIENT AND ACCEPTED RITE.

SUFFOLK.

IPSWICH.—*Victoria Sovereign Rose Croix Chapter.*—An emergency meeting of this chapter was held at the Masonic Hall, Ipswich, on Monday, the 12th inst. Present: Ill. Bros. Rev. R. N. Sanderson, 30°, M.W.S., and Emra Holmes, 31°, 1st. Gen., Acting Recorder; Ex. Bros. Capt. Terry, and W. Warren, R. of the 60th Rifles; W. T. Westgate, Acting G.M.; P. Cornell, C.G.; Dr. Mills, 2nd Gen.; G. Spalding, Janitor. The chapter having been opened, the ballot was taken for Bros. A. A. Watts; G. A. B. Beecroft, P.G.O. Oxford; and H. B. MacCall, Lieut. 60th Rifles; who were candidates for perfection. Having taken the obligation of allegiance to the Supreme Grand Council, and signed the petition praying for admission to this illustrious order; they were passed through the intermediate degrees, and duly installed and perfected as Knights of the Pelican and Eagle, and Sovereign Princes Rose Croix. The Rev. G. W. Marwood, M.A., Prelate of the Hilda Chapter, was balloted for and accepted as a joining member. The third point having been given, and the newly installed Excellent and Perfect Princes received into the living circle, the sovereign chapter was closed, and the brethren retired for refreshment.

BLACKBURN.

LAYING THE FOUNDATION STONE OF ST. PETER'S NEW SCHOOLS.

The foundation stone of new Church of England school for St. Peter's parish, Blackburn, to replace the present unsuitable premises in Bent-street, was laid on Saturday afternoon, with all the beautiful display and solemn ritual of Freemasonry.

The building is to be Gothic, of the 15th and 16th century style, and there will be accommodation for 359 infants and 200 girls. The dimensions are as follows:—infants' school-room, 73ft. 6in. by 30ft.; girls' school-room, 79ft. by 20ft.; infants' class-room, 31ft. by 20ft.; girls' class-room, 20ft. by 20ft. There is also to be a commodious play-ground attached. The building is estimated to cost £2,600. In the interior the roof is to be dressed pitch pine 16ft. by 18ft. to the under side of the collar beam. The architect, whose plans were approved by the Council of Education with little delay, is Mr. Joseph Brierley, C.E.

The proceedings of the day were commenced by a procession of scholars from Bent-street schools, at three o'clock. There was a very large turn-out of scholars, and their neat appearance and the order with which they marched were the subject of general admiration on the part of hundreds of spectators. They were led up by the Borough Band, while two large banners and several bannerets graced the procession. Arrived at the Old Bull Hotel the Masonic body joined the procession. The lodge on which the arrangements for the day devolved was the Perseance, No. 345, of which Mr. Dennis Towers is the Worshipful Master; but in addition to the members of this lodge, a number of brethren from the Fidelity and distant lodges joined, and several of the provincial office-bearers. Of the latter there were:—Bros. W. R. Callender, jun., D. Prov. G.M. E.L.; Joseph Handley, Prov. G.T.; A. B. Creeke, Prov. G. Reg.; John S. Veevers, Prov. G.S.D.; Wm. Dawson, Prov. G.J.D.; R. Seed, P.G. Org.; Thos. West and Geo. Stuttard, Prov. G. Stewards; Thos. Clough, P. Prov. G. Reg. E.L.; Franklin Thomas, P. Prov. G. Reg. Oxon.; Charles Tiplady, P. Prov. G. T. E.L.; Richard Radcliffe, P. Prov. S.G.D.E.L.; R. C. J. Duckworth, P. Prov. G. Steward E.L. There were also among the brethren:—D. Towers, W.M.; George Duerden, J.W.; C. Tiplady, Treas.; Rev. C. Hughes, Chaplain; E. Halliwell, Sec.; Robert Birkett, S.D.; Thos. Bramley, J.D.; John Rigby, D.C.; J. Ingham and J. W. Lutener, Stewards; George Ellis, Org.; H. Shuttleworth, J. C.; W. Croft, Tyler; John Proctor, P.M.; John Rigby, P.M.; E. Eastwood, P.M.; T. Robinson, P.M.; G. P. Hartley, P.M.; William Ainsworth, W.M. 269; Thomas Sharples, P.M. 346; and other brethren, to the number altogether of more than 180. The procession moved down Darwen Street and St. Peter's Street, to the church, in the following order:—

Borough Band.
St. Peter's Banner.

Rev. C. W. Woodhouse, Subscribers to the School Fund, Teachers, and Female Scholars.

Banner.

Rev. G. Burwell, curate, Subscribers to the School Fund, Teachers, and Male Scholars.

W. R. Callender, Esq., and the Provincial Officers of the Masonic body.

Fourteen young girls dressed in white, and bearing choice bouquets. The names of the girls are—The Misses Bertwistle, Hindle, Duckworth, (Nab-lane), Duerden, Ingham, Liversey, Duckworth, (Bridge Street), Thompson, (Witton), Hartley Eastwood, Robinson, Cotton, and Simpson.

The Masonic Body.

Four boys, eldest sons of Masons (Robert W. Towers, son of the W.M.; son of P.M. John Rigby; son of John Ingham; son of Thomas Liversey,) carrying the open Bible.

The route was lined with spectators, and the procession was much admired; but the bulk of the praise was given to the flower-bearers, whose neat and uniform attire and splendid bouquets (the gift of R. B. Dodgson, Esq., and H. M. Feilding, Esq.) made them the "observed of all observers." The Masons, with their brilliant ornaments and splendid sashes and aprons, also made a very effective display. On reaching the church the sacred edifice was filled in almost every part. The area was reserved for the scholars, Masons, and subscribers, &c., to whom tickets had been furnished, and the gallery was thrown open. Among the clergymen present at the church, and afterwards at the stone, were:—Major Feilden; T. H. Pickup, Esq., Mayor of Blackburn; the Revs. C. W. Woodhouse, and G. Burwell, of St. Peter's; Dr. Moss, Christ Church; L. Rawstorne, Balderstone; W. Stones, Curate of Holy Trinity; J. Baker, Vicar of St. John's; W. Mayor, Vicar of St. Paul's; T. Cooper, of Clayton-le-Moor; J. Allott, Rishton, &c. The service in the church consisted of the "Te Deum Laudamus," the Litany, and a hymn.

The procession then re-formed, and went to the site of the new schools, which is situated almost directly opposite the front of the church. By the erection of large platforms, a great number of persons were enabled to witness the ceremony without the discomfort caused by pushing usually encountered on such occasions. Before the proceedings were commenced the band played "And the Glory of the Lord" (Handel), after which the whole assembly joined in singing the 100th Psalm.

Mr. William Thompson, in the following words, then presented to Bro. Callender, a handsome silver trowel with which to lay the stone:—I have great pleasure, on behalf of the incumbent and congregation of St. Peter's, to present you with this trowel to lay the foundation-stone of the new schools which are now about to be erected in this important and popular parish. It is not necessary for me to remind you of the important advantages which are derived from education, and also the increased efforts which are required at our hands at the present moment. You, as a member of the School Board, will heartily appreciate and sympathise with us in this object, and assist us with your good wishes. I am sure we all wish that you may long be spared, and that you may hear of the successful completion of these schools, and of their hearty co-operation and connection with the Church of England. Accept, sir, this trowel as a memento of this day's proceedings. Mr. Thompson then handed the trowel, on the blade of which was engraved these words:—"Presented to William Romaine Callender, Esq., on his laying the foundation-stone of St. Peter's Parochial Schools, Blackburn, June 10th, 1871."

Bro. W. R. Callender, Jun., in replying, said: Mr. Thompson, I have very great pleasure in accepting this trowel, with which to lay the stone, and I am sincerely obliged for the very handsome present you have made. You may be sure that you have my best sympathies in your work of erecting schools in connection with the Church of England. To save the time of this meeting, I shall not call upon the Secretary to read the dispensation authorising this meeting to be held; but I shall call upon him to produce the plate, after which it will be placed in its proper position.

Bro. E. Halliwell, Secretary, produced the brass plate, on which had been neatly engraved in antique letters, with illuminated capitals, the subjoined inscription. The plate was engraved by Messrs. Dugdale and Sons, and is an excellent piece of workmanship:—"St. Peter's Parochial Schools. This stone was laid on June 10th, 1871, by the V.W. Deputy Prov. Grand Master of East Lancashire, W. R. Callender, Jun., Esq., assisted

by the brethren. Donor of the site, H. M. Feilden, Esq., M.P., Lord of the Manor. The Rev. C. W. Woodhouse, M.A., Vicar, the Rev. G. Burwell, B.A., Curate. William Thompson, Esq., and R.D. Coddington, Esq., Wardens; Mr. W. Thompson and Mr. J. E. Sharples, Sidesmen. Architect, Mr. J. Brierley. Clerk of the Works, Mr. J. Simpson. To be built in the name of the blessed Trinity. A bottle (containing the names of the Masons present and a copy of the local papers) was then placed in the cavity, over which the plate was fixed. On the bottom bed of the stone we should mention, were hewn a representation of the square, level, and plumb rule.

The Rev. C. Hughes, Chaplain, read a portion of Scripture, and offered up prayer. The ceremony then proceeded in the following order.—Junior Warden, George Duerden, advanced to the Grand Master.—Brother Junior Warden: What is the emblem of your office? The plumb rule, right worshipful sir.—How do you apply the emblem to your office? To try and adjust all uprights while being fixed on their proper bases.—By direction the junior warden applies the plumb, which having been done, he says: Right Worshipful sir, the Craftsmen have done their duty.—Senior Warden Robert Duckworth then advances, and in similar form tries the level and proves the horizontals. Worshipful Master D. Towers then applies the square to try and adjust all rectangular corners of buildings, and to assist in bringing rude matter into form. The Grand Master then applies each of these instruments to prove the correctness of their assertions. Past Master Thomas presented a mallet to the Prov. Grand Master, who, having given the stone three distinct raps, declared it to be built and properly laid, according to the science of masonry. Brother Brierley presented the plans, which had been duly examined and proved, and the Prov. Grand Master gave them back into his custody as Superintendent of Works. Brother T. Clough presented corn, the sacred emblem of plenty, and the Grand Master spread a few grains on the stone. Brother T. Bertwistle presented wine, the sacred emblem of truth, and a few drops were poured on the stone. Brother C. Tiplady advanced with oil, the sacred emblem of charity, and a few drops were also poured on the foundation by the Prov. Grand Master. The choir joined in singing the Masonic glee. "When the temple's first stone was slowly descending." The ceremony was then concluded by each of the fourteen girls before mentioned laying a flower on the stone.

The Rev. C. W. Woodhouse then ascended the stone and addressing the assembled crowd, said: Ladies and gentlemen,—There is a sentence in the Book from which a portion has been read in the solemn ceremony of this afternoon which I am sure many of you will remember with great distinctness, namely, that "Hope deferred maketh the heart sick;" and I know that there are present to-day on this great occasion many whose hearts were beginning to fail them and who were beginning to think that St. Peter's new schools would never be reared in the midst of them. Many had passed away who took a part in the early movement for the building of these schools. So early as May the 19th, 1863 the congregation of St. Peter's were called together to consider how they might best accommodate the increasing number of scholars at the schools which were established in this populous parish. Then came on the disastrous cotton famine, the effects of which were felt in perhaps all the families of this advancing borough, and that disastrous famine stayed those who were canvassing for subscriptions whereby these schools might be erected. But as the years rolled on the scholars in our schools never felt that their hearts were sick, but that rather hope prevailed over fear; and I may tell you for your satisfaction that during the years that have elapsed since 1863, £64 has been contributed in pennies and half-pennies in our schools—something like £6 or £7 a year, up to this year in which we are now assembled. Then came the late pressure which was put on the educational movement in this country, by the passing of that Act of Parliament which we trust in its results will bring about many blessings to the people of this realm. Under the influence of the conclusions which were drawn from that Act, we of St. Peter's felt that we had a new argument to present to our friends around us in asking for their help, in order that we might if possible begin our schools whilst the Government were for one year more prepared to render their aid. I must say with great gratitude to the subscribers to the fund on which we are working to-day that the readiness with which they came forward to contribute their money towards this great object proves that in Lancashire edu-

cation is appreciated, and above all, the education of the good old Church of England. I must say that the contributions which you have given on that occasion were not only given readily and promptly, but in many cases without being asked for; and as there are £200 or £300 yet wanting; perhaps some may come without being asked for, and some may come with the hint; at all events we have no fear that we shall accomplish, with God's blessing, the work which we have commenced to do. Having said this much, I feel that there are two debts of gratitude which ought to be given expression to by the people of St. Peter's—of whom I am the mouthpiece to-day—a debt of gratitude to our honourable member Mr. Feilden; and secondly, a debt of gratitude to the honourable society of the Masons who have come to start us in this noble work. Mr. Feilden, our active and able member, could not be present with us to-day because of his Parliamentary duties on special committees, which work the younger members of that House, even out of school hours, or he would have joined us in the ceremony of this afternoon. He had promised to come on Whit-Tuesday, but we found our friends the Masons could not come, and many gentlemen of this town could not come who wanted to be with us, and we were obliged to postpone until this auspicious day, the work on which we are now engaged. But a worthy brother of our friend is with us to-day, Major Feilden, who represents that brother whom we love for his own sake, and who will, I hope, as the friend of us all, carry away a brief expression of our gratitude to his elder brother for the great benefit which he has bestowed upon us. You are perhaps, many of you, aware that his late long-lived and long-revered father gave to us this plot of land on which we are now assembled to-day; but that as it pleased God to take him, after a long and useful life, before we were enabled to take possession of it, the law ordered that it dropped out of the power of his successor to give it in the ordinary course of events. But our member was able to take advantage of an Act of Parliament which was especially passed through the House in order to facilitate the erection of schools for the education of the working classes, and he has become the donor afresh of this plot of land—valued at £1,016,—on which we are assembled to-day. I beg, therefore, that Major Feilden will be kind enough to accept this trowel, which can be used as a fish knife, and which is made of silver and ivory, and put into a little box, I ask that the Major will accept this on behalf of his brother, and convey to that brother thanks which nothing that we can bestow will impress, and which our heartiest applause to-day will fail fully to convey. I think, ladies and gentlemen, that we in Blackburn know how to respect that family, which has thus given us this plot of land, and I trust that the Christian sentiments which have ever actuated the members of that family, will be sentiments which will be spread in the borough, and that the church will become venerable to many who are here to-day. There are a few who were present when its foundation stone was laid; in that Church Mr. Feilden learned the early principles which have guided him through his active life since then; there he learned his Church Catechism; there he learned to take part in that worship in which we have joined together to-day, and therefore I feel especial gratitude and thankfulness that he should have been spared when he grew up to be a man, and had power over this manor in which you are assembled, and in which your works are situated, to give us this plot of land to lend an aid to the work of education, and to worship, in this parish. May the day never pass when education and Christian worship shall be joined hand in hand. Take education without the love of Christ and the worship of the Triune God, and what is it worth? It makes men greater knaves, it makes them worse citizens; but take education, coupled with Christian worship, with the knowledge of the Triune God, redeemer of the lost souls of men, and then we learn the Lord is reasonable and is eternal, because worship alone without knowledge, descends to fanaticism, but worship joined with instruction, joined with sound knowledge, is our motto in the old parish of St. Peter's. The worship of the Triune God, and true knowledge, this is the marriage union which we celebrate to-day. I have now to express in your name our gratitude to the honourable company of Masons, and especially to the principal amongst them to-day. Bro. William Romaine Callender, who with his brethren, have come, I know at great sacrifice, I know at great cost, to lay us this grand stone on which I am standing at this moment, I say we owe them a debt of gratitude,

because the honourable company of Masons represent a long line of art—an art of the finest character, in the ages that have gone, by and which we are only developing in our time. The old Freemasons, as tradition tells us, were the depositories of these grand secrets of architecture by which churches vaster and nobler than ours, the cathedrals of England, the cathedrals of France, the cathedrals of Germany, were raised out of the quarries of bare fields, in the hope and prospect that the day might arise when congregations should worship in them. I believe that the Masons preserved by tradition, long before the art of our architects and of our superintendents of works were known, the art of building those vast structures which we can only try to reproduce in the modern buildings of to-day; they preserved this in its best and purest form, and along with the preservation of architecture, I believe they preserved the rudiments of music, I believe they preserved the rudiments of painting, I believe they preserved all the rudiments of study which the increased intelligence of our day have developed into the arts and sciences, which we all strive to impart in the education of our children, and combined with religion, for the raising of this money-gaining but grand folk of England. I think, therefore, that we owe a debt of gratitude to the Masons to-day. The trowel which Mr. Romaine Callender has used was put into his hand before the ceremony was commenced, but we hope that he won't give it back to us, but that he will take it, or Mrs. Callender or her daughters will take it, and it will cut many a salmon and turbot, and less fish, upon their ample table—and when they take it up and eat the fish they will feel that they did not come in vain to this dark town of Blackburn, to help us in building a school, in order that we might raise its education and promote its religion. Accept, sir (addressing Mr. Callender), our best and most grateful thanks, and we shall ever retain in our memories our gratitude, which has been so feebly expressed by myself, for this auspicious commencement. May you and yours, and those who are around me to-day—for the most part our own friends who sympathise with us—live to see those larger buildings, the foundations of which at this moment you cannot see. May God prosper our work according to the prayer that has been offered, and to-day be memorable, because it was at the beginning of a train of blessings which came from the Triune God, in the week when the Church of England commemorates the foundation doctrine of our faith, the Three in One, to the praise, and to the honour, and to the glory of His eternal name—Mr. Woodhouse then handed to Major Feilden the trowel, which bore the following inscription: “Presented to M. H. Feilden, Esq., M.P., donor of the site, on the laying of the foundation stone of St. Peter's Parochial Schools, Blackburn, June 10th, 1871.”

Major Feilden in appropriate terms, acknowledged the gift, on behalf of his Brother, whose parliamentary duties prevented him from taking part in this interesting ceremony.

Bro. W. R. Callender, jun., who was next called upon, took his stand on the stone, and said: Ladies and gentlemen,—In complying with the request of Mr. Woodhouse, that I should say a few words to this meeting, I cannot pretend to express the pleasure which I feel on coming among you on an occasion like this, nor to assure you how very far Mr. Woodhouse's thanks exceed anything that we have done. Still less have I to ask for good wishes and the earnest prayer of this meeting on the undertaking which we have met to-day to inaugurate; but I may, perhaps, answer the possible inquiry, “Why are the Freemasons of East Lancashire represented at a meeting like this?” I rejoice to think that the object which has brought you together—the promotion of education—cannot in any sense be regarded as either a political one, or one provoking any religious animosity—and therefore as Freemasons, knowing by our constitution, and I hope by our practice, none of such distinctions, we are able to come among you without inconsistency, and without the possibility of giving any offence. The national mind, which is always slow to move, but if once convinced of the necessity of any important work, never fails to accomplish it, has at last determined—not one day too soon, and many of us would perhaps say a generation too late—that education of a sound, practical, and solid character shall henceforth be the property of every child born in this kingdom; that poverty shall be neither swept away nor unfairly dealt with, yet religious opinions shall be strictly respected. It seems impossible to some men to defend the recent Elementary Education Act as

a perfect scheme. It was avowedly passed as a compromise, which perhaps may disappoint some of our hopes, but which I hope will belie some of our fears. I regard its value principally as recognising the importance of a national measure of education. I believe it was honestly framed, that all parties are desirous to work it to the best possible advantage, and that they are wishful to forget all past differences, and to work for the common good of those neglected ones to whom the great principles of religion, faith in the Great Architect of the Universe, hope for salvation, and to be in charity with all men, the three principle steps in our Masonic spiritual ladder, are as yet unknown in practice, even if they may have been taught in words. And if such be the result, as I believe it to be the intention of the Act last session, there is a peculiar propriety in our coming here to-day. We claim to come before you in two characters—one of a speculative, the other perhaps of a more practical nature. We claim to represent, in some measure, at least, those builders of whom Mr. Woodhouse has spoken, who, at a time when education was the privilege of the few, and not, as we trust it is about to become, the property of the many, erected to the worship of the one eternal God, that magnificent temple whose regal splendour and unparalleled magnificence far surpasses the human imagination. This was due to the wisdom of King Solomon, the strength of Hiram, King of Tyre, and the skill of the pious, faithful, and earnest architect whose name, handed down to us in Holy Scripture, is connected with the most solemn and sacred lessons of our mystic teaching. The lessons of nature, the problems of science, and the unchanging eternity and universal love of the Great Jehovah must have been deeply impressed upon the minds of the ancient artificers: and we can trace the same feeling in later days operating with those mediæval craftsmen who erected buildings which testified to the piety and liberality of our ancestors, their devotion to the beautiful and the sublime, which we regard with pride as national monuments, and which we hope may long remain to be

“The bulwarks of our native isle,
The glory of our land.”

But we come to you on another, and what some may perhaps think a more practical ground, and that is the special interest which from our constitution we take in every measure of an educational character. The costume which we wear, the service we use, the implements we employ, convey to the mind of everyone among us those sublime teachings which form true religion wherever and by whomsoever they may be conveyed, their twofold love to God and man which the Great Law-giver Himself declared to be the sum and substance of the Decalogue. We may, indeed we must—as who does not?—fall far short of our ideal; but every Mason has a moral place before him, contrasting his natural state of ignorance, typified by the unhewn stone, with that more perfect form of education which is represented by the perfect ashlar. To a general assembly like this I am not permitted to divulge any part of our secret art and hidden mysteries, but I may tell you all this, that the highest attainments in Masonry, not less than its merest rudiments, are acquired solely by education; to the humble, earnest, faithful, mind Masonry opens its gates, disclosing a vista of peace and benevolence, increasing from stage to stage, until by square conduct, level steps, and upright intentions, the humble, faithful disciple may, by the exercise of prayer and self-denials attain a place in that divine mansion above, where the world's Great Architect lives and reigns for evermore. I have to thank you, not only for the compliment you have paid to myself and family, whom I am sure will long cherish it, and look back with pleasure to this day; but I have to thank you on behalf of the Freemasons here, and not only in their name, but for the 4,000 Masons in this province, for the high honour you have conferred upon us.

The band then played the National Anthem, and the meeting dispersed, after the Benediction had been pronounced. About 50 of the Masons sat down to dinner at the Old Bull Hotel. The Prov. Grand Master presented each of the four lads who carried the Bible in the procession with a silver “lewis” attached to a silk sash. At a meeting of the Lodge Perseverance, 345, a vote of thanks was passed to R. B. Dodgson and H. M. Fielden, Esqrs., for the donation of flowers.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JUNE 24TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, June 19th.

LODGES.—Panmure, Balham Hotel, Balham; City of London, Guildhall Coffee House, Gresham-street; Marquis of Dalhousie, Freemasons' Hall; Eclectic, Freemasons' Hall.

Tuesday, June 20th.

Board of General Purposes at 8.

LODGES.—Salisbury, 71, Dean-street, Soho.—CHAPTERS.—Enoch, Freemasons' Hall; St. John's, Radley's Hotel, New Bridge-street, Blackfriars; Industry, Freemasons' Hall.

Wednesday, June 21st.

Lodge of Benevolence at 6.

LODGES.—Sincerity, Guildhall Tavern, Gresham-street; Nelson, Masonic Hall, William-street, Woolwich; Buckingham and Chandos, Freemasons' Hall; Blackheath, Royal Standard Tavern, Blackheath.—CHAPTER.—Westminster and Key-stone, Freemasons' Hall.

Thursday, June 22nd.

House Committee Girls' School, at 4.

LODGES.—Mount Moriah, Freemasons' Hall; Peace and Harmony, London Tavern, Bishopsgate-street; Prosperity, Guildhall Tavern, Bishopsgate-street; South Middlesex, Beaufort House, North End, Fulham.—CHAPTER.—Domestic, Anderson's Hotel, Fleet-street.

Friday, June 23rd.

House Committee Boys' School.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, June 19th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Wellington, White Swan Tavern, Deptford.

Tuesday, June 20th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth; Ben Jonson Club of Instruction, Ben Jonson Tav, Goodman's Yard, Minorities, E., at 8.
—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, June 21st.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav. Globe Road; New Concord, Rosemary Branch Tav, Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye Temperance in the East, George the Fourth, Catherine-st. Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street, Grosvenor-square.

Thursday, June 22nd.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, June 23rd.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav. Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury; Burdett Coutts, Approach Tav., Victoria-park, at 7.—CHAPTER.—Domestic, Fisher's Restaurant, Victoria Station.

Saturday, June 24th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domestic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine," London although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

As many of the Lodges of Instruction have a recess during the summer months, Secretaries are requested to notify us thereof, so that they may be omitted from the list.

We again call attention to the W.M., the Treas., and Members of the following Lodges, that numerous applications have been made for payment of the sums respectively due from them, and we hope that they will, by remitting the amount, render any further steps unnecessary.

Independent Lodge, New South Wales, £1 15 10, to June, 1871	
Cooma Lodge, New South Wales ...	3 0 8 do.
Star in the East Lodge, Cape of Good Hope	7 4 1 do.
Zetland Lodge, Fort Beaufort, Cape of	
Good Hope ...	5 10 2 do.
Leinster Lodge, No. 166, British P. O.,	
Constantinople ...	6 9 8 do.

G.H.—The Constitutions make no objection to a brother holding a subordinate office in two lodges. The prohibition only applies to the W.M. of a Craft Lodge. A dispensation from the Grand Master, however, enables a brother to hold that office in two or more lodges.

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LONDON, SATURDAY, JUNE 24, 1871.

THE BALLOT IN OUR LODGES.

*An Address by W. Bro. DANIEL MOORE, M.D.,
W.M. 281, G.S.B., delivered in the Lodge of
Fortitude, Lancaster, (No. 281), June 14th, 1871.*

The various forms of voting, both in our Lodges, and in the general transactions of societies in the world, may be divided into two essentially different methods. The first, where the vote is recorded openly, so that all present may know to what end it is given, and secondly, where it is given secretly, so that the purpose of the vote is only known to the person recording it.

Thus we have the distinct forms of open and secret voting, both of which are made use of in our Lodges, the former in the ordinary method of signifying assent or dissent in passing resolutions, and in confirming the minutes of previous meetings, &c., and the latter in determining upon the choice of a W.M. and Treasurer for the ensuing year, and in the election of a candidate for initiation into our mysteries, or as a joining member of our Lodge.

I do not intend this evening to trespass upon your time with any remarks upon open voting, but in accordance with the announcement on the circular convening this meeting, simply to address a few words to you on the subject of secret voting, or voting by ballot in our Lodges. This is neither the place nor the occasion for me to offer for your consideration the ballot in its general or political

relations, or to enunciate any opinion as to its necessity or propriety in the affairs of the nation, or in our Lodges, for as it has been adopted by a decree of the Grand Lodge of England, it is our duty to adhere to the form of election, enjoined upon us in the constitutions of Freemasonry, and also to take especial care that the form of election appointed for our use is properly employed, and never allowed, by misapprehension or misapplication, to act otherwise than in strict accordance with the established principles of our Order.

In its application with regard to Freemasonry, the ballot is used for two essentially different purposes, which may be termed:—I. The Competitive Ballot, and II. The Elective or Exclusive Ballot.

The first, or competitive form of ballot, is employed in the election of W.M. and Treasurer, who are appointed by the Lodge. In this form of ballot, out of a number of members, who may be equally well qualified to discharge the duties of the office for which the election is made, it is necessary that the Lodge should, by a majority of its members, appoint to such office the one individual, whose acceptance of its duties will, in their opinion, best conduce to the benefits of the Lodge.

In an election of this kind it is eminently our duty to consider with great care and attention the qualifications of the several individuals who are eligible for the office in which it is proposed to place them, and when the election has been decided in favour of one or other, it is equally incumbent upon us to bow with submission to their lawfully constituted authority, and to render to them the duty which of right they acquire by virtue of their position.

The second class of ballot, which we will designate as the Elective or Exclusive Ballot, is that form which is employed in the ballot for candidates for initiation into our mysteries or as joining members of the Lodge. In this case, as Masons and members of a society founded upon the excellent and noble principles of our Order, with which you are all acquainted, it is our especial duty to see that none enter the precincts of our sanctuary, save those whose conduct is in every way correct, and whose character is quite unimpeachable; in fact every candidate for admission into Freemasonry, should be calculated to reflect credit upon us as a body, and be those who will at all times strictly regard the Cardinal Virtues,

and other moral teachings, which are openly or symbolically inculcated in our Lodges. By a due care in this important and essential particular we shall enhance the success and popularity that true Freemasonry has acquired amongst the outer world, and while we are always ready and willing to welcome into our fraternity good men and true, it should be our most earnest endeavour to prevent the admission of any who are at all likely by their conduct or character, either in or out of the lodge, to bring discord amongst us, or to throw the slightest discredit upon the Order to which we belong. I say the *slightest discredit* advisedly, for when the outer world attempts to criticise a secret society, of whose doings and actions it must of necessity be in perfect ignorance, it is always too ready to look upon the dark side, and to magnify any dereliction from the path of duty which may have been committed by any of its members; thereby throwing odium upon the whole fraternity, on account of the failings of one or two persons who have gained admission into its society.

While the two forms of ballot, which I have just described, have much in common, we have also to notice some important points of difference.

In the competitive ballot, such as, for example, that for the Worshipful Master of a lodge, there are of necessity many—very many—brethren, who are undoubtedly well qualified for the chair—qualified from the fact of having duly and diligently occupied the chair of a Warden for the prescribed space of twelve months, and qualified to preside over the lodge from a true and genuine knowledge of our ritual, and of the science of our Order; and were it possible to do so, many of us would be glad to confer the honour of Mastership on more than one deserving brother. In this lodge there are at the present time no fewer than 33 brethren qualified for the Mastership, and only one chair to be filled; it therefore follows of necessity that the honour cannot be given to all, and that 32 out of 33 must be amongst the number of the non-elected. Such being the case, the non-election of any brother cannot be considered to cast any reflection upon him, either as to his character, or the respect in which he is held by his brother Masons, but simply shews that in the judgment of the majority of the members present at the lodge (be that majority large or small) it has been con-

sidered advisable that another brother should preside over them for the ensuing year.

With regard to the Elective or Exclusive Ballot, we have this very important difference, that instead of *one* individual being selected from a number to fill a certain office, the number of persons who may be elected is unlimited; and as we are all desirous of seeing Freemasonry progress by the addition of worthy men to our fraternity, the fact of a candidate being rejected, makes it apparent that there is probably something in his character or conduct at variance with the principles of the society in which he has been refused admittance; and as the world in general entertains a favourable opinion of the Antient and Honourable Fraternity of Free and Accepted Masons, the fact of the exclusion of a candidate from that society must tend to give to others an adverse opinion of his character and conduct.

The deductions I would draw from an examination of these two forms of ballot, are that which we are bound in exercising each form of ballot to be particularly careful that the person elected is one upon whom we can depend, and whose life and actions will stand the test of diligent enquiry, in order on the one hand, that an improper person should not be placed in authority in our lodge, and on the other that Freemasonry should not suffer from the admission of any who would in the slightest degree disgrace our Order. Yet we must always remember that the rejection in the first form of ballot cannot in any way injure those who are not elected; while in the second form the rejection of a candidate for initiation must cast a reflection upon his character, and tend to do him injury in his intercourse with the world. We must also bear in mind that the adverse voting of two or three members might not alter the result of the election in the first instance, but in the second the same number of black balls would result in the exclusion of the candidate from our Lodge.

Let us, therefore, in making use of this powerful agent, the ballot, never forget to give the probable consequences of each vote our full and earnest consideration before recording it, reviewing it fairly with respect to the advantage or disadvantage it may be to the Lodge, as well as with regard to the well-being, or injury it may entail upon the individual for or against

whom it may be given. Thus, shall we be acting to the greatest advantage for ourselves, our brethren, and our Lodge, and assist in promoting the prosperity of the Order to which we belong.

ADDRESS BY THE CROWN PRINCE OF PRUSSIA.

DELIVERED AT THE CENTENNIAL ANNIVERSARY OF THE GRAND LODGE AT BERLIN, JUNE 25, 1870.

(Translated from the Freemasons' Gazette, Leipsic.)

(Continued from page 467).

A hundred years ago Bro. Zinnendorf was accused of perjury and treason, because the charter which had been transmitted from Sweden with the original historical documents and regulations, was in his name, and Bro. Zinnendorf was distinctly authorized to read it to the brethren, but had selfishly shown it to but a few members. I will order that this charter shall be read publicly to-day, notwithstanding its obsolete and peculiar form. Not all the brethren of our jurisdiction are cognizant of its existence, although it caused the creation of this Grand body. May this be the first sign of a more free and and liberal sentiment at the beginning of this new century.

If we admit that the external history of the origin and development of our Grand Lodge needs to be liberated from its too closely bound chains, we must also admit that the internal history of our Grand Lodge in its relation to doctrine and institutions wants more solidity, truth and clearness.

We possess a whole system of signs which are constructed according to a certain geometrical principle. Connected with these signs there are numerous other symbols which originate partly from special historical circumstances. Our own historical documents and regulations give us special information about the origin of the latter, and this Grand Lodge has many written instructions and lectures relating to them.

But while in former times brethren were satisfied with the authority of the traditions, we find in the present day that historical criticism, by its inquiries and investigations, has grown up to a

power, even over the oldest traditions. This power has also its claims against the Order, which cannot be disregarded without danger.

It may be that even nowadays there are brethren who rely upon and believe in authority and tradition, and are thereby satisfied. But there are also quite a number who want fundamental and satisfactory evidence of all historical traditions, in accordance with the present high position of historical science. And the latter have the same rights as the former.

I acknowledge, and admit solemnly and freely, all that is lacking in relation to the irrepressible demands of publicity. Honesty should never be censured, and is the better policy. I therefore declare freely that this Grand Lodge is not in possession of such sure and clear arguments, as to silence all doubts of historical inquiry.

I have been working for a long time, to have all our historical documents fairly and thoroughly investigated and classified, and I return my best thanks to all brethren who have assisted me. Especially, I must return thanks to His Majesty the King of Sweden and Norway, for receiving last year the committee we sent to Sweden, in a manner most brotherly and courteous, for the purpose of again investigating all documents and treasures of the Swedish Lodges, from whence our historical documents were derived.

Notwithstanding, this investigation did not come to a certain and satisfactory point, suitable and appropriate to an Order, which considers the symbol of this light as a cardinal principle, and which desires that all their doings and connections should be clear and evident.

Let us, therefore, go on with our investigations. Follow me, your Grand Master, in this new century, with the earnest purpose, not to be fatigued by great difficulties. Let us leave in confidence to competent brethren the dissolution and penetration of the existing shadows, and to obtain a real and historical foundation to all institutions and doctrines, emanating from the Masonic history of this Grand body

It is a fact, that a mere belief in authority does not satisfy the present generation.

I add, as herewith connected, a demand which I consider imperative for the new century of this Grand body, purification and simplification of the intercourse in Masonic life, and in the subordinate Lodges; but do not think I desire a reform of

such things, which are yet vital, or able to propagate life.

I am only against such things—whether they originate from old or from new times—which are impediments to spiritual action, or in the way of the happy results of our teachings. It is far from me to dictate demands, or to use a pressure upon your mind and conviction. I only freely and openly express my opinion and conviction, and leave it to you to examine, to outlay plans, and to introduce what you think necessary for the promotion of the spiritual life in our Lodges. I want to justify myself before a future generation, respecting the celebration of this day, and I wanted to express in right words at the right time what I thought necessary.

After my initiation I became a member of the Grand Lodge, like many of the brethren, without having deeper knowledge of Freemasonry, and of the specialities of our Grand Body. But approved and true men had assured me that in our Craft are concealed old traditions and eminent moral doctrines, although sometimes shed among dead stone work, and over-burdened with superfluous things.

I found these sentences and judgments to be correct. But I ask you, is it right that this be so? Shall dead questions and superfluous doings now cover and hide reality, solidity, and vitality? Let us avoid getting blinded through the influence of a strict adhesion to old and cherished customs against the demands of our age, whilst time proceeds with ponderous step.

I would be glad to receive from officers and members of our jurisdiction, proposals referring to these points, and will do my best as Grand Master, to favour a proper solution and to arrive at the best decision. May we succeed in finding the right ways and means.

It seems to me that we have especially to look at two points. First, that the teachings and lectures after the first initiation, in the first degree, are sufficient to give knowledge of all that can be offered. It is far from me to wish a mixing of, or a meddling with the teachings and symbolic acts of the several degrees, or a passing and raising before due time. But it seems to me the Entered Apprentice should be enabled from the beginning to get a proper knowledge of all the new and strange things he will and must meet. The

symbolic acts and teachings of Freemasonry must warm the heart, and must touch our feelings, thoughts, and ideas; otherwise Freemasonry will represent itself as a ruin from old times, which will be looked upon with curiosity, which will be cherished for its age, but never will serve to enlighten the life of the present time.

Let us get rid of the apprehension that we are wrong in taking from the high degrees into the symbolic Masonry all that will be fruitful for the latter. I consider this the best application and exertion of high degree Masonry. For—and this is the second point I like to call your attention to—the fact that we must earnestly promulgate and more and more propagate in our jurisdiction the idea that St. John's Masonry, as we call the symbolic or blue degrees of Entered Apprentice, Fellow Craft, and Master Mason, is the main point of Freemasonry, and must have the main importance in the whole organisation. Symbolic Masonry embraces in its Lodges the greater number of all Freemasons dispersed over the globe; Symbolic Masonry divulges foremost the blessings and effect of our Craft. The high degrees ought to be considered nothing but the commentary of Symbolic Masonry, only more impregnated with the wisdom acquired by age, and only fit for enlightening the same teachings. I think I need not refute the suspicion of inappropriate and contradicting principles.

I hope and believe that Freemasonry will always nourish the roots of a sound and moral life among mankind by its quiet and steady working. And that makes me love so much our Craft and become so much attached to it.

I have now freely and openly expressed my views on all that needs the attention of our Grand Body for the next century. I know, however, that not all the brethren of this jurisdiction concur in my views, and that many consider these views detrimental and pernicious. May my words cause those brethren to reconsider their opinions, and to examine closely and without prejudice, the basis and origin of the system of our Grand Body.

I had not felt bound myself to utter such words, did I not know that they will find a good response and approbation not only in the whole Masonic family, but especially in our Grand Body.

May the breath of Spring exhilarate and pene-

trate our Grand Lodge at the beginning of the new century, to create new life and invigorate this life to a fruitful result.

Let us therefore go on with consciousness and wise delicacy, and with strong and alert spirit, and be convinced, my brethren, I will assist you willingly and faithfully.

The first century of the existence of this Grand Lodge bequeathed us imperfect things, the coming century, at its ending, will undoubtedly call our endeavours and doings likewise imperfect. However, we hope, at least, that our sincere labours to promote in a true Masonic spirit the welfare and the prosperity of our Grand Lodge, will be acknowledged.

THE TRUE ACCEPTED MASONS.

FROM THE BOMBAY GUARDIAN.

"Six hundred years ago Freemasonry was not what it is now,—it was a real thing, not a sham; its ranks were recruited, not from among lawyers, merchants, and other professions, but every apprentice was forced to undergo a severe probationary servitude and acquire skill in the art of Masonry before he was permitted to become a member of the craft. Nor was it the privilege of the members—their Masters, or Wardens, to spend the funds of the guild in luxurious dinners and rich wines to be consumed at convivial meetings; the table of the lodge was a common table with plain homely food for strangers and brethren.

"Go back six centuries: the cities were small, communication was very slow, there were no newspapers to advertise the works that were going on, and the larger works were then few compared with what we find everywhere now-a-days. The Mason's work never has come to him, and in those days he had often far to go in seeking it. On spring evenings you might then have often seen approaching some continental town, a couple or so of way-farers, tired, probably, and foot-sore, but almost always characterised by a step and gait that evinced a freedom and independence of character that marked them from most of the other people you met. They enter the town, and turn into a quiet street where there are few shops, and one of them accosts some men sitting in

earnest conversation on a bench at the door of a poor but comfortable looking house. The stranger says 'We are Masons,' and the townsman offers them his hand, and they exchange secret signs that none but the initiated could notice. These are their passes to the hospitality of their brother Masons, and they are far better (in those days) than letters of commendation, for they cannot be forged, and not one Mason in a hundred can read a written certificate. They have no need to ask lodgings: another starts up from the seat, and accosting the second and younger stranger begs that he at least will stay the night with him close by. Refreshments are set forth, and kindly questions asked and answered, and the talk speedily falls upon work—their work—building. There is a Church of God building not far off, say the townsmen, would they take work there? and the strangers say they would gladly do so; they had heard of it by the way, and wish to apply to the Master-builder next day. Accordingly next morning, thanking their hosts for their cheer, and perhaps accompanied by them, they proceed to the works, and asking for the master, are taken to the Lodge. They are questioned as to what ranks they have respectively attained in the Craft. These they at once communicate by secret signs that are trustworthy and recognizable only to those of equal or higher standing than themselves, and they save all tedious examinations and practical proof of their skill. They are made welcome, and each is at once appointed to the sort of work he is fit for; there is no envying or grumbling that one has a higher kind of work than his fellow; the ambition of each is to do his work perfectly as 'a workman that needeth not to be ashamed,' knowing that thereby alone can he ever expect to rise to a higher grade in his Craft.

"Now the recent formation of a Christian Alliance has suggested or recalled the fact that there is a Freemasonry—liable indeed like the other to be degraded into a mere name when its professors forget the great practical ends of its existence,—but which, if real and earnest, is calculated to be most helpful to travelling builders of God's true house. True Christians are members of one profession and possess spiritual and secret signs, by which, if they are not ashamed of them, they may make their profession known to one another, but which are not understood by the outside world, nor can be reciprocated or replied

to by it. They seek work under one Master-builder who understands the secret abilities of the most highly advanced, and who is ready to appoint to each the work he is fitted for, and that work he is bound to do by the laws of the Craft: each must hew and polish his own stone to be built into the true Temple of God, and if by diligence and talent he attain to high proficiency, that stone may be some notable pillar in the Church. But one thing is common to all, it matters not of what grade in the profession, or in what worldly circumstances, or to what dialect or province the traveller belongs, if only he can give the common sign—he is, as 'accepted,' entitled to the help and hospitality of his brethren, and they will try to help him to work under the Great Master builder.

"This parallel might be drawn out to great length and perhaps to profit. Let those who are fellow-workmen in building the Church of God amplify it for themselves, and show to the world a higher Freemasonry even than that which served its ends so well in the middle ages, taking all care that it do not degenerate into empty forms and names, under which the true 'craft' and calling is forgotten."—BETA.

We may here be permitted to say, that among Christian Masons, the Christian degrees of Freemasonry, viz., Knights Templar, Red Cross of Constantine, and the Rose Croix, embody and enforce upon our minds all the mysteries of our most holy faith, and all its graces, and all its means of salvation. There are golden threads in that cordage which binds our hearts together. Upon these principles we rest in our Christian Lodges, as upon a rock which cannot be moved—the hope of the Christian faith, the foundation stone now "the head of our corner," is that upon which we build for eternity, and we know no other blood, as an atonement, than "the blood which speaketh better things than that of Abel." We are bound to the word of God, and we dare not go one step beyond it; if that brilliant light were removed from among us, we must grope on still in darkness, and enter the dark valley of the shadow of death, with a shiver, unmitigated by one warm beam of hope; with an uncertain stumbling of the feet, with no Divine arm upon which to lean, with no shield between us and the King of Terrors. At the same time we do not repel from our community those who have not this comforting, and, to us, life-giving faith; there is a point in our science to which we may all travel together, and they who hold those eternal truths, which are common to Jew, Mahomedan, Parsee, or Hindoo, are embraced in the arms of fraternal love; for them we feel the affection and sympathy of a common humanity—to their wants

we open the ungrudging hand; with them we unite in the common offices of charity; them we welcome under the same roof, and with them we practise the same common virtues; for we cannot forget who it was said, "Go thou and do likewise."

Brethren, "Let not your light be darkness." There are unworthy Christians, but though they stab Christianity by their evil deeds, they cannot destroy it, or their own responsibility; there are unworthy Masons, who weaken Masonry by their misconduct, and bring it into disrepute. We do not say that Masonry of itself gives a man the power of overcoming the sinful and base corruption of his nature, that is the work of God's Holy Spirit alone; but God has shed abroad His marvellous light, in His Revelation, in His Holy Word; and the rays of that light we collect into one focus, so that it may shine gloriously into our hearts and upon our conduct. That is our profession—to work out religious truth. Perhaps there are not many of the brethren who have the time, or the gifts of intellect to pursue the science into its highest regions; but no man can be so blind, or so feeble, as not to learn the first principles, and to practise them. Our secrets are such as guard the fraternity from imposition; they are intertwined like the Gordian knot, you may cut them through, but you cannot untie them; their strength is not in one single observance, but in many; and though vulgar curiosity may obtain possession of one or two, it cannot pry into the system, it cannot lay unhallowed hands upon that subtle tie, which unites our hearts and hands together in love and charity. Notwithstanding the wicked attempts of those apostates who, from mercenary motives, published books professing to expose the mysteries of Freemasonry, we do not know one instance in the boundless range of Masonry, that the uninitiated have ever associated with the initiated, in the tyled recess of the Lodge-room, though we have heard of several instances where the cowan has attempted to gain admission, but he was soon plucked of his borrowed plumes, and turned back to be the laughing stock of the outer world. No doubt Masonry has been degraded by men of debauched habits, of unprincipled characters; doubtless it has been soiled by intemperance and impiety; but whatever defamation and insult it may have thus received, let us remember, God's holy religion, through it, has at the same time, and by the same breath, been polluted and trampled upon. And as religion teaches us to expect an irrespective judgment for all our deeds done in the flesh, so Masonry bids its children beware, while it inculcates that awful truth, delivered to it by religion, lest they fail of their reward, and incur the sentence of eternal wrath.

"Let your light shine before men," as you would

one day enter into Gods eternal light; there shall be gathered into that glorious temple, of which we form the shadow upon earth—of the noiseless architecture of which, the building of the First Temple upon earth without noise of axe, or hammer, was the type; these, into that Glorious Temple shall be gathered of all nations, tribes, and tongues; in a fraternity, which no jarring discord shall disturb; in a bond of love, which nothing shall sever; where type and shadow shall be dissolved in reality; where the incommunicable name shall be revealed; where every mystery shall be unveiled; where the Great Architect of the Universe shall display face to face, His Majesty, and might, and wisdom, and power, and where the Holy Trinity shall reign, visibly, eternally glorious, when heaven and earth, the architect of the Universe, shall have been burnt up as a scroll, and shall have passed away for ever.

MASONIC SAYINGS AND DOINGS ABROAD.

THE TEMPLARS "CRUSADE."—An invitation has been extended by the Earl of Shrewsbury and Talbot, to Allegheny Commandery, No. 35, to be present at a Masonic re-union and fête at Alton Towers, the princely seat of the Earl of Shrewsbury, on the 4th of July next, the day that our Allegheny Sir Knights invade England. The letter further informs Sir Knight Jenkins, to whom it was addressed, that if accepted, the Earl will invite delegations from all the lodges in the midland district to be present to receive their American brethren.—*Voice of Masonry.*

The Grand High Priest of the Grand Chapter of Minnesota in his annual address says:—"I have observed with regret, that in many cases, Companions who have spent a few years in official positions in Chapter, and Lodge also, as soon as they are superseded in office, cease to take any interest in Masonry. They show by their actions, that they become Masons in order that they might be recipients of the honours conferred by the Craft, rather than from the desire "to be good and to do good," which should be the ruling motive of every Mason. The humblest, "high private in the rear rank" of our Masonic Army should feel that he has a duty to perform, equal in importance to that of the highest official in the Order, and should do it. And the ex-official should work as hard after falling back into the ranks, as he did before in gaining his official position."

THE Kentucky Masonic Orphan's Home is now open for the admission of beneficiaries, and the Masonic Lodges of the State have been requested to elect one

committeeman in each county, who are requested to divide themselves into committees in each Congressional District. All applications for admission are to be made to the committee thus formed, and upon their recommendation the Board of Directors will receive them into the Home.

TURKEY.—Preparations are being made by P.M. Bro I. Parker Brown, D.G.M., and Bro. Thompson, D.D.G.M., to give a special reception to R.W. Bro. Lord Dalling and Bulwer, Past Dist. G.M., Turkey, (Sir H. Bulwer).

OCCASIONAL MEETINGS OF COLONISTS.—The following may interest our numerous Colonial subscribers:—

"In accordance with a widely expressed opinion that great advantages would ensue from more frequent meetings of Colonists resident in England, to which gentlemen interested in distant dependencies might be invited, arrangements have been made for holding four dinners during the present Spring and Summer at which your attendance is invited. They will take place on the last Fridays of the months of April, May, June and July. The first will be held at Willis's Rooms, on Friday, the 28th instant, at 7 o'clock; and it has been suggested that the dinner in May might be held at the Star and Garter, Richmond; that in June at the Crystal Palace, and that in July at Greenwich, Woolwich or Blackwall. A considerable number of gentlemen connected with the Colonies have given their assent to the proposal, and as the number of Tickets will necessarily be limited, an early intimation of your willingness to join the Association, and the number of tickets you might probably wish for, will be desirable. The price of the tickets will be about One Guinea each, and application may be directed to A. R. Roche, Esq., Hon. Sec. of the Royal Colonial Institute, 26, Suffolk Street, Pall Mall East."

THE following language, used by W. Bro. Henry Clark, of the Grand Lodge of Vermont, is worthy of permanent record:

"Another feature is apparent which we hail as a good omen, and it is the disposition to condemn in severe terms, and even to legislate against the prostitution of Masonry to purposes of private gain, and the display of Masonic emblems upon signs, of advertisements of any character. Some Grand Lodges have even gone so far as to prohibit the wearing, as an article of jewellery, of any of the emblems of the Craft. This is, perhaps, severe, and in our judgment is not called for, except in extreme cases. There can be nothing, however, more distasteful to a sensible Mason, or ought to put the Craft more on the guard against imposition, than to ascertain that Masonry is used as a stepping-stone to influence trade, or conserve schemes of purely private and personal ends. There is none who should be more positively shunned than he who would make merchandise of Masonry.

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

PROVINCIAL GRAND LODGE OF SOMERSET. — The next meeting of Provincial Grand Lodge will be on the 18th of July at Crewkerne.

The Provincial Grand Lodge of Kent, under the Grand Mastership of Lord Holmesdale, will be holden at Dover, on Wednesday the 28th inst.

LODGE MUSIC FOR THE MARK DEGREE.—We beg to call attention to the announcement in our Advertisement columns of the Music for the Mark Degree, just re-published in a convenient form, for use in lodges. It is dedicated by authority to the Grand Mark Master, who has given his express sanction for its use in lodges under the English Jurisdiction.

The Provincial Grand Lodge of West Yorkshire will be held at Ripon, on the 12th of July next. A Grand Festival will be held on the same day, at Fountain's Abbey, and the Right Hon. Earl de Grey and Ripon, K.G., M.W.G.M., and Prov. G.M. West Yorkshire, has given the Craft the privilege of visiting the magnificent ruins of Fountain's Abbey and the adjacent grounds of Studley on that day. A banquet will be held in the spacious cloisters, in which ladies will be admitted. The proceeds of the Festival will be evoted to the fund of the De Grey Scholarships.

At the Strong Man Lodge of Instruction, No. 45, St. John's Gate, Clerkenwell, on Monday evening next, Bro. Henry Muggeridge, P.M. and Preceptor of the Stability Lodge of Instruction, will attend to give the Explanation of the Lodge Board in the First Degree, when it is hoped that as many brethren as can make it convenient will be present. The lodge will be opened at 8 p.m.

LODGE OF BENEVOLENCE.

The usual monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, June 21st. The Lodge was opened at 6 o'clock punctually.

There were present Bros. Joshua Nunn, as W.M. and President; James Brett, as S.W. and S. Vice-President; Joseph Smith, as J.W., and J. Vice-President, whose chair was afterwards filled by Bro. Ough P. G. Purst.; John Hervey, Grand Sec.; S. Gale, Samuel May, (Marsh), F. Bennoch, W. Smith, C.E., S. Lazarus, W. Watson, Cottebrune, Terry, and others.

Eight grants recommended at the last meeting were confirmed. They included one grant of £50, one of £80, and two of £15 each, amounting in the whole to £180.

There were twenty-three applicants for relief, and to whom grants and recommendations were voted as follows:—

	£	s.	d.
A Brother of Lodge of Israel, No. 205, London.....	15	0	0
" " of a Scotch Lodge	15	0	0
" " of Beaufort Lodge, No. 103, Bristol.....	10	0	0
" " of a Scotch Lodge	10	0	0
" " of Lodge Stability, No. 217, London.....	10	0	0
" " of Lodge Unanimity, No. 89, Dukinfield, Cheshire	10	0	0
" " of Lodge Tranquility, No. 274, New Church, Lancashire	10	0	0
The Widow of a Brother of Lodge Stability, No. 217, London.....	5	0	0
The Widow of a Brother of Lodge St. Matthew, No. 589, Walsall.....	20	0	0
The Widow of a Brother of Lodge Harmony, No. 372, Budleigh, Salterton, Devonshire	10	0	0
A Brother of Lodge Prince George, No. 308, Bottoms, Lancashire	20	0	0
The Daughter of a Brother of Lodge Euphrates, No. 212, London.....	15	0	0
A Brother of St. John's Lodge, No. 328, Torquay...	10	0	0
" " of Lodge of Friendship, No. 206, London,	10	0	0
" " of Phoenix Lodge, No. 94, Sunderland,	10	0	0
The Widow of a Brother of Robert Burns Lodge, No. 25, London	20	0	0
A Brother (P.M.) of Lodge of Benevolence, No. 666, Dartmoor	20	0	0
The Daughter of a Brother of Lodge of Fidelity, No. 663, Devizes.....	20	0	0
The Widow of a Brother of Caveac Lodge, No. 176, London.....	50	0	0
The Widow of a Brother of Caveac Lodge, No. 176, London.....	10	0	0
The Widow of a Brother of Lodge United Strength, No. 228, London.....	5	0	0
Two cases were deferred. The total amount voted amounted to £300.			

There being no further business, the Lodge of Benevolence was closed.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

CAVEAC LODGE (176).—The brethren of this lodge held their regular meeting at Radley's Hotel, on Saturday, the 10th inst. Bro. P. A. Nairne, P.M., installed Bro. R. S. Foreman, W.M. for the ensuing year. Bros. H. Besley, was invested S.W.; F. H. Godsall, J.W.; Pemble Browne, P.M., Treas.; Elijah Litchfield, P.M., Sec.; H. Jermyn, S.D.; W. D. Barnett, J.D.; M. A. Hinde, I.G.; A. Tower, W.S.; Dr. Charles Browne, P.M., D.C.; and T. Riley, P.M., Tyler. A petition on behalf of a widow of a member (who over thirty years ago once belonged to this lodge) was signed, recommending her to the Lodge of Benevolence. The worthy Secretary, Bro. E. Litchfield, in the kindest Masonic manner, consented to support this application at the next Lodge of Benevolence. It was also announced that Bro. Godsall, J.W., would represent the Lodge as Steward at the next Festival of the Royal Masonic Benevolent Institution in January next. Arrangements were made as to the next meet-

ing of the lodge in consequence of change of proprietorship of the Hotel, and many regrets were expressed at this being the last meeting of the lodge where it had been held for so many years. A handsome Past Master's jewel was presented to Bro. Quilhampton; and the brethren adjourned to an excellent banquet provided by Bro. Hart. The visitors were Bros. E. Clark, P. Prov. G.D.C. Middlesex; W. Giles, P. Prov. G.S.D. Essex; G. H. Daw, P.M. 7; E. Martin, 23; F. Walters, P.M. 73; T. H. Perrin, S.W. 92; G. H. Payne, 176; F. Mitchell, P.M. 340; C. Marshall, 742; G. K. Leman, J.D. 890; C. F. Pearson, 890; P. C. Nixon, 957; A. Phillips, J.W. 1,155, and others.

MONTFIORE LODGE (No. 1,017).—The regular meeting of this Lodge was held at the Freemasons' Hall, on Wednesday, 14th inst., when there were present:—Bros. S. A. Kisch, W.M.; F. S. Phillips, S.W.; S. Rosenthal, J.D.; J. Blum, D.C.; E. P. Albert, P.M. and Sec.; Lewis Jacobs, Treas.; S. Pollitzer, I.P.M.; S. V. Abrahams, P.M.; Rev. M. Bheoz, P.M.; S. De Solla, P.M.; J. Eskell, P.M.; S. Lazarus, P.M.; Meyer A. Loewenstark, (W.M. 73), Klingenstein, Petit, S. Blum, Hesse, Beck, G. Moore, Erumebaum, and Perird. Bro. Marks, from Paris, was present as a visitor. Bro. Bachner was passed to the second degree. Bros. Raffle, Norman, Pyke, Wilson, Freundlick, and Fox, were raised to the third degree, and Messrs. David Isaac, W. H. Gulliford, and Israel Abu, were initiated. The usual banquet was dispensed with on this occasion, as the Lodge will hold its summer Festival at the Crystal Palace, on Monday, the 26th inst., when the brethren will be honoured with the company of the ladies.

MARQUIS OF DALHOUSIE LODGE (No. 1,159).—The brethren of this Lodge met at Freemasons' Hall, on Thursday, 19th inst. In the absence of the W.M., Bro. Dadabhai Naoroji, the chair was taken by Bro. Hyde Clark. Amongst the brethren present were Bros. Carnegie, S.W.; Ansell, J.W.; Bayman, S.D.; Cama, I.G.; W. Besant, Sec.; Younghusband, P.M.; W. Smith, C.E., P.M.; Pestonjee Bezoojee, P.M.; Shutrabadin, Carsejee Cama, Wadia, Bomanjee Dadabhai, Framjee Solon, William Simpson, Pirozshaw Cama, Louttit, D.C.; Arthur F. Robinson, and Robert Smith. The business paper included the passing of Bro. Simpson, and the raising of Bros. Bomanjee Dadabhai, Arthur Frederick Robinson, Sorabjee Framjee Solon, and Pirozshaw Rattonjee Cama.

PROVINCIAL.

GLOUCESTERSHIRE.

NEWNHAM.—*Royal Forest of Dean Lodge (No. 1,067).*—The annual meeting of this Lodge was held at the Town Hall, on Wednesday, 21st inst., which brought together an influential gathering of the brethren, including the D. Prov. G.M. of Monmouthshire, Bro. Homfray, and the D. Prov. G.M. of Herefordshire, Bro. H. R. Suckes. Bro. Capt. H. M. James, the retiring W.M., initiated two candidates, Messrs. Burrup and Woods into the mysteries of the Craft, after which Bro. Suckes installed Bro. Greenbain to the Chair. The Board of Installed Masters consisted of twelve brethren. The banquet took place at the Seven Bank Hotel, to which 50 sat down. The usual loyal and masonic toasts were given. Bros. Nicks and Jeff responding for Provincial Grand Lodge, Bro. Wheeler for the Lodges of the Province, Bro. Homfray for the Visitors. The leading topic in the speech of Bro. R. Suckes, was the Masonic Charities. Bro. Capt. Jones, I.P.M., was presented with a Past Master's Jewel.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude (No. 281).*—The regular meeting of this Lodge was held on Wednesday, 14th inst., at the Masonic Rooms, Athenæum. The chair of K.S. was occupied

by the W.M. Bro. J. Daniel Moore, M.D., G.S.B., who was supported by the following officers and members:—W. Bro. John Hatch, I.P.M.; Bros. B. Mills, as S.W.; W. Fleming, J.W.; E. Simpson, P.M. and Sec.; E. Airey, S.D.; J. Bell, as J.D.; J. Harrison, I.G.; Beesley, Tyler; R. Taylor and H. Sumner, Stewards, J. L. Whimpray, P.M.; King, P.M.; G. Kelland, P.M.; Bros. Acton, Bailie, Bradshaw, and Heald. Visitors:—Bros. Jesse Banning, W.M. 343; J. Harger, James Taylor, and James Bolton of 1051. The Lodge was formally opened and the usual business transacted. The W.M. reported that on Wednesday last he had attended the Grand Lodge of England, on which occasion, the M.W.G.M. gave a glowing account of the enthusiastic reception he had met with at the hands of our transatlantic brethren. In accordance with the notice in the circular convening the meeting, the W.M. gave a short address on the ballot in our Lodges, (which we have published in another part of this journal) and which was listened to with great interest by the brethren, who afterwards recorded a cordial vote of thanks to their W.M. for the address. The ballot was taken, which resulted in the election of a candidate for initiation into our mysteries. At the request of the W.M., Bro. Jesse Banning, W.M. 343, raised Bro. James Taylor to the degree of M.M., the same ceremony being undertaken by Bro. John Hatch, I.P.M., for Bro. James Bolton. The historical portion was given by the W.M., and the working tools presented in an effective manner, by Bro. J. L. Whimpray, P.M. The meeting for the celebration of the Festival of St. John, was decided to be held at Morecombe, on Wednesday the 28th inst.

SOUTH AUSTRALIA.

DISTRICT GRAND LODGE.

The regular Quarterly Communication of the District Grand Lodge was held at the Freemasons' Hall, Flinders Street, Adelaide, on Wednesday, 6th April, 1871.

There were present:—The Right Worshipful Bro. Arthur Hardy, J.P., Dist. Grand Master (in the chair); Worshipful Bro. Henry Edward Downer, Dep. Dist. Grand Master; the Dist. G. Treasurer, as S. Dist. G.W.; the Dist. G. Registrar, as J. Dist. G.W.; W. Dist. G. Sword-Bearer; Dist. G. Organist; W.M. 583, as Dist. G. Pursuivant, and other Brethren and Visitors.

The minutes of the last meeting were read and confirmed.

The Report of General Committee was received and adopted.

The Balance Sheet for 1870 was received and adopted.

REPORT OF THE GENERAL COMMITTEE.

The General Committee report:—

"That in compliance with Bye-Law No. 16, they have caused a Balance Sheet for the Year 1870 to be prepared and audited, and now present it to you.

"They are happy to say that they have been able, since that was prepared, to pay off the debt to the Masonic Benevolent Fund, and hope that the Returns for the Half-Year ending June 30th will place them in funds, and enable them to pay such rent to such Trustees of the Hall as may be agreed, commencing with the 1st of January last.

"They are glad to report a manifest improvement in the correctness of the Returns from the various Lodges and the regularity with which they have been sent in.

The following Special Report of the General Committee in the matter of the Freemasons' Hall was read.

"To the Rt. W. the Dist. G. Master, and District Grand Lodge.

"The Committee having been furnished with full answers to all their enquiries by the Honorary Secretary of the Hall, find here has been expended upon the erection, fitting up, and furniture a much larger sum than was originally intended, and that the income had not answered the expectations; in fact, that, calculating that the Lodges continue to pay their present rents, there will be, instead of surplus to pay off cost, a de-

iciency of £90 per annum. There is, however, a sum of £178 9s. 6d. promised subscriptions uncollected, and of this sum an amount may probably be collected sufficient to make good the deficit for the first year. In future, the District Grand Lodge will probably be willing to contribute, and the Hotel is let on a rising rental.

"The Committee have diligently considered the matter, and report that they believe that there is little probability of a sinking fund to pay off the debt being obtained from a surplus of income over expenditure.

"They are, therefore, of opinion that it would be inexpedient to risk the funds of the Craft in paying off a small portion of the mortgage debts until they are able to raise from donations and annual subscriptions, and also from the Permanent Fund of the South Australian Masonic Benevolent Fund, a sum sufficient in the opinion of the District Grand Lodge to justify them in having the property vested in trustees for the Craft, subject to the payment of the balance.

"They think that as at least the portion of the building devoted strictly to Masonic purposes is suitable in every respect to the requirements of the Craft in this District, and that the present trustees have exhibited a truly Masonic interest in erecting such a building, and that they would be subject to a great loss should they be compelled to apply it to any other purpose than that for which it was built, that it is the duty of the brethren, and the District Grand Lodge in particular, to endeavour, by all legitimate means in their power, to redeem the building for the benefit of the South Australian Masonic Benevolent Fund.

"They recommend that donations and annual subscriptions for this object be sought from the various lodges in the District and from individual Brethren, and that the District Grand Lodge subscribe a sum to be agreed upon at the annual (October) meeting in each year; that the money collected be placed in the hands of trustees, to be invested in such securities as may be approved by them, and allowed to accumulate until such time as it amounts to such a sum as to authorise the District Grand Lodge to accept the freehold with the prospect of paying off the remaining debt out of surplus income; and that if the opportunity of redeeming the property, as proposed, is by any event taken from the Craft that the money so collected, or the securities for any lent, be handed over to the South Australia Masonic Benevolent Fund.

"They have received a draft declaration of trust, but do not consider it necessary to examine into it minutely, unless the Grand Lodge comes to a decision to pay the money as collected in reduction of the present debt, in compliance with the wishes of the trustees of the Hall, but in opposition to the advice of a majority of this Committee."

INDIA.

BOMBAY.

MAZAGON.—*Lodge Truth* (No. 944, E.C.)—The regular meeting of this Lodge was held at the Freemasons' Hall, Mazagon, on the 3rd April, 1871. Present:—W. Bros. A. Mackenzie, W.M.; W. H. Hussey, I.P.M.; T. Forester; Bros. R. G. Walton, S.W.; H. W. Barrow, J.W.; G. W. R. Malins, Sec. and Treas.; J. O. Weekes, S.D.; C. Rowe, J.D.; P. Belleli, I.G. Members:—Bros. W. Adams, J. Wynn, W. Maidment, Barnet, Robson, Grierson, Buchan, &c. Visitors:—Bros. Swornsbourne, Innes, Nanabhoy, Sorabjee, Davur, &c. The Lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. The ballot was taken for two candidates, which proved clear. Mr. Patrick Ryan was admitted properly prepared, and initiated into the mysteries of the order. The Lodge was then opened in the second and third degrees, and Bro. J. T. Herbert was raised to the high and sublime degree of Master Mason, the ceremony being ably and impressively performed by the W.M. for the first time since he held the hiram. The W.M. regretted having to inform the brethren of the severe illness of W. Bro. C. E. Mitchell, which was the cause of his non-attendance. There being no further business, the Lodge was closed in peace and harmony.

An emergent meeting of the Lodge Truth was held on the 12th of April, for the purpose of passing Bro. P. Ryan to the

Fellow-Craft degree, previous to his departure for England. There were present:—W. Bros. A. Mackenzie, W.M.; W. H. Hussey, I.P.M.; Bros. R. G. Walton, S.W.; W. H. Barrow, J.W.; Rev. W. H. Harpur, Chap.; W. Adams, as Sec.; J. Wynn, as S.D.; C. Rowe, as J.D.; T. Crawford, as I.G.; J. W. Seager, Tyler. Members:—Bros. G. Miles, P. Ryan, &c. The Lodge was opened in the first degree, and the summons convening the meeting was read. Bro. Ryan was called before the pedestal, and examined as to his proficiency in the first degree, which proving satisfactory, he was entrusted and passed out. The Lodge was then opened in the second degree, and Bro. Ryan was re-admitted properly prepared, and passed to the Fellow-Craft degree. There being no further business, the Lodge was closed in peace and harmony.

MAZAGON.—*Lodge Emulation* (No. 1,100, E.C.)—The annual meeting of this Lodge was held at the Freemasons' Hall, Mazagon, on the 20th of April, 1871, and was very numerously attended. The Lodge was opened in the first degree, and the minutes of the last regular meeting were read and confirmed. The Lodge was then opened in the second degree, when the W.M. elect, Bro. George L. D'Emden, was presented for installation; the ancient charges were read and assented to, and a board of Installed Masters was formed, consisting of W. Bros. Alfred King, Alfred Swift, Alfred Edginton, W. H. Hussey, J. Lockley, A. Mackenzie, and Sorabjee Frommurze, when Bro. G. L. D'Emden was regularly and constitutionally installed as Worshipful Master of Lodge Emulation, No. 1,100, E.C. for the ensuing twelve months. All Master Masons being admitted, the customary salutes were given, and the following officers were appointed and invested:—Bros. T. A. Hopewell, S.W.; E. Hewett, J.W.; E. Gleave, Treas.; J. F. Pennock, Sec.; H. Ainsworth, S.D.; J. Hartley, J.D.; J. G. Smith, I.G.; Rustomjee Cowasjee, Dir. of Cers.; J. W. Seager, Tyler. The Lodge was then respectively lowered to the second and first degrees, and the customary salutes given. There being no other business, the Lodge was closed in peace and harmony at 8-10 p.m. The important duties of Installing Officer were most ably and effectively rendered by W. Bro. C. Beard, the retiring W.M., by whom also was given the appropriate addresses and concluding charges to the W.M., Wardens, and Brethren in a most perfect manner, which called forth continued expressions of approbation and praise.

ROYAL ARCH.

NORFOLK.

KING'S LYNN.—*Philanthropic Chapter*, (No. 107).—A meeting of this chapter was held on Thursday, the 8th inst., at the Globe Hotel, at which there was a fair attendance of companions. The officers present were: Comps. Henry, Jno. Mason, of Norwich, P.Z., acting as Z.; Richard Whitwell of Norwich, as H.; and Geo. Sadler, J. The chapter having been opened by the principals, the following brethren, who had previously been unanimously elected members were duly exalted: Bros. Wm. Bennett and Patrick, Norwich; Samuel S. Mossop, Long Sutton; Joseph Gowthorpe, and the Rev. Thomas White, L.L.D. King Lynn. The ceremony was most ably performed by Comp. Mason, who also gave the historical, symbolical, and mystical lectures. The installation of Principals for the ensuing year, also formed part of the business; and Comp. Mason installed Comp. T. M. Kendall as M.E.Z.; Comp. G. Sadler, H.; and Comp. W. J. Pole as J. The chapter was then closed, and the companions adjourned to refreshment.

MARK MASONRY.

MANCHESTER.

The Furness Lodge of Mark Master Masons (24, Scottish Constitution), Barrow, was recently consecrated. The consecration was performed by Bro. C. F. Matier, 30, D.P.G.M.M., of Bolton

and Manchester, assisted by Bro. O. W. Taylor, P.G.M.O. Bolton; Bro. G. P. Brocklebank, 30, P.G.S.W., Lancashire; Bro. T. Entwistle, P.G.M.M., Bolton. Bro. Relph was installed in the chair as Right Worshipful Master, Dr. Allison Senior Warden. T. Kendall, Junior Warden, J. Ormandy, M.O.; G. Cornfield, S.O.; J. Morris, O.; Myles Haslam, T.K.; T. Gabbat, O.G.; R. T. Taylor, O.; Bros. Huartson, Turvey, McKnight Berry.

SUFFOLK.

IPSWICH.—*Albert Victor Lodge of Mark Masters* (No. 70).—This Lodge met at the Masonic Hall, on Monday last, when there were present:—Bros. Rev. R. N. Sanderson, P.G. Chap., W.M.; C. T. Townsend, Prov. S.G.D., P.M.M., Sec.; W. Cuckow, S.W.; Emra Holmes, J.W.; E. J. Robertson, S.O.; Davy, J.O.; G. Cresswell, S.D.; J. T. Townsend, Reg. of Marks, &c. The Lodge having been opened in ancient and solemn form, the ballot was taken for the advancement of Serjeant William Calthorpe, of the United Lodge, Colchester, and the Rev. George Willis Marwood, of the Lion Lodge, Whitby. Bro. Emra Holmes stated that he had been in communication with the V.W. Bro. F. Binckes, Grand Secretary, with reference to the course to be pursued as to the advancement of Bro. Marwood, who, had already taken the Mark degree at the irregular Mark Lodge, at York, but who wished to join this Lodge in order to get a Grand Lodge certificate. Bro. Binckes in reply, had stated that it would not be necessary for the candidates to go through the ceremony again, he would only have to take the obligation of allegiance to the Grand Lodge of Mark Masters, and the fee for registration would have to be paid as a for a new member. Bro. Holmes, therefore, proposed Bro. Marwood for affiliation and joining, instead of for advancement. The ballot was unanimously in favour of both candidates. Bro. Quick, the only candidate present out of the long list of those accepted, was then admitted, obligated, and advanced to the honourable degree of Mark Master, the interesting ceremony being conducted by the W.M., with his usual ability. Bro. Sanderson is one of the greatest Masonic Ritualists in East Anglia, and in this and the higher degrees, he is equally at home as a bright and learned Mason. A good deal of amusement was caused by some printed excerpts from the "Freemason," signed Libertas, and supposed to be from the well-known pen of an expelled brother, and which were forwarded to the Masonic Hall for perusal and distribution, advocating mutiny in the ranks of the Knights Templar, and the abrogation of the recently ratified treaty between the Grand Mark Lodge, the Supreme Grand Council, and Grand Conclave of Knights Templar. The audacity and recklessness of some of the assertions contained in this precious document, which have been refuted in our columns, called forth the expression of ill-disguised contempt—for the promoters (whoever they might be) of the so-called Council of Rites, whose sinister motives seems to be the destruction of the higher degrees. An excellent supper was provided by Bro. G. Spalding, Tyler, of which the brethren partook, and an agreeable evening was spent.

We regretted to see the Board Room of the Freemasons' Hall used as a means of displaying the paintings of an artist, although he may be a member of the Order, and a member of some of the committees. If the portrait of the M.W. Past Grand Master is to be raffled for—an illegal proceeding in itself—a more appropriate place should be found for the purpose, as Masons are not usually amongst the law breakers. We should like to know by what authority the pictures were exhibited, as, if it is permissible, many other artists, members of the Order, who would be glad to avail themselves of a similar opportunity to display their productions, the room being favourable for the purpose.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

GEORGE TEDDER FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I have great pleasure in informing the craft, through you, that the accounts of the above "Fund" were audited by the committee on Wednesday last, the 16th inst., when it appeared that the total amount received (including the grant from the Board of Benevolence) was £110 9s., which amount has been devoted to Bro. Tedder's benefit.

Allow me, also, on behalf of the committee and myself, to thank the craft for their liberality in responding to the appeal, and yourself for your kindness in forwarding the object we had in view.

Any further information relative to the "Fund" I shall be very happy to furnish to any one.

I am, yours fraternally,

JESSE OWENS, Hon. Sec.

MASONIC NOTES AND QUERIES.

COLOMBIA.

Through the Americans, and English Masons in Panama, and Aspinwall on the Isthmus of Panama, and their Lodges of Masonry is strengthening its outposts in the surrounding countries. We now find the Lodges in Parthagens, in Colombia find themselves sufficiently firm to have celebrated the last St. John's Day. There is much toleration in the country, but Masonry is a sore trial for bigotry and superstition.

"WASHINGTON'S APRON."—December 7, 1829, a communication was received and read from the Washington Benevolent Society of Pennsylvania, accompanied by the Masonic apron of our deceased brother, George Washington, which had been presented to that society, by his legatees.

Extract from the Minutes.—At a stated meeting of the Washington Benevolent Society of Pennsylvania, held the 3d day of July, 1829, it was

Resolved, That the Masonic Apron of General Washington be deposited with the Grand Lodge of Pennsylvania, provided that the creditors agree to this disposition of it.

GEORGE HEYL, Assistant Secretary.

Whereupon, on motion and seconded, it was

Resolved, That Bros. Joseph Randall, James Harper and Jno. K. Kane, be a committee to acknowledge the receipt of the above and in conjunction with the Hall committee, to place Washington's Apron in a suitable and conspicuous situation in the Grand Lodge Room.

This apron is now in a perfect state of preservation, framed and hung on the wall of the Grand Treasurer's room.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JUNE 24TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, June 26th.

CHAPTER.—Joppa, Albion Tavern, Aldersgate-street.

Tuesday, June 27th.

Audit Committee Girl's School, at 2.30.

LODGES.—Prince of Wales, Willis's Rooms, St. James's.

Wednesday, June 28th.

LODGES.—Antiquity, Freemasons' Hall, Great Queen-street; United Pilgrims, Horns Tavern, Kennington; High Cross, Seven Sisters' Tavern, Page Green, Tottenham; Temperance in the East, Private Rooms, Newby Place, Poplar.—**CHAPTER.**—Union Waterloo, Freemasons' Hall, William-street, Woolwich; Lily of Richmond, Greyhound, Richmond.

Thursday, June 29th.

General Committee Girls' School, Freemasons' Hall, at 4.

Friday, June, 30th.

CHAPTER.—Belgrave, Anderton's Hotel, Fleet-street.

Saturday, July 1st.

General Committee, Boys' School, Freemasons' Hall, at 4.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, June 26th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Wellington, White Swan Tavern, Deptford.

Tuesday, June 27th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth; Ben Jonson Club of Instruction, Ben Jonson Tav, Goodman's Yard, Minories, E., at 8.

—**CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, June 28th.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav. Globe Road; New Concord, Rosemary Branch Tav, Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye Temperance in the East, George the Fourth, Catherine-st. Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—**CHAPTER.**—St. James's Union, Swan Tav., Mount-street Grosvenor-square.

Thursday, June 29th

LODGES.—Fidelity, Goat and Compasses, Easton-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—**CHAPTER.**—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

Friday, June 30th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav-Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury; Burdett Countess, Approach Tav., Victoria-park, at 7.—**CHAPTER.**—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, July 1st.

LODGE.—Sphinx, Stirling Castle, Camberwell.—**CHAPTERS.**—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers Address, "Freemasons' Magazine," London although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

As many of the Lodges of Instruction have a recess during the summer months, Secretaries are requested to notify us thereof, so that they may be omitted from the list.

We again call attention to the W.M., the Treas., and Members of the following Lodges, that numerous applications have been made for payment of the sums respectively due from them, and we hope that they will, by remitting the amount, render any further steps unnecessary.

Independant Lodge, New South Wales, £1 15 10, to June, 1871	
Cooma Lodge, New South Wales	3 0 8 do.
Star in the East Lodge, Cape of Good Hope	7 4 1 do.
Zetland Lodge, Fort Beaufort, Cape of	
Good Hope	5 10 2 do.
Leinster Lodge, No. 166, British P. O.,	
Constantinople	6 9 8 do.

Masonic Jottings, Notes and Queries, Correspondence, and several other articles are crowded out this week, in consequence of the space occupied by the Index, &c., of the 24th volume.

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LONDON, SATURDAY, JULY 1, 1871.

THE TEMPLAR CRUSADE.

The Allegheny Knights, having arrived in England, will be entertained by the Grand Conclave of Knights Templar of England, at a banquet at Radley's Hotel, on Friday next. The Sir Knights who wish to be present, are requested to communicate with the Grand Director of Ceremonies, Sir Knight Lambert Sim. [See Advertisement.]

"Pomeroy's Democrat" gives the following account of the departure of the Sir Knights of Allegheny Commandery, Pennsylvania, No. 35, for Europe.

At the last Conclave of the Grand Commandery of Pennsylvania, Sir E. M. Jenkins, of Allegheny Commandery, conceived a Templar Crusade—not of war, but of peace—to Europe; and it was arranged that a number of Knights, as members of Allegheny Commandery No. 35, of Pennsylvania, should visit the principal cities of Europe. The proposal was cordially seconded by the Craft in Europe; and the preliminaries having been completed, the travelling Knights, forty-six in number, started from Allegheny City on Wednesday evening, accompanied by the Great Western Brass Band, and escorted by Allegheny Commandery No. 35, and Pittsburg Commandery No. 1.

The Knights arrived in Philadelphia on Thursday, and were received by the St. John's Commandery, No. 4, assisted by Philadelphia, Kadosh,

and Mary Commanderies. The reception and parade were very fine, and on Thursday evening a full dress reception was given in the Masonic Temple, Past Grand Master Vaux delivering the welcoming address.

After this reception the travellers were sumptuously entertained in style at the Girard House, and at 11 o'clock on Friday morning took the train for New York, accompanied by the St. John's Commandery, No. 4, and Beck's Brass Band. In Camden they were joined by a delegation from Cyrene Commandery No. 7, of New Jersey. In New Brunswick they were met by a delegation from the Grand Commandery of this State, and in Newark, by a delegation from the Morton Commandery, No. 4, consisting of Sir Knights, Wm. Edwards, Em. Com.; George Smith, Gen'o; M. Glenn, C. Gen.; Rev. S. J. Corneille, Prelate; S. E. Gardner, Recorder; O. G. Brady, S. War; Thos. Pope, 3d. G; Geo. B. Melendy and Jos. D. Costa, who tendered them an escort on Saturday from their headquarters, the St. Nicholas Hotel, to the steamship, which was accepted.

Both delegations escorted them to Jersey City. There they were received by Hugh de Payens Commandery, by delegates from the Grand Commandery of New Jersey, and by various subordinate Commanderies of the jurisdiction. The travelers were then taken to Taylor's Hotel, and a first-class collation was set before them.

The various Commanderies of New York and Brooklyn assembled yesterday afternoon in Odd Fellows' Hall, under the command of R. Em. Sir John A. Lefferts, Past Grand Commander of this State and officer of the day. Having been properly marshalled, the Emergent Grand Commandery was formed into the following named officers :—

R. Em. Grand Commander, Sir George L. Babcock.

V. Em. Deputy Grand Commander, Sir R. E. Brown.

Em. Grand Generalissimo, Sir George Van Vliet.

Em. Grand Captain General, Sir Frederick W. Herring.

Em. Grand Senior Warden, Sir George W. Walgrove.

Em. Grand Junior Warden, Sir George W. Southwick.

Em. Grand Recorder, Sir Robert Macoy.
 Em. Grand Treasurer, Sir G. F. Wiltzie.
 Em. Grand Standard Bearer, Sir Robert Black.
 Em. Grand Sword Bearer, Sir James M. Blger.
 Em. Grand Warder, Sir Richard Hurley.

These, with the various Council Officers of the different Commanderies, formed the Grand Commandery proper. The various Knights of New York and Brooklyn were then arranged into companies, irrespective of their individual organisations, the Grand Standard being the only banner displayed.

The Knights then started from the Asylum at Odd Fellows' Hall, and headed by Grafulla's full military band, marched through Grand Street and Broadway to Cortlandt Street ferry—the Grand officers crossing the Hudson river to give their visitors a welcome on the Jersey shore.

After the travelling Knights had been refreshed, they were escorted across the river by the Knights from Philadelphia and Jersey city, and the Grand Commandery of New York. On arriving in this city they found the New York Knights drawn up in double line along Cortlandt Street, who saluted them and their escort with "swords at present." After the visitors had passed this line, they also drew up in double line, and the New York Knights, in passing, gave them a marching salute.

The procession was about 1,000 strong, the Knights being all in full uniform. From Cortlandt street, the Knights marched up Broadway to Fourteenth street, and passing around Washington's Monument, moved down Fourth avenue and the Broadway to Broome street, thence to Broadway and the St. Nicholas Hotel, where they were lodged for the night. The front and balcony of this hotel were elaborately decorated with the banners and beauseants of the commanderies of this city.

The travelling Knights are officered as follows:—Sir William Hamilton, Em. Commander; Sir W. H. Slack, Generalissimo; Sir E. M. Jenkins, Captain-General; Rev. Sir J. J. McIlliar, Prelate; Sir J. A. Shoales, Recorder; Sir D. A. Cook, Treasurer. They number forty-six swords, and carry a special banner for their trip. While in Europe they are to be attired in public only as American citizens, but in Encampments and on public Masonic occasions they will appear as American Knights Templar.

On Friday evening, the visitors were entertained by the Ivanhoe Commandery, 36, at their Asylum.

On Saturday morning, at 11 A.M. Morton Commandery, No. 4, numbering 150 Sir Knights, unfurled its beautiful banner, and preceded by the Ninth Regiment Band, marched through Grand street, and Broadway, to the St. Nicholas Hotel, where the excursionists and their Pennsylvania escorts were quartered. Here, after the usual salutations, the lines were formed, and the Sir Knights, to the number of 500, marched up Broadway to Fourteenth street, to Fifth avenue, thence to Twenty-third street to the Ferry, where they embarked in a steamer specially provided, and took the pilgrims to the Oceanic, where, placing them safely on board, they escorted them to the Narrows, where the parting salutes were exchanged.

Morton Commandery subsequently entertained the escorts of the Allegheny, and St. John's Commanderies at a liberal spread at Mailliard's in Broadway, where, after refreshing the inner man, they escorted the Pennsylvania Sir Knights to Jersey City, where special trains awaited them.

THE SPURIOUS CHAPTER OF ANTIQUITY.

The following circular has been issued by the Secretary-General of the Grand Chapter of Prince Masons of Ireland:—

GRAND CHAPTER OF PRINCE MASONS OF IRELAND.

Most Excellent Sir and Brother,

I am directed to call your particular attention to the following Resolution, which was unanimously adopted at a special meeting of the Grand Chapter, held at Freemasons' Hall, on Wednesday, the 31st day of May, 1871:—

It having come to the knowledge of the Grand Chapter of Prince Masons, that several brethren on the registry of Ireland had received certain Degrees purporting to be Masonic, and amongst others the Rose Croix Degree, in a body or assembly styling itself the Jerusalem Chapter of Antiquity, and meeting in Manchester; and the Supreme Council of the 33rd Degree for England and Wales having officially intimated to the Supreme Council of the 33rd for Ireland, that said body or assembly is illegal, and not in connection with or recognised by said Supreme Council for England and Wales, this Grand Chapter

here by declares that it does not recognise said Manchester body as Masonically legal, nor acknowledge any Degrees conferred by it; and hereby cautions all Chapters of Prince Masons, and other bodies under its jurisdiction, against admitting to their meetings any Brethren claiming to have obtained any Masonic Degree in said illegal Manchester assembly. All Prince Masons are likewise prohibited from holding any Masonic intercourse with such Brethren, in reference to said Degrees so illegally obtained.

By Order,

L. H. DEERING,
Secretary-General.

THE RECEPTION OF THE M.W.G.M. IN THE UNITED STATES.

The "Keystone" remarks as follows:

The fact that some of the members of the late British High Commission are members of the Fraternity of Freemasons affects directly a large, influential, and respectable portion of our people. The Earl de Grey is the Grand Master of Masons of England, succeeding in that highest Masonic office the Earl of Zetland, who held it for twenty-six years. Lord Tenterden is Past Master of the Lodge of Harmony, and Past First Principal of the Chapter of Iris, England. Sir John A. Macdonald and Colonel Bernard are prominent and distinguished members of the Masonic fraternity of Canada. As Masons, they are bound by the tie of confraternity to half a million of the substantial citizens of the United States. These gentlemen were not merely ornamental or honorary members of the Craft, holding its high offices in virtue of their social rank, and leaving to others the performance of its labours. In the midst of his numerous official and social duties, Lord Tenterden found time to pay several visits to the lodges in this jurisdiction, and before two of them illustrated in a masterly manner the workings of the order, according to the English ritual. He was elected an honorary member of Pentalpha Lodge, in Washington city, and carries back to England a beautiful and costly Past Master's jewel, as a souvenir of his Masonic association with the brethren here.

The other members of the commission were also practical workmen in the Masonic art. To those who know what Freemasonry is, it stands in need of no indorsement or encomiums. But

there are always persons, superficial and superficial, who confound it with the thousand ephemeral associations which have initiated and travestied its insignia and its rites, and which are so constantly seeking that publicity and parade which is one of the first principles of Masonry to avoid.

It is a cherished prejudice with such persons that Masonry is "vulgar;" and it must have been a severe shock to their feelings to discover that the cream of European aristocracy did not disdain its honours, or shrink from public affiliation with the institution as it exists among us. Those who may chance to drop into Gardner's may there see the photographs of Earl de Grey and Lord Tenterden, clothed in the lamb-skin aprons and full Masonic insignia.

The occasion is not so inopportune to say something of the history and status of Freemasonry in this District, where it has reared a temple at a cost of 200,000 dols., which is an ornament to our city, and where it was lately played the host in princely style to noble and distinguished guests from foreign countries, and from every quarter of our land.

The early history of Masonry in this locality is naturally associated with the name of George Washington. He first learned to love the craft in the early provincial and military lodges, which originally received the ritual of speculative Masonry from England, and in which he met the first gentlemen of Maryland and Virginia. We are indebted to the researches of that well-known Masonic proficient, Major Ben Perley Poore, for many facts in the early history of the craft in this latitude. He expresses the belief that Potomastic Lodge, of Georgetown, is descended from St. Andrew's Lodge, which was in working order in that place in 1773. Of Lodge, No. 9, in Georgetown, the only relic is the marble gavel which was used by Washington when President, in laying the corner-stone of the Capitol. The first Masonic hall was erected in Georgetown in 1810.

The south-eastern boundary-mark stone of the District of Columbia was laid with Masonic honours, by the Craftsmen of Alexandria, April 15th, 1731. Federal Lodge, No. 1, was chartered by the Grand Lodge of Maryland, September 12, 1793, and six days afterwards the corner-stone of the Capitol was laid by that lodge, assisted by Lodge, No. 9, of Georgetown, and 22, of Alexandria. The Masonic ceremonies were performed

by President Washington, and the gravel used was then presented to him by Valentine Reintzel, who afterwards became the first Grand Master of Masons of the District of Columbia.

The Grand Lodge of the District of Columbia was organised December 11th, 1810, by delegates from Federal Lodge, Potomocao Lodge, Culumbia Lodge, and Naval Lodge, of Washington, and Brook Lodge, of Alexandria.

Among the older lights of Masonry in the District may be mentioned Arthur McCormack, Joseph Ingle, John Mountz, William Lambert, Daniel Kurtz, T. Corcoran, jun., R. C. Weighton, William W. Seaton, and Robert Keyworth.

Henry Clay presided over a Masonic convention held there to consider the formation of a National Grand Lodge, a proposition which has since been warmly advocated, but never accomplished.

Lafayette was a distinguished Mason, and his reception by his Masonic brethren, on his return to this country, was the means of causing large accessions to the Craft from among those who are ever ready to adapt anything which savours of social rank. These additions did not prove of any real value to the Fraternity.

The Marchioness de Lafayette did not show the narrow prejudice which some of her sex profess to cherish towards the mystic order, since she embroidered with her own hands a most elaborate and beautiful Master's apron, which, in 1784, she sent as present to General Washington. This apron, which is of satin and adorned with all the principal Masonic emblems, now occupies a conspicuous place in the Grand Master's room in the Masonic Hall in Philadelphia.

The corner-stone of the Masonic Temple at the corner of Four-and-a-Half Street, and Louisiana Avenue, was laid in 1826, the address being delivered by Grand Master W. W. Seaton. The anti-Masonic excitement soon after arose, and but little was done in Masonry here for a number of years. At length, however, there was a revival of interest which has steadily progressed to the present time. Prominent among those who have contributed to the present prosperity of the Fraternity here should be mentioned the names of the late Past Grand Master, B. B. French, Charles Frailley, and George C. Whiting. Nor should we omit the names of those Masons who were officially residing here and lent the influence of

their exalted positions to the advancement of the Craft. Such were Presidents Monroe, Jackson, Tyler, Polk, Buchanan and Johnson; and to these may be added Houston, Dunlap, Dawson, Cass, Quitman, Shields, Giddings, Cobb and Hall, and a host of other leading men in Congressional and official life.

The Craft in the District of Columbia now embraces a Grand Lodge, and nineteen subordinate Lodges, a Grand Chapter, and seven subordinate Chapters, three Commanderies of Knights Templar, and various bodies connected with the Scottish Rite. The total membership is about twenty-five hundred.

The Masonic Hall Association, under whose auspices the noble edifice at the corner of Ninth and F streets has been erected, was incorporated by Congress in April, 1864. The corner-stone of the Temple was laid May 20, 1868, and the Temple was dedicated May 20, 1870, the address on the occasion being delivered by Bro. Ben. Perley Poore.

This Temple not only provides most admirably for all the wants of the Masonic order in its spacious and sumptuously furnished halls, but, in its magnificent ball and music rooms, it supplies a much needed desideratum to society in Washington—a central, well-arranged, and every way convenient and suitable place for lectures, fairs, concerts, banquets, balls and assemblies.

In the spacious and magnificent ball-room, the Fraternity, on the 10th of April, entertained Earl de Grey, Grand Master of Masons of England, at a splendid banquet, to which were invited to meet him all the Grand Masters of Masons of the United States, besides Lord Tenterden, Sir John MacDonald, Colonel Bernard, Mr. le Strange, of the British Legation, Senators, Representatives, and other celebrities in political and social life, who are also brothers of the Mystic Tie. The Earl was first received and welcomed in the Grand Lodge, and the brethren presented to him: after which the company descended to the banquet hall, where after the pretty ceremony of the opening a "table lodge," the festivities were kept up till two o'clock in the morning. The proceedings were marked throughout by decorum and good taste, and the Fraternity has just reason to feel proud of the magnificent success achieved on this occasion.

A memorial volume is nearly ready for issue from the press, containing a full report of all the proceedings and speeches at this truly interesting Masonic entertainment.

THE MAELSTROM OF FREEMASONRY.

Like the great tide that gathers the drift of the mighty ocean, and sets its way toward the seething cauldron of the Maelstrom, is the Freemasonry of to-day. Strong language we admit, from one who believes in the universality of Masonry, and would that its benign influence and teachings might be felt and followed by every being on God's footstool. But when we pause and look about us in the calm moments of reflection, and see the surging of the sea of life toward the portals of our Order, we cannot help fearing that the time is within our own day, when the ship that has stood the storms of centuries, will be drawn into the great vortex and dashed to pieces on the rocks below.

Masonry is now numbered by thousands. In every town and village we find Lodges where but a few days ago its name was looked upon with suspicion. In our cities also we see a vast increase year after year. And as this becomes more and more apparent, the reflecting mind will see beneath the surface more than the free will and accord of the many applicants.

Many will agree with us that it is not a surplus of material that calls for the erection of new lodges, but in reality a rivalry to see the numbers of each swelled to the utmost capacity. In order to do this, not unfrequently is material used not in accordance with the ancient landmarks, but of such kind as would not stand the test of the Grand Overseer's square. Men are admitted who never become Masons only in name. Many become members through mere curiosity, and after they have taken the last step never enter the lodge-room except, perhaps, to pay their yearly dues. Others become members in a mere business point of view, thinking it will add a few more customers to their trade; and again others join it as a speculation, and to make money out of it.

Thus we find Masons of the present day. Instead of brotherly love and friendship we find

discordant feelings. Brothers meet, not as brothers should meet amid the busy scenes of life, but as strangers. Instead of "working on the square" as all good Masons do work, we find all the teachings that have been inculcated cast to the four winds of heaven, and many bearing the title of Mason, are such only in name.

With such elements as these, what is to prevent our time-honoured institution drifting into the great whirlpool that shall shake it to its centre?

When we speak of the universality of Masonry, we do not intend to say that its various degrees should be conferred upon the whole human family, but upon those who shall be found worthy, not only here but in every clime and country. Instead of this we find the institution swarming with the unworthy, who take every available opportunity to show by their connection with it, and by their acts bring reproach upon its name. By many the principles of Masonry are misunderstood, and by many are disgraced, while others live up to its teachings, and adopt them as rules to govern them in every day life.

It is not from any outward opposition that Masonry may fear any threatened dangers, but there is danger from the very elements within its own ranks. J. B. & Co., might charge its walls until the crack of doomsday, but their puny efforts would be as the passing wind upon the solid rock. The enemy most to be dreaded is within the walls, not without.

No immediate danger is to be apprehended, even from this, if wise and comprehensive minds are at the helm, the old ship will be steered safely through all perils. Never was Masonry so strong in numbers as at the present day, and still the tidal wave is sweeping towards its doors. For this reason we would admonish the fraternity to guard well its portals, and select from the numerous applicants only those found truly worthy, and then none will have reason to dread the whirling waters of the Maelstrom.—*Landmark*.

THE ROYAL ORDER OF SCOTLAND.

As considerable interest seems to have been awakened of late amongst our brethren, regarding the history and origin of the Royal Order, I have obtained the permission of an eminent member of

that body to make use of certain MSS. in his possession, copied, I believe, from the MS. of Dr. Walker Arnott.

It is possible that some portion of the MS. has already seen the light in your pages, but I venture to think that this in its entirety may be of interest to many amongst your younger readers, who cannot obtain access to the earlier and invaluable collection of articles, published in the old numbers of the "Freemason's Magazine."

The Royal Order consists of two degrees, that of H.R.M., and that of R.S.Y.C.S.

It is now impossible to say when the degree of H.R.M. was established, but there is every probability that originally it was not connected with architecture, and was the same as, or similar to, the rite practised by the Essenes, a body which, as has been satisfactorily demonstrated by a writer in "Blackwood's Magazine" * was not in existence, as Josephus alleges, before the Christian Era. Its members were the early Christians themselves, who, to escape the persecutions of the Jews, took their name from the Essen, or breast-plate of the High Priest; by instituting at the same time different degrees of instruction or initiation, they prevented the Jews from getting any knowledge of their tenets, except from the neophytes, who could communicate little. The Culdees introduced Christianity into Scotland, and there is every reason to believe that they preserved among them a knowledge of the ceremonies and precautions adopted in Judea. The building of the Abbey of Melrose and other places of public worship in the 12th century, by a band of workmen from abroad, under the direction of an experienced Master Architect, was the means of Freemasonry being introduced, or revived in Scotland, and it would appear that the Culdees and the builders had soon come to a mutual understanding. This, perhaps, is the period when the Order of H.R.M. became Masonic, and was employed to explain, in a correct Christian manner, the symbols and rites adopted by the Architects. This may also explain how the Royal Order is purely Catholic; not Roman Catholics, but adapted to all who acknowledge the great truths of Christianity, as common Masonry is intended to apply to all, whether Jew or Gentile, who ac-

knowledge a supreme God. It is also highly probable that it was in consequence of this understanding between the builders and the Culdees, that the three degrees of St. John's Masonry, and more particularly the Master's degree, were purified from the dross of Paganism, and even of Judaism. The tradition connected with the second degree of the Royal Order of R.S.Y.C.S. is that Robert Bruce having received great services from a party of Masons who had fought under him in the battle of Bannockburn, on St. John's Day, 1314, conferred on them the civil rank of Knighthood, with permission to them to accord it in their Grand Lodge to those faithful and patriotic brethren who might succeed them; so that the degree is, strictly speaking, a civil Order granted to Scotch Masons. Originally none were entitled to it but Scotchmen, or perhaps their allies the Irish, and there were only sixty-three members; but that number has been since much extended, and Masons of other nations are allowed to participate in the honour, provided they be first adopted as Scotch Masons, and registered on the roll of the Grand Chapter of H.R.M. in Scotland.

In the R.S.Y.C.S. there can scarcely be said to be any secret further than the modes of recognition, the lecture containing merely the form of reception with a concluding address.

The two degrees now constitute the Royal Order, but it is probable that originally the last only received that name. Some, however, suppose that St. John's Masonry as well as the Royal Order together formed the Royal Craft or Royal Order, the Knights of the R.S.Y.C.S. having the superintendence of the whole system.

The degree of H.R.M. is divided into two steps, particulars of which it would not be proper here to communicate. This appellation has been variously explained. Some suppose it to refer to Herodium, a castle on a rising ground, in the territories of the tribe of Judah, 60 Stodie south west of Jerusalem, built by Herod the Great to commemorate a victory he had obtained over the Parthians and Jews, who wished to hinder him retiring with his family to Massada. There was another Herodium built also by Herod in the confines of Arabia; both are noticed by Josephus. Others suppose it to be of Greek origin, and to be derived from a sacred house, whilst others consider it to be the genitive plural of the Latin word Hyres, i.e.

* January, 1840, P.P. 112-116.

Hyredum, to imply that the degree was invented by the heirs of the Ancient Masons, or preservers of Ancient Masonry, which the Scotch always supposed themselves to be. But these reasons are all somewhat fanciful, and the true explanation is obviously in the Hebrew word (*Harodim*), used in 1st Kings, v., verse 30 and IX, verse 23, &c.. of the Hebrew Bible, meaning the Rulers, or those who ruled the workmen, not simply Rulers (which would be expressed by *Rodim*), but *The*, by way of distinction, *The* Rulers; a title peculiarly applicable to the brethren of this Order, who from their higher knowledge of the mysteries of Masonry, and of the only lectures explanatory of St. John's Masonry, as now practised, were peculiarly fitted to govern Lodges. The name ought therefore to be written H.R.M. or H-R.D.M. in preference to H.D.M. or H.R.D.M., as usually done last century.

Of the ceremonies which take place at the initiation of a brother, it is perhaps sufficient to say in print that they differ essentially from every other known degree, though terms used here and there indicate a connection with both the Rose ✂ and Knights Templar.

The brethren are sometimes called Rosicrucian Knights, and there is some evidence to my thinking of an association with that body which is called Rose ✂, H.R.D.M., and is the 18° of the A. and A. Rite, the 7th and last of the French Rite, and the 47th of the Rite of Misraim, a spurious adaptation of the Ancient and Accepted Scotch Rite. I purpose returning to this subject at an early date.

Æ, 31°.

MASONIC JOTTINGS, No. 75.

BY A PAST PROVINCIAL GRAND MASTER.

GREEK PHILOSOPHY AND MASONRY.

Brother "L. N. R."—In the system of the old Greek Philosophers you will find ethical and scientific elements; but, except in the system of Socrates, you will not find religious elements, resembling those of true Masonry.

THE ENGLISH LODGE.

In the English lodge, the Mason, who is a Christian, finds the teaching of the Holy Jesus; and the Mason, who is a Natural Theist, finds the teaching of Socrates.

TOLERANT CHRISTIANITY OF THE ENGLISH LODGE.

A Brother thinks that no instrument has been more effective for the accomplishment of Masonry's great mission of human amelioration, than the Tolerant Christianity of the English lodge.

REASON—MASONRY.

The reason of the man who first appeared upon the earth expanded, and produced the moral law, religion, and incipient science; and civilization came. Then civilization advanced; and there was the union of the moral law, religion, and science; and Masonry was the result.

MYTHS IN MASONRY.

Brother "L. D. F."—In Masonry, Myths of Paganism have re-appeared as Myths of Judaism, and as Myths of Christianity.

SPECULATIVE MASONRY—RELIGIOUS PHILOSOPHY.

Speculative Masonry, like Religious Philosophy, proclaims, first, the existence of the Great Architect of the Universe; next, his incomprehensiveness.

ALTERATIONS IN THE LANDMARKS OF ENGLISH FREEMASONRY.

Since the Reformation there have been but two permanent, important, alterations in the Landmarks of our English Freemasonry.—The one was effected by the Charges of 1723; the other was effected by the Charges of 1738.

SOCRATIC PHILOSOPHY—STOICAL PHILOSOPHY.

A young Brother, desirous of finding the ethical and religious principles of Universal Masonry in the ancient Greek system of philosophy, should begin by studying the Socratic Philosophy, and the Stoical Philosophy.

THE UNIVERSE—THE GLORIOUS ARCHITECT.

The Universe—Nature—is the effect, of which the Glorious Architect—God is the cause. *

* See Cowper's Task.

PRESENTATION OF A TESTIMONIAL TO BRO.
ROBERT BRYCE, SECRETARY RIFLE LODGE,
EDINBURGH.

On Monday Evening, the 26th June, a general meeting of the Lodge was held in the Lodge Room, Freemasons' Hall, St. George Street, Edinburgh, for the purpose of presenting Bro. Robert Bryce, Secretary of the Lodge, with a Testimonial, in recognition of his valuable services, and as a mark of their respect and admiration.

There was a large attendance of brethren, the Lodge Room was crowded, and amongst those who were present to do the honour to Bro. Bryce, were the following:—

J. T. Douglas, Right Worshipful Master, who was in the Chair; Bros. Thomas Ford, Worshipful Depute Master; George Edwards, Worshipful Substitute Master; Thomas H. Douglas, Worshipful Past Master; A. T. Apthorpe, Senior Warden; James Reid, Junior Warden; H. Miller Bryce, Treasurer; James M. Mackay, Architect; Alexander Hay, Grand Jeweller, Grand Lodge of Scotland; William Smith, C.E., Editor of the "Freemasons' Magazine," London, and Member of the Grand Lodge of England, &c.; Thomas Cairns, M.D., P.M., and Member of Grand Lodge of Scotland.

The Lodge having been properly opened, and called in due time to refreshment, the brethren proceeded to the banquet hall, when the Right Worshipful Master intimated that apologies for non-attendance had been received from Bro. Frederik Binckes, Grand Secretary of the Grand Lodge of Mark Masters of England, Bro. General Griffiths, Bro. the Rev. R. Story, and others.

The usual loyal toasts were then proposed and most heartily responded to, after which the Right Worshipful Master craved a bumper to the three Grand Lodges, the Grand Lodge of Scotland, the Grand Lodge of England, and the Grand Lodge of Ireland, with the health of the respective Most Worshipful Grand Masters, and for which Bro. John Laurie, Grand Clerk, replied on behalf of the Grand Lodge of Scotland, and Bro. W. Smith for the Grand Lodge of England, and both of whom expressed the terms of great cordiality which existed between the two Grand Lodges, and the very harmonious manner in which they worked together.

Bro. Thomas Ford, Depute Master, in an eloquent speech, proposed the health of the Right Worshipful Master, Bro. James T. Douglas, and in doing so, referred to the strong feeling of affection and esteem in which the brethren held their worshipful Master, the great and unfailing interest which at all times Bro. Douglas had exhibited towards furthering the interests of the Lodge, and seeing that he had so decidedly informed the brethren that it was intention to retire from the chair when the next election came on, wished him in his own name and on behalf of the brethren all health and happiness, and assured him that he should retire into private life, that he would retain in as strong a manner as he now did the just esteem and admiration of all the members, not only of this Lodge, but of the Province of Edinburgh.

The Right Worshipful Master, amidst the enthusiastic applause of the brethren, replied, thanking Bro. Ford and the brethren for the great compliment they had paid to him. He had now been for seven years Master of the Lodge, and would not have held office so long but for the pressing manner in which the brethren had requested him to continue in the chair. In doing this he thought the members did not act fairly, as it was keeping back other and younger brethren from that promotion which their merits justified, and he expressed

the hope that when the time came for the brethren to elect a new Master, they would consider the claims of that brother who had worked for them so well, and that they would mark their appreciation of his services by elevating him to the chair of the Lodge.

Bro. William Smith proposed the health of the Past Master of the Lodge, Bro. Thomas H. Douglas, and in doing so expressed the great pleasure he felt in having assigned to him the honour of proposing that brother's health. Bro. Douglas, as all the members would know, was the founder of the Rifle Lodge, and since its consecration in the year 1860 had ever taken a deep interest in all matters pertaining to it. He was a sterling man and a most worthy Mason, and as a proof he had just to remind the brethren that at present, besides being Past Master of this Lodge, Bro. Douglas had the honour of being Right Worshipful Master of another Edinburgh Lodge, the Lodge Caledonian, at the earnest request whose members he had once more felt himself constrained to go into harness.

Bro. Douglas replied in a suitable manner, thanking the brethren for their kind reception, and more particularly Bro. Smith for the high eulogium he had passed upon him.

The Right Worshipful Master, thereafter proceeded to present Bro. Robert Bryce with the testimonial. It was altogether unnecessary for him to refer to the great and devoted attention Bro. Bryce had shown to his duties these were known to all the members of the Lodge and anything he might say could not, he was assured, raise Bro. Bryce any higher in their estimation than he at present stands. Besides performing his own duties as Secretary, and these were very onerous, Bro. Bryce had relieved him (the Right Worshipful Master) very much in his duties; he had now for several years conferred the degrees of Entered Apprentice, Fellow-Craft, and Master Mason on every initiate, and he felt it a duty to Brother Bryce to say that never in his experience had he seen these degrees given with greater impressment, or in a better style, and he was sure that in regard to working the Lodge Bro. Bryce stood second to none, either in the Province of Edinburgh, or even in the United Kingdom. It afforded him great pleasure to pay this tribute to Bro. Bryce's abilities, but he had always given his services so willingly, so ungrudgingly, and had ever entered into the working of the Lodge so heartily, that in common fairness he was bound to do so.

The applause having subsided, Brother Bryce returned thanks as follows:—

Right Worshipful Master, Worshipful Wardens and Brethren,

The very generous and graceful manner in which you have been pleased to refer to my first connection with the Rifle Lodge, and the more than handsome way in which you have marked your approbation of any little services I may have had the happiness to render it, completely deny me the possibility of expressing anything like suitable terms my deep sense of your great kindness and consideration. I am as you know, sir, but a novice in the art of public speaking and must therefore crave your indulgence on this point. Nevertheless, if my words are but poor in the expression of my gratitude, I beg you to believe that my feelings are none the less deep and sincere on that account, and that I feel proud and grateful for the honour you have done me, and for your very flattering allusion to my Masonic career. I may say, Worshipful sir, that I was in a manner born and reared in Masonry, and that as far back as memory will carry me, was ever animated with the loftiest conceptions of the craft; and I will ever remember how when my age first permitted application for admission to its mysteries, I passed through

the ceremony of initiation, and the pride I felt when for the first time I was invested with the badge of a Mason. Since that time I have had no little experience in Masonry, and this I will say that my Masonic career presents to my mind one long and unbroken chain of happy reminiscences.

The Lodge, having been consecrated in June, 1860, is now entering upon its twelfth year; and during that time no less than sixty-eight brethren have been affiliated as full and free members, and upwards of 400 initiates have first seen the light within its borders; and as custodian of its records, I may be permitted to say that never during the past eleven years was the Lodge in a more flourishing and prosperous condition than at the present time.—With an energetic, zealous, and devoted Worshipful Master, an attentive and united band of office bearers, and a considerable number of regularly attending brethren, the Lodge bids fair for the future and must continue to prosper if only the true principles of the order are carried into practice.

If I remember rightly, I think it is Sir Walter Scott who describes Freemasons as "moving like shadows in a land of dreams." I can only say that your movements towards me this evening have not been of a shadowy, but most substantial nature, and if the passing hour be a dream, it is certainly one of the most pleasant in my history. I thank you brethren very sincerely for this mark of your favour, it is in itself very valuable, and far exceeds anything I could have merited or deserved at your hands, but it is doubly valuable, accompanied as it is by the kind expression of your goodwill and esteem. To your Worshipful Master, as the originator and promoter of this testimonial, and to the brethren who have so kindly assisted you in your labours. I feel unable to give words expressive of my gratitude, and can only say that while your kindness compels me to regret that my labours in the past were not, as they might have been, more efficiently discharged, it shall stimulate still further to greater devotion in the future.

The testimonial consisted of a very handsome Gold Lever Watch, by an eminent London Maker, together with a Gold Guard and appendages. The following is the inscription on the watch.—

"Presented to Bro. Robert Bryce, Secretary of the Rifle Lodge, Edinburgh, (No. 405), by the R.W. Master, Office Bearers, and Brethren of the Lodge, as a mark of their respect and esteem, and in appreciation of the long, zealous, and efficient services rendered by him as Honorary Secretary to the Lodge, Edinburgh, 24th June, 1871."

The following toasts were proposed thereafter, and duly responded to.

"The Depute and Substitute Masters," proposed by Bro. Aphorpe, replied to by Bro. Ford, Deputy Master.

"The Wardens," proposed by Bro. Edward, and responded to by the Senior Warden.

"The Treasurer and other Office Bearers," proposed by the Grand Clerk of the Grand Lodge of Scotland, and responded to by Bro. H. M. Bryce, Treasurer, who took the opportunity of thanking the brethren for the honour they had conferred on his son, and assured them that in doing so he appreciated it as highly and felt the honour as deeply as if they done it to himself.

The toast of the "Brethren from a distance," having been proposed by the Grand Jeweller, Bro. Hay, and felicitously responded to by Bro. Smith, who stated that he had come from London purposely to attend this meeting, in order not only to do honour to Bro. Bryce but also to show the great esteem and admiration he felt for him.

The Lodge was thereafter at high twelve re-called to labour and duly closed.

MASONIC NOTES AND QUERIES.

THE 926 CHARTER.

My answer to a Metropolitan Correspondent is, that it has never come to my ears that the Contributor whom he names has ever said anything upon the controversy between Krause and Kloss, respecting that document. All coming from him upon the subject, of which I have any recollection, consists of the subjoined strange words which my correspondent will find in a Contributor's letter on "A Masonic Sermon," "Has the Reverend Brother (Preacher of the Sermon) been asleep during these last three years? Or is he quite sane? Or was he delivering a practical joke? I do wish he would send me that Royal Charter of 926, of which he says the very original of this charter remains, as he believes, to the present day. If he would only do that, I verily believe I would throw my 1717 date to the winds."*

It will, probably, save my Correspondent some trouble if he looks at my two communications to the "Freemasons' Magazine," "The York Constitution," vol. 22, page 269, and "The Ancient York Constitutions and Bro. Findel," *Ibid*, page 350.—CHARLES PURTON COOPER.

THE FIVE POINTED STAR.

The following is extracted from the publications of the Camden Society, for 1839:—

"PENTALPHA PENTACLE.—This mark was heretofore used as a sign of the cross is now, *sc.* at the beginning of letters or bookes for good luck's sake; and the women amongst the Jews (Dr. Raiph Bathurst tells me) did make this mark on the children's chrysome cloathes. Mr. Wyld Clark, merchant (factor) at Santo Crux, in Barberie, tells me that the Jewes in Barbarie have this mark on their trunks in nailes, and on their cupboards and tables. So in France, &c., and heretofore in England, were built crosses for good luck; and my old friend, Mr. Lancelot Morehouse, rector of Portwood, Wilts, who wont to make this mark at the top of his missive letters, as the Roman Catholiques do the cross, and he told me (1660) that the Greek Christians did so."

"The figure of the three triangles intersected (adds W. Kynett), and made of five lines, is called the Pentangle of Solomon, and when it is delineated in the body of a man it is pretended to touch and point out the five places wherein our Saviour was wounded. And therefore there was the old superstitious conceit, that the figure was a *fuge demonium*—that the devils were afraid of it."

NOTE.—The "Pentaculum Solomonis," the "Driden-fus" of the German magical writers, and which is regarded at the present day by the superstitious in Germany as an effective hindrance to the power of witches, is said to have its origin in the secret doctrines of the Pythagoreans, and to have been from thence transferred to the mysteries of the Druids. Be this as it may, it is certain it was looked upon in the middle ages as a sign of immense power and at the present moment the magical Pentalpha, in the western window of the southern aisle of Westminster Abbey, is one of the emblems which still

* See "Freemasons' Magazine," vol. 21, page 331.

exist, and tell to the initiated that the black monks who once chanted in the choir were deeply read in occult science. We are not, therefore, surprised to find it treated of in Dr. Carl Grabner's "Bilder der Wundekunst und des Aberglaubens," 8vo., Weimar, 1837, p. 86, or that Goethe should have made Faust avail himself of its influence:—

"Fur solche halbe Hollenbrat,
Ist Salomonis Schlussel gut;"

but it would scarcely be expected that a belief in its influence should be gravely avowed in a work published at the commencement of the nineteenth century.

"It is always necessary to have this Pentacle in readiness to bind with in case the spirits should refuse to be obedient, as they can have no power over the Exorcists while provided with and fortified by the Pentacle, the virtue of the holy names therein written presiding with wonderful influence over the spirits. It should be made in the day and hour of Mercury, upon parchment made of a kid's skin, or virgin, or pure, clean, white paper, and the figures and letters wrote in pure gold, and ought to be consecrated and sprinkled (as before often spoken) with holy water."—Barret's "Magnus," book 2, part iii, (109).

Similar to this, and by many confounded with it, is the "Seal of Solomon," which consists of a six-pointed star, formed of two triangles interlaced, and which was sometimes held to be even more than the Pentalfa. Passing down a street one day, the writer noticed one of the figures, made of tin, holding in its centre the representation of a beer-glass, and doing duty as the sign of a beer-shop.

It "attracted his eye's sad devotion," and he could not help wondering to what chain of circumstances it owed its situation. Subsequent study taught him that in Germany, and especially in Bavaria, this figure was deemed a sovereign defence against evil spirits. This sign was, therefore, used as a charm to protect against storms, and especially against fires (being thus a cheap kind of insurance). Breweries being particularly exposed to fire, were so often protected by this that it became, in time, the sign of a brewery, and so of a beer-shop! And thus the mighty spell with which Solomon of old compelled the genii, and piled up "that splendid model of excellence which immortalised his name," in these degenerate times, having crossed the sea, had sunk to the ignoble position of a pot-house sign. Many a good man has fallen equally low by keeping unworthy company.—*Evergreen.*

THE MANNINGHAM LETTER—A CONTRIBUTOR.

A critic who knows that this letter has been accepted by the Masonic writers of Germany, and by "A Masonic Student," will but laugh at one who tells him that it is not accepted by a Contributor.—A PAST PROVINCIAL GRAND MASTER.

THE FOUR OLD LONDON LODGES.

A Member of Grand Lodge will find his view of the part taken by the Four Old London Lodges in the Revival Proceedings, fully confirmed by Preston in his "Illustrations." See pages 157 to 160, "Dr. Oliver's Edition."—CHARLES PURTON COOPER.

MASONIC SAYINGS AND DOINGS ABROAD.

W. Grand Master, William D. Blocher, of Arkansas, in his address, says, in relation to St. John's College:—"It affords me great pleasure to announce that this protégé of the Grand Lodge has a brighter prospect now than at any time since the close of our late civil war. A great many Grand bodies having previously made the attempt to establish a similar seat of learning in their respective jurisdictions and failed, they have been almost unanimous in predicting a similar result for our College. Without stopping to inquire the causes for these failures, I think I express the unanimous verdict of this Grand body when I assert that St. John's College is on a firm foundation."

The State of California has been divided into fourteen Masonic Districts, and an "Inspector and Deputy Grand Lecturer" appointed for each District.

The following resolutions were adopted at the last Annual Grand Communication.

"Whereas, A custom has prevailed in this Grand Lodge to expend no inconsiderable amounts of money in the purchase of testimonials for Past Grand Masters; and whereas the use of the funds of the Grand Lodge for such purposes is contrary to the aims and objects of Masonry; therefore

"Resolved That no appropriation of the funds of this Grand Lodge shall be made for similar purposes hereafter."

At the last Annual Grand Communication of the Grand Chapter, Grand Council, and Grand Commandery of California, the following Brethren were elected, viz:

Grand Chapter: Comp. James L. English, of Sacramento, G. H. Priest; Comp. Charles L. Wiggin, of San Francisco, Grand Secretary.

Grand Council: Ills. Comp. Stephen T. Wing, M. P. G. Master; Ills. Comp. Charles L. Wiggin, Grand Recorder.

Grand Commandery: Em. Sir Frederick Ferdinand Bars, of Placerville, Grand Commander; Em. Sir Charles L. Wiggin, of San Francisco, Grand Recorder.

Referring to the recommendation of Grand Master Murray, of Maine, to dispense with the office of D. D. Grand Master, and pay the Grand Master a salary, requiring him to devote his entire time to the interests of the Grand Lodge and its subordinates, Bro. O. C. Gray, of the Foreign Correspondence Committee, of Arkansas, says:

"We are of opinion that the practice of paying salaries to any other Masonic officers than our hard working Secretaries, would result in evil, and that continually. Let the office of Grand Master be desirable for the amount of money there may be made out of it, and you at once create a host of Masonic politicians, who will 'log-roll' for the position of Grand Master."

That's our doctrine—no more moneyed offices in Masonry. We don't want any brothers to join us for the loaves and fishes of office. We want the craft always to seek the best man for the Grand East, and not the man the office. All candidature for position is unmasonic.—*Keystone.*

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

PROVINCIAL GRAND LODGE OF SOMERSET.—The next meeting of Provincial Grand Lodge will be on the 18th of July at Crewkerne.

The Provincial Grand Lodge of West Yorkshire will be held at Ripon, on the 12th of July next. A Grand Festival will be held on the same day, at Fountain's Abbey, and the Right Hon. Earl de Grey and Ripon, K.G., M.W.G.M., and Prov. G.M. West Yorkshire, has given the Craft the privilege of visiting the magnificent ruins of Fountain's Abbey and the adjacent grounds of Studley on that day. A banquet will be held in the spacious cloisters, in which ladies will be admitted. The proceeds of the Festival will be devoted to the fund of the De Grey Scholarships.

On Thursday, the 29th ult., a few members of the Lodge of Joppa, No. 188, wishing to testify their respect to the Manager, of the Albion Tavern, Alderagate Street, where the Lodge meets, Bro. W.J.G. Jennings, Bro. H. M. Levy, P.M., of the Lodge waited on him and presented him with a very elegant and solid gold seal locket, and gold pencil case, both having suitable inscriptions inscribed to testify their approbation of his conduct during the time the Lodge had been held at the above Tavern, and also for his uniform kindness in looking after the interests of the brethren.

On Wednesday, July 12th, "A Musical and Descriptive Entertainment" will be given by Brother Seymour Smith, at the Sussex Hall, Leadenhall Street. The proceeds will be devoted to the aid of a distressed Brother. Tickets may be obtained of any of the Stewards, viz: Bros. S. P. Acton, P.M. 742; Arnold, P.M. 65; Bowron, P.M. 933; W. Bristo, P.M. 860; Edward Coste, P.M. 9; J. M. Cumming, 742; B. Cundick, 742; Forbes, W.M. 65; Thomas Foxall, W.M. 1349; Wm. George, 742; Charles Goaden, 145; Jaquin, 382; John W. Jones, 174; Wm. Land, 742; Henry Marshall, 742; Mate, 382; Ed. M. Morley, J.D., 742; W. Nicholson, P.M. 172; E. J. Oliver; P.M. 742; George Palmer, P.M. 742; Robert Scott, 193; Hy. T. Thompson, P.M. 742; Geo. Weeks, W.M. 742; S. Wickens, P.M. 228.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

CARNARVON LODGE (No. 708).—The regular meeting of this Lodge was held on Wednesday, 14th ult., at the Mitre Hotel, Hampton Court. The W.M., the Rev. W. Taylor Jones, M.A., occupied the chair of K.S., assisted by Bros. F. C. de Crespigny, S.W.; and O. H. Pearson, J.W. After the Lodge had been opened, and the minutes of the previous meeting read and confirmed, the names of four brethren belonging to the Apollo

University Lodge of Oxford, and the Westminster and Keystone Lodge, No. 10, were proposed as joining members, and unanimously accepted, and one of them was passed to the second degree, after which the brethren proceeded to ballot for the admission of two candidates for initiation, and the result being favourable, they were severally introduced, and the ceremony of initiation performed by the W.M. This being the annual period for the election of W.Master, Bro. the Rev. F. C. de Crespigny, S.W., was unanimously chosen as W.M. elect. Bro. F. Davison, P.M., was re-elected Treasurer, and the Tyler was also re-elected. The following notice of motion of Bro. Davison, Treasurer, was submitted to the meeting and cordially adopted:—"That in consideration of the distinguished position the Right Worshipful Brother the Earl of Carnarvon holds in the Craft as Deputy Grand Master of England, as well as from the Lodge bearing his lordship's name, he be elected an honorary member." Several other motions were discussed and adopted, and the Lodge was closed. A banquet followed the proceedings.

ROSE OF DENMARK LODGE (No. 975).—The brethren of this Lodge held their regular meeting at the White Hart, Tavern, Barnes, on Friday, the 16th inst. The chair was occupied by the W.M., Bro. Charles A. Smith, supported by Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; R. W. Little, P.M., Sec.; C. Butcher, J.D.; T. Farrell, W.S.; H. Potter, J. H. Tyler, J. Brooks, J. Ayles, S. Harris, W. Palmer, C. Angel, T. T. Wilcox, E. Phillips, N. N. Hewitt, and W. Hamlyn. The Lodge having been opened, and the minutes of the previous meeting were read and confirmed. Bros. Palmer and Kelly were passed. Bro. S. Harris was raised. Messrs. C. Doerr and J. Adams were initiated. Bro. Henry Potter, late Treasurer, was unanimously elected an honorary member. The visitors were Bros. T. H. Edmands, P. G. Steward, W.M. 8; G. King, jun., P.M. 1260; J. Wright, S.D. 1158; F. Kelly, 1298; J. W. Burton, 1260; C. Thomas, 1260; and Elton Glover, 509.

MACDONALD LODGE (No. 1216).—The regular meeting of this lodge was held at the Head-quarters of the 1st Surrey Rifles on Wednesday, the 14th ult. Two members of the lodge having died since the last meeting, the brethren present appeared in full Masonic mourning; the lodge-room itself was also appropriately draped. The W.M., Bro. S.H. Wagstaff, occupied the chair, and was ably supported by Bros. Larham, as S.W.; Bridges, J.W.; Messenger, S.D.; Hastie, J.D.; and Carnell, as I.G. There were also present, Bros. James Stevens, I.P.M.; Thomas Meggy, P.M.; Dr. Cronin, Treas.; J. J. Curtis, Sec.; Alfred Williams, Ross, Edmonston, Kethro, Johnson, and others. The lodge having been opened, and the minutes read and confirmed, Bro. Peall was passed to the degree of Fellow Craft; and Bro. Edmonston was raised to the degree of Master Mason. Referring to the recent death of two brethren, the W.M. said:—"Brethren, Let us turn from this ceremony of a figurative death to a contemplation of the stern reality. We have to mourn the loss of two of our members since our last meeting—Bros. Alfred Scruby, and John Edward Newton. Bro. Scruby was not so much among us, but he was well-known in the corps and highly esteemed; his death his deeply felt by the regiment as well as by this lodge. Bro. Newton was at our last lodge meeting, only a month ago, in full health and spirits, and was invested with a collar of office. His death is a striking instance of the uncertainty of life and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living. From them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution. Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed by the approach of death when we last expect it, and at an hour which we probably were led to think might be the most pleasant of our lives. What are the eternals of majesty, the pride of wealth, or charms of beauty, when nature has paid her last debt? Fix your eyes on the last scene, and view life stripped of its ornaments and exposed in its natural meanness; you will then be convinced of the futility of these empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away with. While we drop the sym-

pathic tear over the memory of our deceased brothers, let charity incline us to throw a veil over their foibles, whatever they may have been, and not withhold the praise the virtues may have claimed. Suffer the apologies of human nature to plead in their behalf—perfection on earth has never been attained; the wisest as well as the best of men have erred. Their meritorious actions it is our duty to imitate, and from their weakness we ought to derive instruction. Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate Divine grace to ensure the favour of that Eternal Being whose goodness and power know no bound, that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension to that distant country whence no traveller returns. By the light of the Divine countenance we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great tremendous day of trial and retribution, when arraigned at the bar of Divine justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an immortal inheritance, where joy flows in one continued stream and no mound can check its course. Unto the grave hath been consigned the mortal remains of our much-respected Brothers Scruby and Newton, there to remain until the general resurrection in favourable expectation that their immortal souls may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, at the tribunal of unbiassed justice extend His mercy towards them, and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity. This we beg for the honour of His name to whom be glory now and for ever."—At the conclusion of the address Bro. T. Meggy announced the result of his stewardship at the last festival of the Girls' School, and stated that in addition to other subscriptions, the lodge had sent in twenty guineas towards the amount required to secure a Life Governorship of that excellent institution. Bros. E. Baxter, P.M. 8; Bilby P.M. 861; Gratz, P.M. 869, and Strachan, 1319, were present as visitors.

PROVINCIAL.

BERKS AND BUCKS.

AYLESBURY.—*Buckingham Lodge* (No. 591).—The annual festival of this lodge was held on Wednesday, the 21st June, at the George Hotel, Aylesbury, when there was a goodly gathering of members and visitors. There was one initiation, which was performed by the Rev. O. J. Grace, P.M., and P. Prov. Grand Chap., and one passing, performed by the Rev. A. L. Taylor, W.M., P. Prov. G.S.W. The installation of the Rev. John Williams, Prov. S.G.W. and the W.M. elect (who has previously been through the chair), was most ably and impressively rendered by Rev. W. Biggs, P.M. and Prov. Gr. Sec. The W.M. was saluted in the respective degrees, and the addresses were effectively given by the Installing Master, who was quite equal to his work and performed it with great ability. The W.M. having invested his officers and finally closed the lodge, the brethren adjourned to refreshment in the shape of a banquet provided by Bro. Windsor, which gave general satisfaction. The usual loyal and Masonic toasts were given and responded to, the evening's enjoyment being much enhanced by the singing of the musical brethren, among whom must be mentioned Bro. Mortimer, P. Prov. G.O. The meeting having been as usual concluded in peace, was closed in harmony.

CORNWALL.

MILLBROOK.—*Meridian Lodge* (No. 893).—The installation meeting of this lodge was held on Thursday, the 15th ult., at the lodge-room New Street, Millbrook. Henry Clark, the W.M.-elect was duly installed into the chair of K.S. by Bro. R. R. Rodd, P.M. 189, P.Pro.G.S.W.; assisted by Bros. E. J. Worth, P.M. 893, P.Pro.G.S.D.; W. H. Bickford, P.M. 893, P.Pro.G.S.D.

R. P. Stephens, P.M. 893, P.Pro.G. Steward; R. H. Rae, P.M. 189; Smith, W.M. 954; Thomas, W.M. 159. The W.M. appointed and invested the following brethren as his officers:—Bros. W. J. Harris, I.P.M.; T. Scriven, S.W.; W. Coath, J.W.; R. P. Stephens, P.M., Treas.; John Henwood, Sec.; C. A. Payne, S.D.; H. Eaton, J.D.; J. H. Filmér, I.G.; J. Dillon, Dir. of Cer.; and W. Cawse, Steward. In the evening a banquet was served at the Coopers' Arms, after which the usual loyal and Masonic toasts were given and responded to.

CUMBERLAND.

COCKERMOUTH.—*Skiddaw Lodge* (No. 1,002).—The installation meeting of this lodge was held on Tuesday, 6th ult., when there were present:—Bros. Morton, P. Prov. S.G.W.; G. W. Kenworthy, Prov. J.G.W.; E. Busher, Prov. G. Sec., P.G.S.B.; Rev. H. L. Puxley, P. Prov. G. Chap.; R. Robinson, Prov. G. J.D., P.M. 1,002; Rev. W. Williams, Prov. G. Asst. G. Chap., J.W. 1,002; J. R. Tickle, Prov. G. Purst.; W. Shilton, P.M.; W. Taylor, S.W.; I. Evening, Treas.; C. Mayson, Sec.; W. H. Lewthwaite, S.D.; J. Allison, J.D.; R. Brown, and W. Potts. Bro. Puxley, the retiring Master, having opened the Lodge in form, and the minutes having been read and confirmed, the Installing Master assumed his position in the chair, and proceeded to install Bro. John Pearson, as W.M. for the ensuing year. A Board of Installed Masters was formed. On the re-admittance of the brethren, the newly-installed Master was saluted in the several degrees, Bro. W. H. Lewthwaite playing on the harmonium the salutary marches. The newly-installed W.M. then appointed and invested his officers as follows:—Bros. C. Mayson, S.W.; R. Bailey, J.W.; I. Evening, Treas.; W. H. Lewthwaite, Sec.; J. Allison, S.D.; J. Bolton, J.D.; W. H. Smethurst, I.G.; W. Potts, Tyler. The Lodge being closed, the brethren adjourned to the banquet, provided at the Globe Hotel. The newly-installed Master presided. The usual loyal and masonic toasts were responded to.

DEVONSHIRE.

PLYMOUTH.—*Dundas Lodge* (No. 1,255).—A meeting of the brethren of this successful young lodge was held on Wednesday afternoon, June 21st, at the Huyshe Masonic Temple, Plymouth, for the purpose of installing the W.M. Elect, Bro. Francis R. Tomes, in the chair of King Solomon. After the W. Master had been duly installed, he proceeded to make appointments of his officers. The following are the officers of the lodge for the year ensuing:—Bros. Francis R. Tomes, Worshipful Master; Walter G. Ball, I.P.M.; William H. Triplett, S. Warden; J. Hicks, J. Warden; William Bell, Treasurer; T. B. Harvey, P.M., Secretary; Samuel B. Harvey, S. Deacon; — Cobbedick, J. Deacon; W. H. Hoare, Organist; R. J. G. Duggan, Inner Guard; Philip Symons, Director of Ceremonies; Hector B. Macmillan, S. Steward; George Fry, J. Steward; Thomas Smith, Tyler. After the formal business of the day had been transacted, the brethren adjourned from labour to refreshment, at the Globe Hotel, where Bro. Isaac Watts had provided as handsome and as excellent a dinner as either initiate or "outer barbarian" need desire to enjoy. The dinner hour was fixed for three o'clock, many of the brethren having to leave by early trains; and the dinner, admirably cooked, was provided by Mrs. Watts to the minute. Lodge "Dundas" is not a lodge of indulgence; its refreshment means a banquet only once a year, and as it meets at the Temple none of the fair could by possibility object to any of their masculine friends becoming associated with it. The W.M. ably occupied the chair, and the Senior Warden the vice-chair. The other officers took their respective places at the festive board. Besides those already named as present at the ceremony of the installation, and were also present at the table the following, chief of whom were guests:—R. W. Bro. Metham P.G.D. and D.Prov.G.M.; V.W. Br. Nicholls, P.M., P. Pro.G.O. B.W. Bro. Gover, P.M., P. Pro. G.A.D.C.; V.W. I. Watts, P.M. P. Pro. G.T. W. Bro. V. Bird, P.M.; Bro. F.A. Thomas; V.W. Bro. Latimer, P.Pro.G. Sec.; W. Bro. Westcott, P.M.; W. Bro. E. A. Davies, W.M. After the most ample justice had been done to the dinner, the Worshipful Master, in short and terse speeches, proposed the usual loyal and Masonic toasts. In proposing "The health of the Pro.G.M. Bro. the Rev. John Huyshe," he stated that he had received a kind response in his invitation stating that he was prevented from accepting it, owing to the serious illness of Mrs. Huyshe. The Prov. Grand Master was

warmly complimented for his urbanity and for the excellent service he rendered Masonry, both in the province, and elsewhere.—The D.Prov.G.M. Bro., Metham, next proposed "The W.M. of Lodge Dundas, and success to his Lodge," in the course of which he dwelt upon the duties of the Master of a lodge, and the satisfaction he felt, that in this case the office would be well filled.—The W. M., in returning thanks, said that he should do his best to be present on all occasions, and to work with kindness and regularity.—Bro. Gower proposed "The I.P.M., Treasurer, and Secretary of the Lodge," and spoke of the admirable manner in which the Lodge was sustained by the labours of those officers. A number of other toasts were proposed and duly responded to. At the close the D.Prov.G.M., in an appropriate speech, gave the toasts which closes all Masonic festivities—"Our poor brethren: wherever dispersed, however distressed, speedy relief to them."—Thereupon Bro. Trevena got up, and in a feeling and eloquent appeal, stating that Br. Tarring, who was a careful and excellent man, had suddenly met with his death by the wall of St. Andrew's Churchyard falling upon and crushing him. He was saving money, with which he was building a small house for himself. This Mr. Pethick had promised to complete; and it would now be their endeavour to raise a fund for the widow and child of their deceased brother who had been so suddenly cut off.—The appeal was at once generously responded to by several brethren, the D.P.G.M. leading off the subscription, followed by Bros. Call, Matthews (of Tavistock), Trevena, Godtschalk, Capt. Ball, Pettit, T. E. Williams, Nicholls, Tones, W.M., Harvey, Cobbedick, and others.—Br. Latimer suggested that a memorial should be drawn up setting forth the facts of the case, and he had no doubt it would meet with a liberal response from many of the lodges in the province, and especially from those in the Three Towns.—Bro. Watts also suggested that an appeal should be made to the Fund of Benevolence of the Grand Lodge.—The proceedings shortly afterwards terminated.

DEVONSHIRE.

STONEHOUSE.—*Lodge Sincerity* (No. 189).—A meeting of this old and flourishing lodge was held on St. John's Day, 24th ult., when there was a good attendance of the members. The principal work was the installation of Bro. F. B. Forster, the W.M.-elect; accordingly, after the transaction of some ordinary lodge business, the W.M., Bro. Capt. J. G. Shanks, Royal Marine Light Infantry, Knight of the Order of the Medjidie; P. Prov. G.S.B., Devon, proceeded to instal his successor, which he did with great ability, rendering the sublime ritual with eloquent force and impressiveness. The following Past Masters were present: Dr. Dowse, P. Prov. D.G.M.; T. S. Bayley, P. Prov. G.T.; R. R. Rood, P. Prov. G.R.; J. C. Radford, P. Prov. G.D.; R. H. Rae, P. Prov. G.O.; E. A. Davies. At the conclusion of the installation, Bro. Forster, W.M., appointed the following officers for the year ensuing: Br. Capt. Shanks, I.P.M.; M. Coates, S.W.; J. Latimer, J.W.; Rev. J. E. Risk, Chaplain; R. Dowse, P.M., Treas.; R. H. Rae, P.M., Sec.; S. Hutchings, S.D.; J. E. Curteis, J.D.; G. Jackson, D.C.; M. M. Moore, I.G.; G. Mair, and A. M. Moore, Stewards; and J. E. Moon, Organist. This is the first time for many years that the outgoing Master has installed his successor in this lodge, that work having generally been done by one of the older Past Masters; and at the conclusion of the beautiful ceremony several brethren spoke in terms of great praise the way in which Bro. Shanks had performed the by no means easy task. The half-yearly banquet took place at Bro. Watts's, Globe Hotel, Plymouth, on the 26th ult., when all the officers and most of the members of the Lodge were present, as well as several visiting brethren. After ample justice had been done to the dinner, the Worshipful Master proposed the usual loyal and Masonic toasts which were duly honoured. Bro. Radford then, in an excellent speech, proposed the Rev J. Huyshe, P.G.M. of Devon, and warmly praised the rev. gentlemen for his truly Masonic kindness which he illustrated by one or two facts of an interesting character; he also spoke of the strong affection which is felt by all brethren in the province for their chief. Bro. Metham, the oldest P.M. of Lodge Sincerity and D.Prov.G.M., returned thanks for the Provincial Grand Officers in a very appropriate address, and said with regard to himself that in consequence of having accepted the chairmanship of a School Board, the claims upon his time would be so great that he would not be able to attend to the duties of Masonry as much as he had hitherto done; he

concluded his speech by giving "The health of the W.M.," which was warmly received. Bro. Forster, in his reply, touched upon many topics of interest to the lodges, specially alluding to his appointment of officers, and gave great praise to Bro. Coffin, the late J.W., who had waived his claim to the S.W. chair, in order that Bro. Coates (who expects to go abroad before long), might get it, and so qualify himself for the Master's chair. Bro. Latimer, J.W., next proposed "The health of Capt. Shanks, the I.P.M. of the Lodge, and other P. Masters;" he eulogised Capt. Shanks for the admirable manner in which he had worked the lodge, and for the zeal, through good-will and kindness with which, on all occasions, he had carried out the duties of all the offices he had held. Bro. Shanks acknowledged the compliment that had been paid him, and remarked that though it was only just five years since he had come to Lodge Sincerity from one of the oldest lodges in Scotland (No. 12), he had filled every office, and his highest ambition in craft Masonry was gratified. In consequence of having been stationed in the North of England for the last two years, he had not been able to occupy his place as often as he wished, but, in spite of distance, he had filled his chair five times as S.W., and seven times as Master, to do this he had travelled upwards of 8,000 miles by railway in the last two years, solely for the purpose of doing his work in this lodge. In conclusion he alluded to the fact of his having served as Steward for the Girl's School Festival for which he returned £47 10s. on his list, notwithstanding the Prov. G.M. was also Steward, and most of the lodges and chapters gave their donations through him. Bro. Shanks then proposed the next toast, "The Wardens and other Officers," in the course of which he made some judicious remarks, alike useful to the officers of other lodges as well as those of Sincerity. He said: The toast which I am now called upon to propose is rather a comprehensive one, as it is to include all the officers of Lodge Sincerity. The various offices in a lodge are, and ought to be considered, posts of honour which every Mason should feel it a privilege to fill, and for which we should all strive to qualify ourselves from the moment of initiation, for without previous preparation it is impossible to fill even the humblest office in a lodge satisfactorily. If, as a lodge, we aim at and wish for a successful career, it is essential that we be at all times well officered; that our office-bearers be brethren who will give the utmost possible attention to their duties, and set us, all an example of zeal, fidelity, and devotion. And, Worshipful Sir, we may, I think, congratulate ourselves on this point to-day, for your selection of officers has been well and carefully made. Now, brethren, if I deviate from the usual custom, and allude, in the first place, to our esteemed Treasurer and Secretary, I know you will pardon me, for they are brethren of no common stamp, and I do think the lodge extremely fortunate in that it has secured their kind services for yet another year. It would be almost impertinent in me if I were to speak of the manner in which they always carry out their duties, but I may and will take this opportunity of conveying to them both my very warm thanks for the able and ready assistance they at all times gave me while I was W.M. of this lodge. The Wardens are highly important officers of a lodge, and on them much of its well-being depends; but if they only act up to the moral teachings of the jewels they wear (which, I am sure, our present wardens will), they become bright examples for us to imitate and follow, and will certainly win the respect and love of their brethren. The deacons, D.C., I.G. and Stewards, though not of so much importance as the other officers, yet hold very honourable posts, and should do their best to fill them with becoming dignity. We must all, from the highest to the lowest, remember, however, that it is not enough to be able to repeat the ritual correct, and to go through the ceremonies without mistakes; no one can be a really a good officer unless he feels and duly appreciates the sentiments and the words he utters. The work of a lodge in conferring the different degrees is a most important business; it is the performance of one of the most solemn ceremonies ever established by man, and it should be so conducted as to leave that impression on the mind of the candidate. We trust, then, and believe, officers of Lodge Sincerity, that you will keep our lodge what it now is—a worthy Temple of Masonry; that each of you will be true to the grand principles of our noble order; and that, both within and without the lodge, you will ever do honour to the craft. Worshipful Sir, and brethren, I beg, in conclusion, to propose "The Health of the Officers of this Lodge." The Treasurer, Secretary and Wardens responded to the toast in a

brief but eloquent address, in the course of which frequent allusion was made to the truly Masonic spirit and good feeling that prevails in Sincerity, and the J.W. expressed a hope that all the lodges in the three towns of Plymouth, Devonport, and Stonehouse might be ere long brought together on some festive occasion, which would afford an opportunity of showing that the same brotherly love animates the whole fraternity. The Tyler's toast, given and responded to in the usual way, brought an extremely pleasant evening to a close, and the brethren departed about ten o'clock.

DURHAM.

WEST HARTLEPOOL, Harbour of Refuge Lodge (No. 764).—On Tuesday, June 13th, the annual meeting of the members of the Harbour of Refuge (No. 764) Lodge of Freemasons, was held in the Freemasons' Hall, Upper Church Street, when Bro. R. H. Stafford was duly installed Worshipful Master for the ensuing year; the ceremony being performed by Bro. J. W. Cameron, I.P.M., in an imposing manner. Bro. Stafford then invested the following brethren as officers for the ensuing year: E. Hudson and W. D. Coxen, wardens; T. Harland and C. T. Casebourne, deacons; R. P. Harpley, treasurer; and G. T. Pearson, secretary. At the conclusion of the business the brethren adjourned to the Royal Hotel, where the annual banquet was prepared. About forty brethren sat down, including several visiting friends. The chair was occupied by the newly-appointed Worshipful Master, who was supported on his right by Bro. J. W. Cameron (West Hartlepool), Captain Monks, of the Marquis of Granby Lodge, Durham; Lord Ernest Vane Tempest, of the Seaham Lodge; J. Trotter, Stockton; and A. Hutchinson, West Hartlepool. On the left were Bros. J. B. Watt, West Hartlepool; A. C. Knowles, Stockton; — Hunton, Stockton; R. Rouper, Hartlepool; and J. Young, Durham. The musical arrangements were under the management of Bros. Harte and Walton, both of Stockton, who were assisted by several of the brethren present.

ESSEX.

COLCHESTER.—Angel Lodge (No. 51).—The annual festival of Saint John the Baptist was celebrated by the members of the Angel Lodge, No. 51, on Thursday, June 22. At half-past three o'clock a large number of the Brethren assembled in the Lodge room to witness the installation of the W.M. Elect for the ensuing year, Bro. H. Samuel; previous to which, however, the R.W. Provincial Grand Master, Bro. R. J. Bagshaw, entered the Lodge, escorted by the P. Prov. G. Chaplain, and several Acting and Past Prov. G. Officers, and was received by the Brethren in the usual Masonic manner. The ceremony of Installation was then most ably performed by Bro. Alfred Cobb, P.M., and P. Prov. G.S.W., after which the W.M. proceeded to invest his Officers as follows:—Bros. S. Chaplin, S.W.; Fred. A. Cole, J.W.; Rev. C. L. Acland, Chaplain; Wm. Sandef, P.M., Treasurer; Thos. J. Ralling, Secretary; Henry Sanford, S.D.; Geo. W. Smith, J.D.; W. S. Sprent, D.C.; Henry Wisbey, Organist; E. J. Sanders, I.G.; Wm. Chubb, A. R. Staines, and H. F. Brill, Stewards; and C. Gunner, Tyler.—The R.W. Prov. G.M. afterwards addressed the Brethren, and in conclusion expressed his regret that he was compelled to leave by an early train, and would not have the pleasure of joining them at the festive board.—Shortly after six o'clock over forty brethren sat down to a sumptuous banquet at the Cups Hotel, served in the very best style by the hostess, Mrs. Salter. After the banquet the usual loyal and masonic toasts were duly honoured. The W.M., in giving "the Deputy G.M. of England, and the Acting and Past Grand Officers," expressed the great pleasure he and all the brethren of the Angel Lodge felt that they had been honoured with the presence of the P.G. Chaplain of England.—Bro. C. J. Martyn (Rector of Long Melford), in responding, said he was almost ashamed to confess that, with the exception of one occasion when he visited the Idiot Asylum, this was his first visit to Colchester. His introduction to the Angel Lodge, however, had so gratified him—he had been delighted with what he had seen in the Lodge—that he was afraid in the future they would be apt to say that he came too often. Before leaving, the Prov. G.M. had requested him to apologise to the brethren for his absence that evening, and to say that it was unavoidable. While speaking of Bro. Bagshaw, he might, perhaps, say that he considered they were most fortunate in possessing so good a Mason to preside over them. Those who visited Grand Lodge,

or read the reports of their meetings, were aware that Bro. Bagshaw was very constant in his attendance there; and he could say from personal observation that there was no one who was more respected or better received in Grand Lodge than the Prov. G.M. for Essex.—"The W. Deputy Prov. G. Master and Acting and Past P.G. Officers," was next proposed by the W.M., and responded to by Bro. Rev. E. H. Crate, Prov. G. Chaplain, who said he felt it a great honour, having been such a short time in the Province, to have received his present appointment.—Bro. W. P. Lewis, I.P.M., proposed "The health of the W.M.," speaking in high terms of the qualifications of Bro. Samuel for the high office he had been unanimously selected by the Brethren to fill, and congratulating himself that he had such a worthy successor.—The W.M. heartily thanked the brethren for the honour they had conferred upon him, and trusted that his year of office would be as successful as that of his predecessor.—The other toasts were "The I.P.M. and P.M.'s," proposed by the W.M., and responded to by Bros. Lewis, Bosworth, and Slaney; "The Visitors," given by Bro. S. Chaplin, and responded to by Bros. Jas. Franks, P.M. 276, Capt. Ormsby, Queen's Bays, W. S. Westgate, W.M. 225, 376, 959, and P. Cornell, W.M. 114; "The Secretary and Treasurer," proposed by Bro. Cole, and responded to by Bros. Slaney and Ralling; "The Officers," proposed by the W.M., and responded to by Bros. Rev. C. L. Acland, S. Chaplin, F. A. Cole, H. Sandford, Geo. W. Smith, and others.—During the evening the Secretary reported that he had received apologies for non-attendance from Bros. J. Burton, Prov. G. Treasurer; John Wright Carr, Prov. G. Secretary; Emra Holmes, &c.—The pleasure of the Brethren was very much enhanced by the beautiful vocal performances of Bros. Ransford and Elmore, who were engaged for the occasion; and who sang several choice songs, during the evening.—Among the Brethren present either in lodge or at banquet, besides those already mentioned, were—Bros. T. R. Quilter, P.M., and John Coppin, P.M. 51; J. Bosworth, P.M. 170, 349, P. Prov. G.J.W.; W. Shury, P.M. 167, 548, 51; E. G. Wood, P.M. 51; Capt. Terry, 60th Rifles; J. H. Pettitt, G. Griffin, T. Rix, A. R. Staines, G. Gard Pye, H. Brill, W. F. Lugar, G. Allen, B. W. Brooks, G. Evans, G. Butcher, B. Barber, &c.—Visitors—Bros. Rev. F. B. Shepherd, P.M. 276, P. Prov. G.C.; Captain Ormsby, Cornet Relf, and Riding-Master Russell, Queen's Bays; James Franks, P.M., and Stephen B. King, P.M. 376; W. S. Westgate, W.M. 225, 376, 952; Philip Cornell, W.M. 114; W. Calthorpe, W.M., T. Eustace, J.W., and E. N. Cragg, 697; Henry York, W.M., J. Richardson, I.P.M., W. Bishop, P.M., W. Bragg, P.M., E. Angier, P.M., and J. E. Wiseman, Secretary, 433, &c., &c.

HAMPSHIRE.

WALTHAM CROSS.—Gresham College Lodge (No. 869).—The installation meeting of this Lodge was held at the Four Swans Hotel, on the 10th ult. Bro. Robert Bruce, P. Prov. J.G.D. occupied the chair. The minutes were read and confirmed, and the report of the Auditors was received. Bros. Perry and Chapman, were raised. Bro. W. E. Gompertz, P.M. and Sec., having taken the chair, Bro. J. Forsyth, Prov. G. Sup. Wks., was installed in the chair of K.S. The newly-appointed W.M. appointed as his officers for the ensuing year, the following brethren:—Capt. Barnes, S.W.; F.D.R. Copestick, Prov. G.S.B., J.W.; J. Copestake, S.D.; W. C. Barnes, J.D.; A. C. Wylie, I.G.; Dr. Pottle, Organist; J. E. Groot, Treas.; W. E. Gompertz, Sec.; Etherington, Steward. The W.M. initiated a candidate in a most creditable manner. A gentleman being proposed, and the routine business being completed, the lodge was closed with solemn prayer. The brethren adjourned to an excellent banquet, followed by the usual loyal and Masonic toasts.

KENT.

PROVINCIAL GRAND LODGE.

The annual festival of the Provincial Grand Lodge of Kent was held in Dover on Wednesday last, for the first time during fifteen years, and, notwithstanding the unfavourable weather, was attended by nearly three hundred Freemasons, nearly every lodge in the county being represented. The festival was held in the Refectory Hall at the Priory—a place peculiarly adapted for the purpose. It had been elegantly decorated with trophies of flags, &c., and at one end of the room there was a large design containing the inscription, "May Freemasonry flourish in all parts of the Globe."

Viscount Holmesdale, the Provincial Grand Master of Kent, arrived in Dover by the mid-day train on the South Eastern Railway, and was received at the South Eastern Station by Bro. Wilson, the Worshipful Master of Lodge No. 199, and Bro. Adamson, P.M. His lordship was received at the entrance of the Priory by the Provincial Grand Officers and nearly 300 brethren.

The business of the lodge was immediately opened with proper Masonic ceremonies, and the business was proceeded with. The following were appointed Provincial Grand Officers for the ensuing year:—

Bro. Dobson, ...	...	...	D. Prov. G.M.
" Colonel Ward, ...	...	...	Prov. G.S.W.
" Dr. Hunter, ...	...	...	G.J.W.
" Ed. Bates, ...	...	...	G. Sec.
" Hall, ...	...	...	G. Assist. Sec.
" Thorpe, ...	...	...	G. Treas.
" Wilson, ...	...	...	G.S.B.

The lodge was adjourned whilst the brethren attended Divine Service at St. Mary's Church.

At half-past one most of the brethren, who had assembled at the Court in Masonic regalia, headed by Lord Holmesdale, as the Provincial Grand Master, left the Priory, and marched in procession to St. Mary's Church, where a special service was held. The centre portion of the church was reserved for the Masons, while the galleries and side aisles were well filled with a general congregation.

The service was full choral. The Rev. Canon Puckle intoned the prayers in admirable style. Bro. the Rev. G. W. Sicklemore read the first lesson, and Bro. the Rev. Robinson the second. The anthem was Boyce's "Great and marvellous are Thy works," and was sung in splendid harmony by the choir. The hymn before the sermon, taken from "Hymns Ancient and Modern," was,—

Come, gracious Spirit, Heavenly Dove,
With light and comfort from above.

Brother the Rev. W. A. Hill, St. Peters, Maidstone, and Provincial Grand Chaplain, preached the sermon.

The preacher took for his text the first verse of the 5th chapter of the 2nd Epistle of St. Paul to the Corinthians: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, but eternal in the heavens." He commenced by saying that on this their anniversary festival, on this day of their solemn meeting, when the members of the mystic Order of Masons met together for counsel, to take stock of their position, and drew nigh together to the sanctuary to offer up prayer and praise, to obtain the blessing of God upon their present and future work, they might improve the occasion by keeping prominently in sight the changes which might soon take place in the earthly state of some or of all present, and so look up above to the seat of those foundations, the mystic builder of which was God. The preacher then gave a lengthy detail of the wonderful creation and attributes of man, remarking what frail creatures we were in ourselves, and how liable we were for a sudden departure from this world. What he had just said would be realized perhaps by many there that afternoon. The keepers of the mortal house would tremble, the muscular arms would wither, and the David, who with a single stone from the brook, could hurl his pellet straight for the centre, would scarcely be able to raise a cup of water to his lips. Yes, the strong man, with energy and activeness, would gradually lose animation and vigour, as he looked out of the window to see always a bitter frost; the landscape would be deadened in its beauty, imagination would vanish, and he would say to himself, "I'm old, and must shortly die." Let us, then, wait calmly, and serve our God while we had time, while we carried our heads erect, walking in the path of duty, with the admiration of wise men. Whatsoever we did, let us do it with all our might. The text set forth that while our body was our temporal home, and while the framework of our body was weak, we had a home above that consoled us for it. St. Paul was eminently qualified as a learned man to teach others. Having the gift of the Holy Spirit breathed upon him he could give double comfort to those who were in trouble. His preaching was a literal theatrical show of what power the Gospel had which he proclaimed to all the world. The chapter preceding the text was a remarkably graphic description of St. Paul and his companions, and what they underwent. The greater our trials were in this world so much greater would be our glory in the next—things that were

seen were temporal, things that were not seen were eternal. St. Paul and his companions were not solicitous about their own houses, but they were desirous not to be found unfit for their spiritual life. Again, the human body was elegantly made. Don't let us speak meanly of the house in which our spirit was contained. No; it was wonderful. The entire frame of man was wonderful. The sight was admirably placed on either side of the face. No sooner were the windows opened than they took in everything with ease and rapidity. The foot had well been termed an admirable contrivance; nothing like it was to be found among other living creatures. As for the hand, there was no greater curiosity to be found in the world. Then look as well to man's heart, and brain, and muscles. David, the inspired Psalmist, when looking at his body, could not help exclaiming, "How wonderful," &c.; and he had never looked into the wondrous structure of man the same as our anatomists of the present day had. He would ask, then, when looking upon ourselves, did we not see to some extent the depth of the love of our Maker, and it caused us to exclaim, "Great and marvellous are thy works, Lord God Almighty." We therefore thought not meanly of our temporal body. But, admirable as it was, it was only provisional, it was only for a time. It was intended to fall—it must fall to ruins—to set free as a bird from its cage, its tenant for an eternal world. Here then was there not comfort in the words of Saint Paul. We gathered from his teaching that whenever that change might take place for us who remained faithful there was a house, not made with hands, built up for us eternal in the heavens. The preacher then likened our bodies to the tabernacle in the wilderness—on the constant move for a better land, and added when the doorway was shut, and the curtains drawn together, and our spirit taken home, there should come the re-construction of our bodies by an Almighty hand. The house should be no longer perishable, but in a state for eternal and celestial life. At present the best of men wore garments of mourning; in heaven all would have robes of light, magnificent, clean, and fit for the noble society of that noble place. No few words from him could paint the pictures of the glories there. Nor did he intend to attempt it that afternoon. At that moment the human will should lose its proneness to opposition, and become one will subdued to God. Then should the spirit bow to its Heavenly origin—cleave to the eternal spirit of God, and the soul should become elevated and purified. We might see in prospect these individual changes—the drowsiness of the age, sadness, weakness, and infirmities. All these trials must come upon us. We must all appear before the judgment seat of Christ to be each one judged according to the works we have done in the flesh. Let him then solemnly ask them in that ancient sanctuary, where they had been kindly invited to hold their service that day, what were the feelings of all present? Did a gloominess come over them? He hoped not. But to his Masonic brethren he would address a few special words. To those whose boast was that they were the true illuminators of the earth, who professed to be living stones in the grand temple above, and who had a craving after the highest influences of the Holy Ghost, he would put the question, "What was their state? Were they making progress or not?" They had heard the solemn charge and address made to them that day. They had heard the Bible solemnly proclaimed as the book in which they were told their duty to God, their neighbour, and themselves. They had been told to implore His aid in all their undertakings, and look up to Him in every emergency. He asked them whether they really felt these things, or passed through them as mere forms and ceremonies. Did they measure their religion by their morals? Did they see in all the Masonic emblems, levels and squares, that ladder, which was Christ, and which connected earth with heaven, and made the way from earth to heaven? Did they try to give up the evil of their own hearts? Were they more advanced and more fit to meet their final end than they were at their last festival twelve months ago? If not, they were retrograding and going back. Let him convince them that without personal holiness they would never attain everlasting life. They must forgive him for putting such bold questions, because they had been asked in all affections towards them. Let them all turn to Him who died for all men. He entreated them to ponder the text, and make it their consolation. The good things promised us were not for the idler, but for the strenuous and diligent worker. In conclusion, he would say they had already made an appeal to the brethren in behalf of the holy cause of that charity. He appealed to them again

on behalf of the schools of that parish, as well as for their Masonic Charities. He knew they had in another place already contributed £200, but such a powerful body, with 33 Lodges and 1,447 members, must do more. He felt sure they would be true to themselves and true to their keystone. May each one present hold fast to the faith and win that crown that was laid up in store for the righteous.

The preacher then descended from the pulpit and returned to the altar.

The choir sang the hymn

Pleasant are thy Courts above,
In the land of light and love.

A collection was made at the conclusion of the service, and nearly £20 was procured, which sum will be equally divided between the Dover St. Mary's School and the Masonic Charities.

After church the procession was re-formed, and returned to the Lodge, business being at once resumed.

On the motion of Viscount Holmesdale, a vote of thanks was passed to the Provincial Grand Chaplain for the excellent and eloquent sermon he had preached that morning.

Lord Holmesdale proposed, and Brother Dobson, Deputy Provincial Grand Master, seconded, a vote of thanks to the Rev. Canon Puckle for kindly granting the use of St. Mary's Church; and a vote of thanks was awarded to the President and Council of the Dover College for the use of the Refectory.

Brother Snow, P.M., submitted a resolution to the effect that the thanks of the Provincial Grand Lodge be presented to Brother Wates for his valuable services as Provincial Grand Secretary during a period of eleven years. The proposer of the resolution passed a high compliment upon Brother Wates for the excellent and valuable services he had rendered to Freemasonry in Kent during the years mentioned, and expressed a hope that the token of acknowledgment it was suggested he should receive should be accompanied by some more useful testimonial. The motion was seconded and carried unanimously.

A grant of 50 guineas, proposed by the R.W.D. Prov. G.M., was given to the Boys' School, in order to make the Deputy Grand Master of the Province a Vice-President, and a gift of £20 each to Bro. Norris, Tyler of Lodges 784 and 1,026, and Bro. Knight, Tyler of Lodge 199 (Dover), the former brother having been a Mason for 58 years, and the latter 59 years. The sum of £32 was voted towards the erection of a tablet to the memory of the late Brother J. S. Keddell, P.M., 158. The original sum proposed for the tablet was £25, but the estimate was £32, and it was considered a greater mark of esteem that the Provincial Grand Lodge should pay the whole expense.

The business of the Lodge having terminated, it was closed in due form, and the brethren proceeded to the Royal Oak Hotel, at the Assembly Rooms of which establishment the breakfast had been served in the morning to about ninety gentlemen, and there the banquet now took place. Viscount Holmesdale presided, and as many as 173 brethren were present. The banquet, we believe, was an elaborate one, and reflected the greatest credit upon Brother Philpott, whose arrangements were excellent, and were much praised by the guests. He was ably assisted by Brother George of the "Angel," Charlton.

The first toast proposed from the chair was that of "The Queen and the Craft," which was followed by "The Prince and Princess of Wales and the rest of the Royal Family." These toasts, we need scarcely say, were duly honoured.

Viscount Holmesdale next gave the health of the Marquis of Ripon, the Most Worshipful the Grand Master of England, and adverted to the services rendered by him to the country, which had so recently led to the Government conferring additional honours upon him. The noble Marquis had not only, his lordship remarked, done the State some service, but had done great service to the Craft, by whom he was greatly esteemed and respected.

The health of the Earl of Canarvon, Deputy Grand Master of England, was also given by the Chairman, who said that his lordship had acted for the Marquis of Ripon at an important time, and had always shown a disposition to do whatever might be required of him in the interests of Freemasonry.

Brother Dobson, Provincial Grand Master, proposed the health of the noble Chairman, Viscount Holmesdale.

Lord Holmesdale, in reply, said that, much as he prized the honour of filling the position he then occupied, he still thought that they might select some one who was far more capable for

the post than himself. However, so long as they continued to repose confidence in him, he should be only too pleased to do whatever was in his power to promote the interests of Freemasonry. He adverted to the success of the meeting that day, and made several complimentary references to the excellent arrangements of the local committees, the suitability of the Refectory for their purposes, the large attendance of the Craft, and the satisfactory manner in which everything had gone off. He concluded by proposing the health of the Provincial Grand Officers.

Brother Colonel Ward responded,

The health of Brother Dobson, Deputy Provincial Grand Master, was given in very complimentary terms by Viscount Holmesdale.

Brother Dobson responded in a characteristic speech.

At this stage of the proceedings Viscount Holmesdale left the room, having to leave Dover by the seven o'clock train. His lordship was escorted to the station by Brother Dobson, Brother Wilson, W.M., and Brother T. A. Terson, the Assistant Secretary.

Brother Dr. Marshall, Past Provincial Grand Senior Warden, was unanimously voted to the Chair on the departure of Viscount Holmesdale, and under his presidency the proceedings were continued.

"The Visitors," proposed by the Chairman, was responded to by Brother Stock, of Folkestone; and the "Masonic Charities," by Brother Binckes, Secretary of the Masonic Boys' School, and who in the course of an eloquent speech, referred to what had been done in the past, described the present position of the three charities with which they were concerned, and advocated their claims to support.

The Chairman then gave the health of Bro. Wilson, the Worshipful Master of Lodge 199 (Dover). Dr. Marshall observed that Bro. Wilson had attained his present high position in the Order in consequence of the confidence which the members of the Lodge reposed in him. In every office he had held Brother Wilson had given that strict attention to his duties which had led to his elevation, and which set so good an example to every member of the Craft.

Bro. Wilson having briefly responded,

Bro. Coram, P.M., proposed the health of the Assistant Secretary, Bro. T. A. Terson, and said that all who had observed the energy with which that gentleman had performed the arduous duties of his position, had the very highest opinion of his future prospects in the Craft, and were convinced that his efforts had contributed in a large measure to the success of the day.

"The Ladies," proposed by the Chairman, and responded to by Bro. Richie, met with a favourable reception.

The health of Dr. Marshall was proposed by Bro. Wilson, W.M., who said that he had the pleasure of serving with Dr. Marshall in various offices, and had always found him animated by a thorough Masonic spirit, and his being selected as Senior Grand Warden at the last Provincial gathering, was evidence of the attention he had paid to his Masonic duties.

Dr. Marshall having responded,

Bro. the Rev. T. B. W. Briggs gave the "Host and Hostess," and made a very eloquent speech with reference to the events of the day.

Miss Palmer, Mr. George Perren, and Mr. Ralph Wilkinson sang at intervals during the banquet, which came to a close about ten o'clock.

The arrangements and decorations of the Refectory Hall reflect the greatest credit on the Committee who undertook this important duty. The musical arrangements for the church and banquet were entrusted to the care of Bro. H. S. Royton and Bro. J. O. Rees.

The comfort of the Brethren at the Banquet was cared for by several Brethren of Lodge 199, who very kindly acted as Stewards.

The accomplished vocalist, Miss Palmer, who travelled from Bristol to sing at this Festival, was unfortunately detained on her journey, and did not arrive until several of the brethren had left the banquet.

ESSEX.

ROCHFORD.—*Lodge of True Friendship* (No. 160).—Saturday, June 24th., (being St. John's Day), in accordance with ancient usage, the annual Festival of this Lodge was held at Rochford, when Bro. John Wright Carr, the Grand Secretary of

the Province, was duly installed Master, Bro. William Pissey, P.M. 160, P. Prov. G.J.W., acting efficiently as Installing Master. There was a good attendance of brethren from the neighbourhood; letters expressive of regret at unavoidable absence were received from the R.W. the Provincial Grand Master, Bro. Robert John Bagshaw; from the Deputy Prov.G.M., Bro. Andrew Meggy; from the Grand Treasurer of the Province, Bro. Joseph Burton, and from other distinguished Masons. Saturday appears to have been regarded as generally inconvenient for those residing at a distance, while the impossibility of returning to town the same evening by any train later than six o'clock was assigned as the cause of absence by many brethren, members of London Lodges, who had by letter expressed themselves as most desirous to be present. The officers appointed were as follows:—Bros. John Wright Carr, Prov. G. Sec., 160, 276, 1,343, W.M.; Edward Judd, S.W.; A. Lucking, J.W.; Thomas King, S.D.; Robert Grouitt, Prov. G. Sup. of Works, J.D.; Henry Wood, P. Prov. G.O., P.M., Treas.; George Burgess, P. Prov. G.J.D., Sec.; William Moore, I.G.; A. S. Isherwood, and Robert Brown, Stewards; J. Allen, Tyler. Amongst those who took part in the proceedings not enumerated above were Bros. G. F. Browning, P. Prov. G.J.W., P.M.; F. Wiseman, P. Prov. G.O., P.M.; W. S. Pavitt, P.M., 160, 276, P. Prov. G.J.W.; John Allen, P. Prov. G.J.W., P.M.; D. B. Grout, P.G.S.B., I.P.M.; Robert Bennett, P. Prov. G.J.W., P.M.; G. J. Jones, P.M., D.S.D.; Garrington, P.M. 788; Zachary Pettitt, 160; J. Boosey, 160; W. Hart, 160; J. Underwood, 160; W. Smith Cox, P. Prov. G.S.B., P.M., Sec. 1,000; W. Cantor, W.M. 1,000, and others. About five o'clock most of the brethren sat down at the Old Ship Inn to an excellent banquet, provided by Bro. H. D. Brown. The usual loyal and Masonic toasts were given and duly responded to; and several of those who were present contributed by their vocal powers to the harmony and enjoyment of the evening. The brethren separated at nine o'clock.

LANCASHIRE (WEST).

WARRINGTON.—*Gilbert Greenall Lodge* (No. 1250).—The installation of this lodge took place on Tuesday, the 13th ult. The W.M. (Bro. Mossop) occupied the chair, and opened the lodge, supported by Bros. Gilbert Greenall, P.M., P.S.G.W. of England, P. Prov. G. Reg. Cumberland and Westmoreland, &c.; Richardson, W.M. 148; W. S. Hawkins, W. Pollitt, D. W. Finney, P.M., the Rev. J. D. Massingham, D.D., LL.D. The minutes of the previous meeting were read and confirmed. The ballot was taken for Mr. Joseph Dooly, who was duly initiated by the W.M. Bro. Bowes, P.M., P.Z., &c., now assumed the chair for the purpose of installing the W.M. elect. The W.M. was presented, and after assenting to the "ancient charges," took a solemn obligation for the good government of the lodge. Bro. Woods was accordingly installed in the chair of K.S. The B. of I.M.'s being closed, and the brethren were admitted and saluted the W.M. in the usual form. The W.M. appointed and invested as his officers for the ensuing year the following brethren: Bros. W. S. Hawkins, S.W.; W. Pollitt, J.W.; Richardson, W.M. 148, Treas.; D. W. Finney, P.M., Hon. Sec.; F. Auckland, S.D.; W. Compton, J.D.; Roberts, I.G.; and J. Hannah, Tyler. A vote of thanks was passed to the Installing Officer for the admirable manner in which he had performed the duties of the office. The lodge was then closed, and the brethren adjourned to banquet at the Masonic Rooms. Bro. Woods, the newly installed W.M., was unable to preside at the dinner, owing to domestic bereavement; his place was ably filled by the Immediate Past Master.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A meeting of this Lodge was held at the Freemasons' Hall on Thursday, the 15th ult., the W.M., Bro. Buzzard, presiding, and between twenty and thirty members present. All the officers being in their places, Bro. Thomas Cooper, an old P.M. of the lodge, was elected an honorary member; and a ballot having been taken for Messrs. Joseph Young, Richard Taylor, and Charles Tibbity, who were unanimously elected, they were severally initiated into our mysteries. Bro. W. Beaumont Smith, P.M. and P. Prov. G.J.W., was elected Treasurer for the ensuing year. There being no further business, the lodge was closed, and the brethren adjourned to refreshment.—The annual festival of the lodge was celebrated at the Freemasons' Hall, on Friday the

23rd ult., in lieu of St. John's Day, when, in addition to the W.M., Bro. Buzzard, the following members were present, viz.: Bros. Kelly, P.M. and R.W. Prov. G.M.; Toller, I.P.M. and P.G. Sec.; W. Beaumont Smith, P.M. and P. Prov. G.J.W., Treas.; Sculthorpe, S.W. and W.M. elect; Baines, Sec.; Partridge, S.D. and P.G. Reg.; Mace, I.G.; Atkins, Steward; Bembridge and Dunn, Tylers; Whitaker, Howlett, Rev. W. T. Fry, Parsons, Spencer, Thorpe, Dr. Clifton, Wynne, M.R.C.S.; Thomson, Tibbity, Wood, J. F. Smith, Young, Edwards, and others. Visitors: Bros. Deane, Sec. (Reading); Arthur Deane, 597; Henry Deane, 279, S.W. 1007, and P. Prov. G. Reg.; J. H. Johnston, P.M. 129, and P. Prov. G.S.W. Cumberland and Westmoreland; Dr. Loughnan, 724; R. H. Worthington (Cirencester); C. Stretton, W.M., P. Prov. G. Reg.; L. A. Clarke, P. Prov. G.S.W., P.M.; Weare, P. Prov. G.S.D., P.M. and Treas.; Thorpe, P. Prov. G. Dir. of Cers.; Gosling, P. Prov. G.S.D.; Bethrey, P. Prov. G.O.; Barber, Palmer, Atwood, Capt. Goodchild, Kerby, and Cleaver, of St. John's Lodge, No. 279. The lodge having been opened in the first degree, some preliminary business was transacted, including the reception of the Treasurer's account, showing that the receipts for the year had been £147 8s. 10d., the payments leaving a surplus of £33 8s. 3d., besides arrears of subscriptions unpaid. On the motion of the Prov. G.M., seconded by the W.M., a hearty vote of thanks was accorded to Bro. Smith for his services as Treasurer. The Senior Steward, Bro. Geo. B. Atkins, made a verbal report on the state of the Steward's Fund, upon which a vote of thanks was passed to Bros. Atkins and Sargeant for their services, and the former brother wishing to retire from the office which he had held for seven years, an elegant cup, voted at the last meeting, was presented to him in recognition of his labours. The lodge having been opened in the Second Degree, the chair was taken by the R.W. Prov. G.M., who proceeded to instal Bro. William Sculthorpe as W.M. in due form, and he was afterwards proclaimed and saluted in the Three Degrees. The following were then appointed and invested as the officers for the ensuing year, viz.: Bros. Buzzard, I.P.M.; Rev. Dr. Haycroft, S.W.; Baines, J.W.; Rev. W. T. Fry, M.A., Chaplain; Smith, Treas.; Partridge, Sec.; Johnson, Org.; Whitaker, S.D.; Spencer, J.D.; Howlett, I.G.; Sergeant and J. F. Smith, Stewards; Bembridge and Dunn, Tylers. Bros. Toller, P.M.; Dr. Clifton, and Richardson were elected to serve on the Permanent Committee with the officers of the lodge. A vote of thanks having been passed to the retiring W.M., the lodge was closed, and the brethren proceeded to celebrate the festival at an elegant banquet; the usual loyal and Masonic toasts being duly honoured, alternating with some excellent songs from several of the brethren, and after a very pleasant re-union, the brethren finally separated to meet again in September next.

MIDDLESEX.

POTTER'S BAR.—*Acacia Lodge* (No. 1300).—The brethren of this Lodge met on the 14th ult., at the Railway Hotel, Potter's Bar. Present:—Bros. G. J. Lowe, W.M.; F. Walters, P.M.; E. Sillifant, P.M. Treas.; G. Cattell, P.M. Sec.; C. Horsley, P.M.; C. Star, P.M.; and J. H. Butten, S.W. The Lodge having been opened, the minutes of previous meeting were read and confirmed. Bro. Minetry was passed to the degree of Fellow-Craft. Bros. Luti, Belchambers, and Lamby were raised to the sublime degree of M.M. Bro. Selby, of Bedford Lodge, No. 157, was proposed as a joining member. A banquet followed the close of the proceedings.

HAMPTON.—*Lebanon Lodge* (No. 1326).—The regular meeting of this Lodge was held at the Lion Hotel, Hampton, on the 21st ult., Bro. J. T. Moss, W.M., in the chair. Two joining members were admitted. Messrs. Fleet and Sinclair were initiated, and Bros. Gill and Saville were raised. Bro. S. Wickens, S.W., was elected W.M. for the ensuing year; Bro. J. T. Moss, Treasurer; and Bro. J. T. Bavins, P.M., re-elected Tyler. A P.M.'s jewel was voted to Bro. Moss, P.M. Bros. E. Hopwood, P.M. 141; J. J. H. Moss, 169; and E. Gilbert, 834, were present as visitors.

MONMOUTHSHIRE.

NEWPORT.—*Kennard Lodge* (No. 1258).—The installation of Bro. Henry Griffiths as W.M. of this Lodge took place at the New Masonic Hall, Liverpool, on Monday last, the ceremony being most ably performed by Bro. Bartholomew Thomas, P.M. The following appointments were made:—Bros. Steward, P.M.;

Woolley, S.W.; W. H. Lloyd, J.W.; J. R. Jenkins, Chaplain; Greenway, Treasurer; Dovey, Secretary; Waite, S.D.; Bunning, J.D.; Haskins, Organist; Jones, I.G.; Mitchell and Jacob, Stewards; Watkin, M.C.; Ellis, Tyler. The banquet took place at the Clarence Hotel, fifty-three brethren sat down to dinner, and the pleasures of the evening were enhanced by two presentations being made, one by the Lodge to Bro. Kennard, of a P.M.'s jewel on his retiring from the chair, and the other was a gold inkstand presented by Bro. Kennard to the worthy retiring secretary, Bro. William Williams, of 16, Dock Street, Newport, for his zealous services. Song and sentiment were the order of the day, and the brethren broke up about 10 p.m., having spent a very agreeable evening.

NORTH WALES.

HOLYHEAD.—*Hibernia Lodge* (No. 597).—The Brethren of this lodge met at the Marine Hotel, on Monday evening, the 5th ult. The chair was occupied by Bro. John Peters, W.M., supported by Bros. J. Lloyd Griffith, S.W.; William Lewis, J.W.; Gwen R. Ellis, Sec.; John Ellis, S.D.; Dr. Owen Williams, J.D., Rev. O. W. Jones, Chap.; Evan Evans, Steward; James Lloyd, I.G.; Samuel Hughes, Tyler. The lodge was opened by the W.M.; the minutes of last meeting were read and confirmed. Bro. John Roberts (of the Elbana Lodge, Ireland) was elected a joining member, and Bros. Vaux, Hattersley, Robson, King, and Little were passed to the second degree. Several propositions were made, and the lodge was closed.

STAFFORDSHIRE.

TAMWORTH.—*Marmion Lodge* (No. 1060).—The annual meeting of the Brethren of this lodge was held on the 14th ult. at the Lodge Rooms, Church Street. The chair was occupied by Bro. Dumole, W.M., supported by Bros. R. Bindley, S.W.; Henry Hoare, J.W.; W. Tempest, S.D.; Gibbons, J.C.; Thomas Cooke, I.G.; S. Spruce, Secretary; C. Carson, Treas.; E. Hooper, P. Prov. G.J.W.; Ayton, Chap. The W.M. Elect Bro. Bindley, S.W., having been duly installed, proceeded to invest his officers as follows:—Bros. Henry Hare, S.W.; W. Tempest, J.W.; Gibbons, S.D.; Thomas Cooke, J.D.; A. Bindley, I.G.; Rev. Br. Byton, Chaplain; C. Carson, Treasurer; S. Spruce, Secretary. A sumptuous banquet closed the proceedings.

SOUTH WALES.

CARDIFF.—*Glamorgan Lodge* (No. 36).—The installation of the W.M. elect, Bro. Samuel Cooper, for the ensuing year, took place yesterday, at the Masonic Hall, Royal Arcade, St. Mary Street. The lodge was opened at four o'clock by the W.M., Bro. George Robertson, who proceeded with the business of the lodge, after which he performed the installation ceremony in a very efficient manner. The following appointment of officers for the ensuing year took place, viz., Bros. J. E. Billups, S.W.; M. J. Almond, J.W.; W. D. Blesselly, S.D.; E. C. Hurley, J.D.; John Williams, P.M., Treasurer; F. C. Hill, Sec.; E. Frost, I.G.; and W. Davies, Tyler. At six o'clock the lodge was closed, and the brethren, about forty, adjourned to the Royal Hotel, where the installation banquet was held, under the presidency of the new Master, who was supported by Bro. James Hurman, W.M. 960; P.M. P. H. Marfin, P.M. John Williams, 960; Bros. R. F. Langley, Samuel Nash, E. J. Thomas, P.M.'s, No. 36, and Brother George Robertson, I.P.M. No. 36; Brother B. S. Fisher, P.M. No. 1,098. A large number of the Bute Lodge brethren were present, both at the installation and banquet. The usual loyal and Masonic toasts were proposed by the new W.M., in a style that prognosticates well for his ability to conduct the affairs of the lodge in a manner not inferior to his predecessors. An admirable musical programme was interspersed with the toasts. Bro. Tisso, the excellent manager of the hotel, laid a very excellent table for the guests.

SUFFOLK.

HALESWORTH.—*Lodge of Prudence* (No. 388).—The Festival of St. John was observed by this Lodge on Monday the 26th inst., when Bro. R. W. Flick was installed as W.M. for the ensuing year, the ceremony being performed in the most solemn and effective manner by Bro. C. S. Pedgrift, P.M. The W.M. appointed as his officers, Bros. John Read, S.W.; W. H. Young, J.W.; Robert Baker, S.D.; S. B. Tiffe, J.D.; E. C. Parslee, Sec.; C. S. Pedgrift, Treas.; Wm. Chappel, I.G.; and James,

Miller, Tyler. The Lodge was well attended. Among the visiting brethren present were Bros. F. Jennings, Prov. G.S.W.; Major Alley, P. Prov. S.G.W.; R. F. Burstall, P. Prov. G. Pura.; John Calver, W.M., Lodge Faithful, No. 85; E. B. Adams, P.M. Lodge Waveney, No. 927, and S. Pike, J.D. Lodge Faithful, No. 85. The Lodge having been closed in due form, the brethren partook of a sumptuous banquet provided by Bro. Chandler, of the Three Tuns Hotel. The cloth being removed, the usual loyal and Masonic toasts were given, and the evening spent in the most agreeable manner, which was much enhanced by the excellent singing of several of the brethren.

WORCESTERSHIRE.

PROVINCIAL GRAND LODGE.

A meeting of the Provincial Grand Lodge of Worcestershire was held by the kind permission of Dr. Grindrod, in Townshend House, Great Malvern, on Tuesday last.

There were present the R.W. Provincial Grand Master, Bro. A. H. Royds, John Barber, D. Prov. G.M.; E. Warmington, Prov. S.G.W.; W. H. Jones, Prov. J.G.W.; and about eighty other brethren.

Lodge was opened in due form, prayer here being offered by Bro. the Rev. George Fisk, Vicar of Great Malvern.

The usual business having been transacted, the R.W. Prov. Grand Master appointed the following brethren as his officers for the ensuing year:—

Bro. E. A. H. Royds,.....	Prov. S.G.W.
„ W. H. Woods,.....	Prov. G.J.W.
„ Rev. C. J. Ridgway.....	Prov. G. Chap.
„ — Rutland,.....	Prov. G. Reg.
„ W. Bristow,.....	Prov. G. Sec.
„ W. Meredith,.....	Prov. G.S.D.
„ E. Turner,.....	Prov. G.J.D.
„ — Kings,.....	Prov. G. Sup. of Wks.
„ C. F. Pidcock,.....	Prov. G. Dir. of Cer.
„ P. Bloomer,.....	Prov. G. Asst. D. of C.
„ T. Cox,.....	Prov. G. Swd. Bearer
„ B. Trowman,.....	Prov. G.O.
„ T. E. Lucy,.....	Prov. G.P.

The Provincial Grand Lodge having been duly closed, the brethren formed in procession and proceeded in Masonic clothing to the Abbey Church. The sermon was preached by Bro. the Rev. G. Fisk, who chose for his text 1st Kings vi., the 11th to 14th verses, and upon these appropriate words delivered an instructive and eloquent discourse.

At the close of the service a collection was made by the Provincial Grand Stewards, and the sum realised, £15 8s. 2d., increased to £20 from the funds of the Provincial Grand Lodge, will, by resolution of the Provincial Grand Lodge, be paid to the Endowment Fund of the Malvern Rural Hospital.

The brethren re-formed in procession, and walked to the Belle Vue Hotel, where a sumptuous banquet was spread by Bro. Browning.

INDIA.

LANOWLEE.—*Lodge Barton* (No. 495).—The regular meeting of this Lodge was held on the 28th February, 1871, when there were present:—W. Bro. J. Harris, W.M.; Hales, S.W.; Temooljee, J.W. J. Neil, Sec.; A. T. L. Pennock, S.D.; Nanabhoj, J.D.; Eduljee, I.G.; Dossabhai, Tyler; Merwanjee, and others. The Lodge was opened in the first degree, and the minutes of the last regular meeting were read and confirmed. The candidate not being present to take his degree, a meeting of instruction was held. There being no further business, the Lodge was closed in peace and harmony.

KURACHKE.—*Lodge Harmony* (No. 484, S.C.).—At a regular meeting of this Lodge held on the 17th April, 1871, when there were present:—W. Bros. Ardaseer Goostadjee, W.M.; John Berrie, P.M.; E. Brooks, D.M.; Pestonjee Byramjee, S.M.; Furdonjee Nusserwanjee, S.W.; Dadabhoj Heerjeebhoj, J.W.; Burjorjee Nanabhoj, Treas.; Dorabjee Nanabhoj, Sec.; Dadabhoj Eduljee, S.D.; Pestonjee Hormusjee, J.D.; Ardaseer Cursetjee, I.G.; Manockjee Framjee, Tyler; and Byramjee Eduljee. Visitors:—W. Bro. D. Mackenzie and Bro. Horne. The Lodge was opened in due and ancient form with prayer, and the minutes of the last regular meeting were read and confirmed. The ballot was taken for Mr. Abdul Rizzack bin Hajee Wahab Tamoor, and found clear. The candidate being present, was admitted properly prepared and initiated in the first or Entered

Apprentice degree, and the W.M. explained the working tools appertaining to that degree. A sum of Rs. fifty-four was subscribed among the members towards the Testimonial to be presented to the Right Honourable the Earl of Dalhousie, K.T., G.C.B., M.W. Past Grand Master, and the sum remitted to Bro. Alexander Hay, Honorary Treasurer, through R.W. Bro. John Berrie. It was resolved that Bro. Abdul Rizzack bin Hajee Wahab Tamoor be passed and raised to the second degrees by a special meeting on Saturday the 22nd instant, as he is not a resident of Kurrachee, and intends leaving within a fortnight. There being no other business before the Lodge, it was closed in peace and harmony with prayer.

ROYAL ARCH.

METROPOLITAN.

CHAPTER OF SINCERITY (No. 174).—The Companions of this Chapter held an emergency meeting on Monday, 19th ult., at the Cheshire Cheese Tavern, Crutched Friars. Bro. Robotham, of the Merchant Navy Lodge, 781, was exalted to the Royal Arch degree. The chairs of the three Principals were occupied by Comps. James Terry, as Z.; J. Wright, as H.; and T. J. Barnes, as J.; Comp. Cook, as Principal Sojourner. The interesting ceremony was performed in a most satisfactory manner by the Companions named. The business being ended, the Chapter was closed. The next meeting (emergencies excepted) will take place in October.

CHAPTER OF INDUSTRY (No. 185).—The regular meeting of this chapter was held at Freemason's Hall, on the 20th ult. There were present—Comps. H. G. Lake, M.E.Z.; G. Kelly, H.; T. S. Mortlock, J.; Bartlett, P.Z.; W. Mann, P.Z., and others. The ballot was taken for the following candidates for Exaltation:—Bros. J. E. Tallent, W.M.; J. Seax, J.W.; J. T. Bower, W. L. Holt, A. Black, and G. Dyer, all of Lodge of Industry, No. 186; J. T. Hood, of Yarrow Lodge, No. 554, and the Rev. R. Gordon, Chaplain of St. John of Wapping Lodge, No. 1306. The Ballot proved clear on each occasion. Bros. J. Seax, A. Black, and J. T. Hood, being present, were duly exalted. The elections resulted in favour of Comps. G. Kelly, as M.E.Z.; T. S. Mortlock, H.; T. Price, J.; H. Carpenter, P.Z., S.E., (re-elected); Nochmer, S.N.; M. Edwards, P.S.; and Woodstock, P.Z., Janitor (re-elected). It was resolved to present Comp. H. G. Lake with a P.Z. jewel. Three brethren were proposed for exaltation. A banquet followed the proceedings.

INDIA.

POONA.—Chapter St. Andrew (No. 68, S.C.).—A meeting of this Chapter was held on the 2nd May, 1871. Present:—M. E. Comps. Fernandez, Z.; W. H. Wakeman, H.; J. C. Graham, as J.; Ex. Comps. Jones, Scribe E.; Kirby, Scribe N.; Brewer, 1st Soj.; Bomanjee, 2nd; Pestonjee, 3rd; and Comps. Callaghan, and Nanabhooy. The Chapter was opened in due and ancient form, and the summons convening the meeting was read. The ballot was taken for three brethren for exaltation, which proved unanimous. Bro. Lustig, who had already received the Mark, Past, and Excellent degrees, was admitted, properly prepared, and exalted to the Holy Royal Arch Degree in due and ancient form. A letter was read from Comp. Harris, resigning membership in consequence of proceeding to England. There being no further business, the Chapter was duly closed with prayer.

MARK MASONRY.

METROPOLITAN.

NORTHUMBERLAND LODGE OF MARK MASTERS, No. 118.—This lodge met at Freemason's Tavern, Great Queen Street, on Wednesday the 21st ult. Bro. Morton Edwards, Grand Junior Deacon, occupied the chair. Three Brethren were advanced, viz. Bros. Craven, Clayton, and Larkin. The working of the degree was highly creditable to all concerned, and on this occasion a very handsome and valuable set of lodge furniture and jewels were used for the first time, and were much admired. The proposed by-laws of the lodge were considered and adopted after which the lodge was closed and the brethren separated.

KNIGHTS TEMPLAR.

INDIA.

POONA.—Ascalon Encampment.—The regular meeting of this Encampment was held on the 11th April, 1871. Present: Em. Sir Kts. Colonel L. W. Penn, E.C.; Captain B. H. Mathew, P.E.C.; Sir Kts. A. T. L. Pennock, Prelate; P. Callaghan, 1st Captain; J. C. Graham, 2nd Captain and Treasurer; W. H. Wakeman, Registrar; J. C. Fernandez, Expert; G. Bowler, Captain of Lines. The Encampment was opened with prayer. The usual routine business having been gone through, the ballot was taken for Comps. J. Kirby and C. W. Murphy, which proved unanimous. The two Companions being present, were introduced properly prepared and installed as Knights Templar. The principal business before the Encampment being the installation of the Eminent Commander elect, Sir Kt. P. Callaghan, Em. Sir Kt. B. H. Mathew presented Sir Kt. Callaghan, to the E.C., who having duly administered the charge, requested all Sir Knights below the rank of E.C. to withdraw, which having been done, Sir Kt. P. Callaghan was installed in conformity with the rules of the Order. The Sir Knights having again resumed their stalls and saluted the E.C., who was then duly proclaimed E.C. of the Ascalon Encampment for the ensuing year. The Eminent Commander then appointed his Officers as follows:—Sir Kts. T. Cooke, Prelate; J. C. Graham, First Captain; L. Smith, Second Captain; A. T. L. Pennock, Registrar; J. C. Graham, Treasurer; G. Bowler, Expert; C. W. Murphy, Captain of Lines; J. Kirby, Equerry. The Almoner then collected the usual alms. The Priory was then opened in due and ancient form, and Sir Kts. J. Kirby, and C. W. Murphy were installed into the Order of Knights Hospitallars of St. John of Jerusalem, Palestine, Rhodes, and Malta. The Eminent Prior elect, Sir Kt. P. Callaghan, who was then duly installed as Eminent Prior for the ensuing year, The Eminent Prior requested that all who held office in the Encampment might hold the corresponding office in the Priory. There being no further business before the Priory, it was closed with solemn prayer, and the Fraters retired to the banquet hall, to partake of the bread of plenty and the cup of cheerfulness.

ANCIENT AND ACCEPTED RITE.

INDIA.

BOMBAY.—Pelican Chapter.—At a meeting of this Chapter held at the Freemasons' Hall, Mazagon, on the 20th April, 1870, there were present:—V. Ex. and Perf. Bros. Col. L. W. Penn, M.W. (elect); M. Balfour, as Prelate; J. Thomas, as First General and Secretary; Alfred Swift, as Second General; E. Freeborn, Grand Marshal; J. W. Seager; O. Herring; and Captain H. Morland, 30°. Visitors:—Illus. Sir Knights E. Tyrrell Leith, and H. Maxwell. The Chapter was opened in due form. The temporary warrant granted by Ill. Bro. the Honourable J. Gibbs, 33°, and Ill. Bro. J. Percy Leith, 33°, was read. Ex. Bro. Colonel L. W. Penn, Most Wise Sovereign elect, was then duly installed as Most Wise Sovereign of the Pelican Chapter Rose Croix of H. R. D. M. for the ensuing year, and proclaimed in open Chapter accordingly. Ill. Bro. H. Morland 33°, was announced, the Ex. and Perf. brethren present formed the arch of steel, and Ill. Bro. H. Morland was admitted. Ill. Bros. the Honourable J. Gibbs, 33°, and J. Percy Leith, 33°, having been announced by the Grand Marshal, were also received under the arch of steel. Bros. W. F. Knapp, W. Searle, and G. B. Thomson being in attendance, were first made Knights of the East and West, and then installed as Knights of the Eagle and Pelican and Sovereign Princess of H. R. D. M. A vote of thanks was accorded to the M.W.S., Officers and Members of the Bombay Chapter for their kindness in installing the M.W.S., and helping to form a Chapter. There being no further work before the Chapter, it was closed with solemn prayer at 8 p.m. At a preliminary meeting of the above Chapter, held in March, Bros. Edwin Freeborn, Joseph Anderson, Alfred Swift, C. Herring, and F. Turner were installed.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JULY 8th, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, July 3rd.

LODGES.—Royal Alpha, Willis's Rooms, King's-street, St. James's; Robert Burns, Freemasons' Hall; Asaph, Freemasons Hall.—CHAPTER.—Old King's Arms, Freemasons' Hall.

Tuesday, July 4th.

Colonial Board at 3.

LODGES.—St. John's, Holly Bush Tavern, Hampstead; Grosvenor, Victoria Station, Metropolitan District Railway Station, Pimlico; Duke of Edinburgh, New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTER.—Temperance, White Swan Tavern, Deptford.

Thursday, July 6th.

LODGES.—Westminster and Keystone, Freemasons' Hall; Yarborough, Green Dragon, Stepney; Victoria Rifles, Freemasons' Hall; Excelsior, Sydney Arms, Lewisham Road.

Friday, July 7th.

LODGE.—St. Marylebone, Eyre Arms Tavern, St. John's Wood.

Saturday, July 8th.

LODGES.—Caveac, Radley's Hotel, Bridge-street, Blackfriars; Granite, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, July 3rd.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Wellington, White Swan Tavern, Deptford.

Tuesday, July 4th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth; Ben Jonson Club of Instruction, Ben Jonson Tav, Goodman's Yard, Minories, E., at 8.
—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, July 5th.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav. Globe Road; New Concord, Rosemary Branch Tav, Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye Temperance in the East, George the Fourth, Catherine-st. Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street Grosvenor-square.

Thursday, July 6th

LODGES.—Fidelity, Goat and Compasses, Easton-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

Friday, July 7th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav. Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury; Burdett Coutts, Approach Tav., Victoria-park, at 7.—CHAPTER.—Domestic, Fisher's Restaurant, Victoria Station.

Saturday, July 8th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTER.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domestic, Horns, Kennington.

TO CORRESPONDENTS.

. All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

WE shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

G. S.—The information you seek cannot be found in any official record of the Grand Lodge of England. Unlike any other Grand Body the Grand Lodge of England is very chary of giving information of its statistics. The Provincial Grand Masters, Provincial Grand Secretaries, and Worshipful Masters of Lodges are not inserted in the Grand Lodge "Calendar." In the "Universal Masonic Directory" the names are given as far as possible, but as they are obtained from private sources the list is necessarily complete. The "Grand Lodge of Scotland's Reporter," is somewhat more comprehensive, in it we find lists of—I. Grand Officers. II. Honorary Members. III. Past Grand Masters. IV. Provincial Grand Masters. V. Representatives of Colonial Provincial Grand Lodges. VI. Representatives from and to Sister Grand Lodges. VII. Grand Stewards. VIII. Grand Committee. IX. Masters, Proxy Masters, Junior and Senior Wardens of every Lodge under the jurisdiction of the Grand Lodge of Scotland, and X. A complete Alphabetical List of every member of the Grand Lodge, with the number of the Lodge and the rank by virtue of which they are qualified. Such a record, would be of the greatest use, if issued by the Grand Lodge of England, and would supply all the information you ask, and which we are unable to afford you.

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LONDON, SATURDAY, JULY 8, 1871.

THE FREEMASONS.

(From the *Daily News*, July 5th.)

A striking contrast between Freemasonry, as it is known in Great Britain, and Freemasonry as it is regarded in some Continental countries, was furnished by yesterday's "Court Circular."

The installation of the Prince of Wales as Worshipful Master of the Alpha Lodge of Freemasons was recorded therein, and one more testimony given of the complete harmony which prevails between the constitutional government and the tenets of the craft.

It is the boast of Freemasons that their Order stands alone, and nothing offends a zealous brother more deeply than to affect to regard the Craft as an organisation of similar character to the Foresters and Odd Fellows. That which is the boast, and the laudable boast, of the two latter bodies, Freemasons repudiate with disdain; "We are not an insurance office. We are not self-seeking. Higher motives than mere wordly prudence govern us. No one is admitted into our ranks who does not declare himself uninfluenced by mercenary or other unworthy motives"—such is the outspoken creed of the brotherhood, of which the Prince of Wales is a ruler.

Those members of the general public who believe Freemasonry to be in, any sense, a benefit society, might listen with advantage to the debates of the Grand Lodge, which is presided over by the

Marquis of Ripon as Grand Master, and attended by the leading members of the Craft.

Grand Lodge, it may be explained, is the parliament of Freemasonry, and holds four regular meetings in each year. It is composed of Freemasons who have attained, by services rendered, and the suffrages of their brethren, a certain defined position in private lodges to which they belong, and who meet and deliberate as representatives of the Order at home and abroad. Grand Lodge is, then, a strictly constitutional body, with a sway which extends over the four quarters of the globe. At Simla and at New Brunswick; at Shanghae, Bardadoes, the Cape of Good Hope, Tasmania, and Australasia, are Freemasons' lodges, which are worked under the Grand Lodge of England, and the members of which are guided and governed by its decrees.

The debates of Grand Lodge are published in the Masonic organs of opinion, and it is certain that the doctrine it lays down has considerable influence for good or evil on the mind and temper of the Craft.

It occasionally happens that discussion arises concerning the recommendations made by the various boards and sub-committees, and when a proposed grant of money to a distressed brother is the text, no doctrine is laid down more forcibly than that Masonic work and Masonic honours can not be held to purchase a right to relief.

The brethren are frequently warned against encouraging men to neglect their business for the acquisition of Masonic rank, and few things would astonish an outsider more than the gravity and importance with which the distinctions of Freemasonry are invested by their possessors and their aspirants.

What is termed "the purple" of the Order, in allusion to the hue of the insignia worn by those who have attained it, represents the Masonic peerage, and its holders are recognised as leaders wherever Masons congregate.

The Alpha Lodge, of which the Prince of Wales has just been made Master, is composed exclusively of wearers of the purple—in other words, of a selected number of the Past and Present Grand Officers of the Order, and, unlike every other Masonic Lodge, its members are nominated, not elected. No new blood is brought into the Alpha Lodge, save by the special intervention of the Grand Master, who nominates the brother he

wishes to bring in, such nomination being equivalent to a Royal command.

Lodges, it may be explained, are congregations of Freemasons formed into separate clubs, who make their own bye-laws, ballot for new members, and elect their own chiefs. Some of these have special privileges, dating from remote periods, or due to the fact of exalted Freemasons—Royal Grand Masters or what not—having belonged to them.

The first time the Prince of Wales visited a private lodge in this country was on the occasion of the Centenary Festival of the Jerusalem Lodge, a few months ago, when he won golden opinions from the Freemasons present when he formally announced his intention of making himself a "working" brother, and when he was, with the Earl of Carnarvon, made an honorary member of that lodge.

Freemasons, it may be remarked, rarely enter into particulars concerning the nature of "the work" to which they devote so much labour and time, but concurrent testimony proves it to be of an arduous character, and men are found who declare it to exact as much care and attention as the acquisition of several languages.

What all the world can understand are the charities of the Order, by means of which a vast number of boys and girls are educated, fed, and clothed, with as close and careful supervision as is attainable by parents in any class of society, and which are looked after and ruled by honorary committees with a watchful energy which it is impossible to praise too highly.

At Wood Green is the Freemasons' Boys' School, an establishment which is well worth a journey to see; for while in every detail by which the health and comfort of the lads are secured, it may challenge comparison with the best public schools in the country; its system of tuition is so carefully adapted to the individual characteristics and talents, that the annual examinations yield the most flattering results. One of the prizes given here every year is unique in character, and is bestowed by the boys themselves. The lad who is most popular among his school-fellows receives a handsome medal, such medal being voted by the boys, and awarded irrespective of scholastic proficiency or the good word of the master.

The Freemasons Girls School, on Wandsworth-common, is another establishment by which the craft may be content to be judged; while the Asylum for Aged Freemasons and their Widows is what its names indicates, and confers great benefits upon the indigent and old. This is nearly all that the most persevering inquirer can learn respecting Freemasonry, as it flourishes in England.

Some important alterations have been made recently in the rules of the two first institutions, by means of which they will be more closely identified with the Order than before; but it is a little remarkable that the fruits of Freemasonry resolve themselves, so far as the outer world is concerned, into two excellent schools and a set of almshouses.

If the student turns to the various Masonic publications, he will find elaborate controversies upon abstruse subjects. "Our Ancient Brethren," their sayings and doings, are constantly referred to, and notes and queries of an antiquarian and archæological character abound. A week rarely passes without familiar reference to King Solomon's Temple; while Knights of Malta, Knights Templar, Supreme Grand Councils, Mark Master, Rites of Misraim, and a host of other fantastic titles give rise to correspondence, controversy, and leading articles. For Freemasonry has branches and degrees which are not "recognised," but which yet include many of its leading authorities in their ranks.

If there could be a form of dissent which the Established Church, as such, ignored, but in which many of the bench of Bishops held offices of honour, concurrently with their episcopal rank, it would furnish an exact parallel to some of the anomalies in English Freemasonry.

The Prince of Wales, for example, is a Past Grand Master and a Masonic Knight Templar; yet the degree of Knights Templar is not "recognised;" the Earl of Carnarvon is Deputy Grand Master, and Past Grand Master of the Mark Degree, yet the Mark Degree is not "recognised;" though no man can be member of either Order who is not first a Freemason proper.

What is called Mark Masonry furnishes perhaps the most curious anomaly of all, for while in Scotland and Ireland it is held to be an essential por-

tion of Freemasonry, in England it has a separate jurisdiction and a separate Grand Lodge.

One result is separate forms of charity, and the annual festival of the Mark Benevolent Fund, which is to be held in a private room at the Crystal Palace on the 28th of this month, is an illustration of the varied forms in which the institution appeals to the kindly impulses of the initiated.

MUSIC IN MASONRY.

Music has always been esteemed a Masonic science. From the era of the earliest Ancient Mysteries, which were the cradle of Freemasonry, down to to-day, its culture has never ceased to be inculcated in the Craft. Among the Pythagoreans, the study of Geometry was taught to be the first step to wisdom, while the second was the study of Music. We have followed this order of the liberal Arts and Sciences patronised by Masonry; recently we treated of Geometry, and now we have the more pleasurable duty of drawing the attention of brethren to the witcheries of Music.

The world is full of music; there is nothing at once so divine and so universal that has survived the glorious Eden days. Every breeze is winged with melody; every tree is Nature's lyre; the valleys are the pipes, and the hills the stops of the grandest organ that ever discoursed sweet sounds. And while inanimate nature thus, in its myriad shapes, furnishes an orchestra that man; with his instrumental devices, only strives to copy and never can rival, the Great Architect of the Universe has peopled every grove, vale, and summit with feathery songsters, which, catching up the spirit of universal melody, cause "Music and her sister Song" to encircle the whole earth. But the witchery does not cease here; it spreads its magic to other globes.

How beautiful, poetical, and sublime, was that conception of the ancients of the "Music of the Spheres;" in other words that the whole universe of worlds is swimming through space in one celestial harmony, and that this ineffable chorus of the spheres, swelling from age to age, comes up to the ear of Him who "sits in unspeakable majesty, hidden from mortal eyes by the golden drapery of

innumerable suns and stars." It is at once a wise and beautiful arrangement for Freemasonry to call the attention of brethren receiving the second degree, to the divine science of Music, for, as Dr. Mackey observes, as the concord of sweet sounds gives birth to generous sentiments in the soul, so should the concord of good feeling reign in the craft, through the union of friendship with brotherly love, and soothe every breath of passion, thereby developing universal harmony.

The origin of Music is hidden in mystery. The first mention we find of it in the Bible, is when Jubal, the sixth descendant from Cain, is called "the father of all who handle the harp and organ." There is a fanciful ancient narrative that bestows the honour of its parentage in Egypt on Thrice Illustrious Mercury (we judge, from his title, he must have been one of those "high degree" fellows). The story runs thus: The Nile, after having overflowed the whole country, when it returned to its natural bed, left on the land a great number of dead animals, and among the rest a tortoise. The sun having thoroughly dried it, nothing was left within its shell but nerves and cartilages, which, being braced and contracted by dessication, were rendered sonorous. Mercury walking along the banks of the river, chanced to strike his foot against the shell of this tortoise. He was delighted with the sound it produced, and upon reflection conceived the idea of a lyre, which instrument he afterwards constructed in the form of a tortoise, stringing it with dried sinews of dead animals. Whatever the origin of music, it is undoubtedly a natural gift to the human family, and the man who has no music in his soul, is justly described by the poet as "fit for treason, stratagem and spoils." One of the first enjoyments of the mother is to warble in her infant's ear the notes of melody; and it at once catches the inspiration, and in response, sings its little song of angelic sweetness and purity. Art has never developed a more tuneful or perfect antiphonal, than that in which a mother and her babe are the sole choristers.

We can scarcely conceive of the numerous important and solemn purposes for the furtherance of which music was anciently used. The mysterious answers of the Oracles were delivered in song; laws were originally sung, and prayers were chanted. In the early days, doubtless this was done in order the more readily to attract the

attention of the people, and more firmly to instil the formulæ of prophecy, law and faith into the popular mind and heart. Some of the Fathers positively affirm that the music of the Christians drew many Gentiles into the Church. Among the Greeks, neither tragedy, comedy, nor oration, was delivered without being accompanied by music, so that even impassioned elocution was considered impotent without either musical intonation or instrumental accompaniment. To these striking particulars we ought to add the cure of Saul. The first Book of Samuel informs us that "when the evil spirit from God was upon Saul, David took the harp, and played with his hand: St. Saul was refreshed and was well, and the evil spirit departed from him." We know that even in our day music sets the spirits in motion, and we should not be surprised, therefore, that this evil one, by the same means, was driven out of Saul. King David, the "sweet Psalmist of Israel," was an enthusiastic lover of the harp, and ever had around him a great corps of musicians; and as in Egypt the profession of Music was hereditary, so among the Israelites, musicians were all of one family—that of Levi—which was exclusively consecrated to the service of God, and the cultivation of music. In the reign of our first Grand Master, King Solomon, Hebrew music attained its highest perfection, when it formed a part of the Temple worship, and must have been participated in by those who wrought on the House of the Lord. What was Masonic then, must be Masonic now; and when we, in addition, consider that Music is one of the liberal arts, especially patronised by the Craft; that it formed an essential part of the ancient mysteries from which Freemasonry took its origin; that the Church of God incorporates it into its solemn services; we cannot conceive of any valid ground of objection to its introduction as an accompaniment to the work of any Masonic Lodge. It is no innovation, but in consonance with all the teachings and the spirit of Freemasonry. We hope to see the time when no Lodge will be without music. The interest, the impressiveness, the solemnity that it adds to the rituals, are wonderful. The mind sees clearly its master truths; the heart vibrates in unison with the sweet sounds, and the whole man is lifted up to a higher plane. Music is angelic; music is Masonic; let us have music.—*Keystone*.

MASONIC JOTTINGS, No. 76.

BY A PAST PROVINCIAL GRAND MASTER.

TREE AND SERPENT WORSHIP.

My answer to the inquiry of a young brother is, that Tree and Serpent Worship is, in my judgment, a subject which may usefully employ a portion of an instructed Mason's time. I recommend my brother to read the communication "on Tree and Serpent Worship, as exemplified by some recently discovered Indian monuments; being an abstract of a paper read at the Royal Institution of Great Britain, by James Ferguson, Esq., F.R.S., Friday, February 5th, 1869."—"Freemasons' Magazine," vol. xxi., page 23.

THE PLATFORM.

An American brother writes that Christianity of the most comprehensive kind—Christianity embracing all Churches, all sects—is the "Platform" of the Charges of 1723.

CONFESSION OF FAITH.

A brother asks, how Charges, which form no part of the Book of Constitutions, published by the Grand Lodge of England, can be the Freemasons' Confession of Faith? *

CHRISTIAN PRAYERS OF THE CRAFT.

If, asks a correspondent, to talk of Christian Freemasonry is a contradiction in terms,† how has it come to pass that every decade of our Masonic history (including that in which we live) may be illustrated by specimens of the Christian Prayers of the Craft?

ANDERSONS' GENEALOGY

I beg a London brother to accept my thanks for his note on Anderson's work. A copy of his "Royal Genealogies," with numerous manuscript additions, was once in my library. Findel must be mistaken in stating that Anderson was a Preacher in the English High Church. See Jotting, Freemasons' Magazine, vol. xxiv., page 285. The only biographical dictionary access-

* See Freemasonry and Religion, "Freemasons' Magazine," vol. xxiv., page 226.

† See Freemasonry and Religion, "Freemasons' Magazine," vol. xxiv., page 226.

ible to me is the "Biographie Universelle," first edition, in which his name is not found. According to Bro. Purton Cooper's Common Place Book, Anderson was the Pastor of a Presbyterian Church, Swallow Street.

DESAGULIERS.

"As a French Refugee, Desaguliers was of course a zealous Protestant, and this fact must have influenced him in the alterations in the ritual of Masonry, in which several changes were made subsequently to the Revival of 1717, for the purpose of divesting it of some of the lingering remnants of Romanism."—MASONIC EXTRACTS.

CHRISTIAN CRAFT PRAYERS.—REIGN OF EDWARD IV.

A Brother has taken the trouble to send me the copy of a short prayer entitled, "A Prayer to be used of Christian Masons at the empointing of a Brother, used in the reign of Edward IV."

Two or three similar copies are in my bundle of Excerpts; one of them may be seen in "Freemasons' Magazine, Vol. 24, page 207. They all come from the Freemasons' Pocket Companion of the middle of the last century.

"IF TO BE A TRUE MASON."

"If to be a true Mason," it is necessary to believe in the doctrines of Masonry, as taught in our English Lodges, the assertion that no man can become a true Mason unless he be a Christian, is as just, now, as it was before the year 1813.

VITRUVIUS'S PHILOSOPHY.

Brother, look into the work of Vitruvius. According to the "Biographie Universelle"—"il veat que la Philosophie donne a l'architecte, une âme grande et hardie, sans arrogance, et qu'elle lui apprenne à être équitable, fidèle, et surtout exempt d'avarice."

A THEORY OF THE UNIVERSE.

The theory of the Universe which a Correspondent writes that he has adopted, and which supposes millions of years to have elapsed before there were life, instinct, intelligence and reason on our globe, is no obstacle to his reception into English Freemasonry, provided he ascribes their origin to the Great Architect.

THE GRAND LODGE OF MASSACHUSETTS, U. S.

From the proceedings of the one-hundred and thirty-seventh anniversary communication we learn that the Chairman of the Committee on Foreign Correspondence of the Grand Lodge of New Hampshire, made the assertion that the Grand Lodge of Massachusetts had no legal existence prior, 1792, which called forth a volume of interesting history from Grand Master Gardner. It was then stated that the Grand Lodge of Massachusetts was formed by the union of St. John's Grand Lodge, which was organised in 1733, and Massachusetts Grand Lodge, organised in 1769, the complete union being effected in 1792. With this introduction our readers will be able to understand the Address of Grand Master Gardner. The Committee of New Hampshire, referred to above, claimed that by the death of General Warren, Provincial Grand Master of the Massachusetts Grand Lodge, and the death of the Provincial Grand Master of St. John's Grand Lodge, both Lodges ceased to exist in 1775, and only revived in 1792. Upon this the Grand Master says:

"If this report had been read to the Grand Lodge of New Hampshire, its venerable past Grand Masters, Israel Hunt and Horace Chase, then present, could have informed the Committee that they were treading upon dangerous ground, for the Lodges composing the Grand Lodge of New Hampshire at its organization, obtained their charters from the Grand Lodges of Massachusetts. The Grand Lodge of New Hampshire was organised July 8th, 1789, by four Deputies from St. John's Lodge of Portsmouth, chartered by the Massachusetts Grand Lodge, June 24, 1734, and one Deputy from Rising Sun Lodge of Keene, chartered by the Massachusetts Grand Lodge, March 5th, 1734. All Masonic authorities fully agree, that to organise a legitimate Grand Lodge, there must be representatives from three Lodges, holding Charters from some legal Grand Lodge. All the Lodges in New Hampshire existing prior to 1790 received Charters from Massachusetts.

The system of Provincial Grand Lodges originated in the Grand Lodge of England in 1726, and arse from the necessity of having, in the distant colonies, where Masonry had extended,

some authority and power, not only to control and govern the Craft, but also to establish new Lodges in the Provinces. They were Deputy Grand Lodges, convened by the power and authority of the Provincial Grand Master as the Deputy of the Grand Master. They possessed no sovereign power. The subordinate Lodges were returned to England, registered in the Grand Lodge there, and classified, as belonging to a certain district or province. Preston says, "A Provincial Grand Master is the immediate representative of the Grand Master in that District over which he is limited to preside, and being invested with the power and honour of a Deputy Grand Master, may constitute Lodges, and ranks in all public assemblies immediately after Past Deputy Grand Masters. He must, in person, or by deputy, attend the quarterly meetings of the Masters and Wardens of the Lodges in his district, and transmit to the Grand Lodge, once in every year, the proceedings of those meetings." This was written by Preston in 1727. In 1737, upon the same subject he says: "The authority granted by patent to a Provincial Grand Master was limited to one year; but the office is now permanent, and the sole appointment of the Grand Master."

In Scotland this office was created in, and the first nomination made abroad in 1747. In November, 1757, R. W. Col. John Young was appointed Provincial Grand Master over all the Lodges in America holding of the Grand Lodge of Scotland. The commissions were issued to continue in force until recalled. More recently the Regulations of the Grand Lodge provide that Provincial Grand Lodges shall not be interrupted by the death or retirement of the Provincial Master, unless the vacancy shall not be filled for one year. In Ireland the same system prevails. The conclusion is, that when the Provincial Grand Master Joseph Warren expired on Bunker Hill, June 17, 1775, the Provincial Grand Lodge, of which he was the essence and life, expired also, but the Lodges established were not effected thereby, as they were, or should have been registered in Edinburgh and owed their allegiance to the Grand Lodge there.

The institution of Freemasonry, which numbered among its firmest adherents such revolutionists as Webb, Revere, Morton, and a host of others who followed in the footsteps of Warren, could not withstand the influence of freedom, and

Massachusetts set the example of revolution in Masonic government, which was followed by every State in the Union.

The American doctrine of Grand Lodge Jurisdiction is, that three regularly chartered Lodges existing in any State or Territory have the right to establish a Grand Lodge therein. Such Grand Lodge has exclusive jurisdiction over the three degrees of Craft Masonry, over the Lodges and their members, and over all Masons, unaffiliated as well as affiliated. By the erection of such Grand Lodge all Masonic powers over Blue Masonry are merged in it, and henceforth it exists therein supreme and sovereign over a jurisdiction which it can neither divide, nor share with any other Masonic Grand Body in the world.

The brethren celebrated, as usual, the Feast of St. John, the Evangelist, in 1776, and the record shows that a Grand Lodge was held by thirty-three brethren, Joseph Webb presiding as Deputy Grand Master. On the 14th of February, 1777, a Grand Lodge was called by the Deputy of Warren, to hear the petition of certain brethren for a charter at Stockbridge. This proposition aroused the brethren to a realising sense of their status as a Grand Lodge, and it was voted that the Deputy Grand Master send a summons to all the Masters and Wardens to assemble on the 7th of March, to consult upon, and elect a Grand Master for the State. The brethren met, and elected R. W. Joseph Webb, of St. Andrews Lodge, Boston, Grand Master, Paul Revere S.G.W., Thos. Crofts, J.G.W., John Lowell, G. T., Nat. Pierce, G. Sec., Thomas Uram, S.G.D., etc. The Grand Lodge, thus organized, acted upon the petition from Stockbridge, and granted the same, it being the first act of the Independent Grand Lodge of Massachusetts.

In September, 1780, the Grand Master laid before the Grand Lodge a letter from William Smith, Grand Secretary of Pennsylvania, stating that the Lodges in that jurisdiction in Grand Lodge assembled, thought it expedient to make choice of a Grand Master General, for the Thirteen United American States; that they had nominated His Excellency General George Washington, and requesting the opinion and approbation of the Massachusetts Grand Lodge. The proposition was deemed inexpedient, and could not then in the troubled state of affairs, with propriety be adopted. If the Grand Lodge had acted favour-

ably, it is easy to contemplate what a different system of Masonic government we might now be living under. At this time Virginia was the only independent Grand Lodge with an elected Master, with the exception of Massachusetts. Its independence was established Oct. 3rd, 1778. Pennsylvania did not actually assert its independence and form a Grand Lodge upon the American system until September 25, 1786.

Thus by the record, and by contemporaneous history, it is fixed beyond all question, that the Massachusetts Grand Lodge on the 8th March, 1777, by a revolution, and by assumption of powers, duties, and responsibilities of a Grand Lodge, became a free, independent, Sovereign Grand Lodge, with a jurisdiction absolute, exclusive, and entire, throughout the Commonwealth of Massachusetts, and a provincial jurisdiction in other States and countries. From the 8th of March, 1677, to the day of this Meeting, the full and just completed term of ninety-three years, there has never been any successful opposition to its claim of sovereignty."—*The Mirror*.

MASONIC NOTES AND QUERIES.

THE DISTRICT GRAND WARDEN OF BRITISH BURMAH, AND A CONTRIBUTOR.

See the "Freemasons' Magazine," 17th and 24th September, 1870.

A member of the Grand Lodge of England, writes thus:—The Contributor informs us that he has read the address of the District Grand Warden of British Burmah, and he considers it simply Freemasonry on stilts. Not long after he says, it appears to him that an address of this sort has rather too much of the Sunday school teaching in it to be entitled "A Masonic Address."

Next, he asks, seeing there are Christians of different sorts, which sort or sect, is the right one? And he goes on to assert that the Roman Catholics call the Protestants heretics and so on, consequently, the worthy lecturer, to be logical, should have enlightened his brethren as to what constituted real Christianity in his view.

The member of Grand Lodge here observes that if the District Grand Warden had done this, he would in no way have been logical, (it is plain the Contributor knows not what logic is) but would have grossly violated the Constitutions of 1723, which place all sorts of Christianity on the same footing.

As to the Contributor's assertion that Freemasonry is a friend, Religion is a wife; and that the District Grand Warden cannot understand the differ-

ence, and wants to make Freemasonry his wife too; but our Freemasonry is alike common to all, whilst as to his Religion, that is a different thing; it is his wife, which he keeps to himself—As to this assertion, a member of Grand Lodge merely refers to the communication, "A certain Contributor, No. 1, His Friend—His Wife,"—"Freemasons' Magazine," vol. 23, page 428.

Lastly, as to a Contributor's assertion, that as a Freemason, and standing upon the 1723 Constitutions, he can hold out the right hand of fellowship to the Hindoo or Mahomedan alike, and claim each as a friend and Brother.—A member of Grand Lodge denies that the 1723 Constitutions entitle him to hold out the right hand of fellowship to a Hindoo* or even to a Mahomedan.

A member of Grand Lodge ends, adopting the language used by a Contributor to our Indian friends, by wishing "he would stop the nonsense as to the only genuine Freemasonry being his Freemasonry."—CHARLES PURTON COOPER.

MAIER—MEIER.

Thanks to a young correspondent for his notes on the "Essai d'un nouveau système sur les âmes des animaux and the 'Memoires et écrits polemiques concernant la spiritualité de l'âme, sa survivance, et son état après la mort.'"

But they are the productions of George Frederick Meier. He has not, and could not properly have a place in Bro. John Yarker's list. See "Cabalism, Freemasons' Magazine," vol. 23, page 28. If my correspondent will turn to the list he will see that the name is "Mayer" and not "Meier."—Bro. Yarker's list.

Mayer was a famous alchemist. In "Rosicrucian Bibliography" 1614—1681, in "Freemasons' Magazine," vol. 17 page 327, there is a tract by him.—"Themis aurea hoc est de Legibus Fraternitatis Roseæ Crucis," 1618, together with an English translation of it, 1656.—CHARLES PURTON COOPER.

BRO. STEPHEN GIRARD'S LAST MASONIC REQUEST.

In the will of Bro. Stephen Girard, will be found the following advice, worthy of the earnest study of the Masonic Fraternity. After bequeathing the sum of twenty thousand dollars for the foundation of a charity fund, he says:

"And in order that the real and benevolent purposes of Masonic institutions may be attained, I recommend to the Lodges not to admit to membership, or to receive members from other Lodges, unless the applicants shall absolutely be men of sound and good morals."

PROGRESSIVE FREEMASONRY.

"There seems to be a disposition manifested by some of our brethren, to urge new language and new modes of work, to keep pace, as they say, with the progress of the times. Now, so far as the system, language, work and teachings of Freemasonry are concerned, I am no progressionist, and it seems to me that any one who will, cannot help realizing the fatal

* See the communication "Strange notions of Hindooism in relation to Freemasonry," "Freemasons' Magazine," vol. 23, page 427.

effects of progression, and using our sacred institution as merchandise, and whenever we depart from the landmarks our ancient fathers set, and adopt new rituals, new modes of lectures, and depart from the established principles and manner of teaching them, then we, as members of our ancient order, will fail in the objects contemplated, and soon anarchy and confusion will take the place of that peace and harmony that should ever characterize the workings of our beloved order."

THE MASON'S REWARD.

"Beyond the pleasure of an approving conscience, men who labour for the good of humanity need not ordinarily look for their rewards in this life. Socrates devoted his life to teaching virtue, and yet his own wife abused him, and his neighbours condemned him to be poisoned with hemlock. Moses abandoned the luxury of the Egyptian court, and the prospects of a crown, to labour for the emancipation of his people, and yet they were stubborn, disobedient, and ungrateful. Hiram, the companion of kings, and yet the friend and associate of working men, was slain for his love of truth and unyielding integrity. The Great Teacher went about doing good, and yet the multitude crucified Him. We Masons labour to promote virtue, and to alleviate the sufferings of the destitute and the wretched, and yet because we think proper to assemble quietly to ourselves, instead of parading our works of charity in public meetings, there are fanatical men, claiming to be saints, who denounce, and perhaps would crucify us, had they the power. Masonry will flourish after all such men are dead and forgotten. You may not be rewarded for your good works in this life, but we teach that there is an immortal life beyond the tomb, where virtue is rewarded."

CONTRIBUTOR B's. SUGGESTION.

See the communication "Trinitarianism and the Triangle," "Freemasons' Magazine," page 447. A Member of Grand Lodge asks what Contributor B. means by a suggestion in the columns of the "Freemasons' Magazine," "That the Trinitarian System of Christianity manufactured in the middle or latter part of the first century, A.D., would, therefore,* be as much the work of men's hands, or brains, as was the Speculative system of Freemasonry manufactured about the beginning of the eighteenth century."—A PAST PROVINCIAL GRAND MASTER.

R. ARCH CEREMONIES OVER FORTY-SEVEN YEARS AGO.

Among many other items of interest to be found in the History of Apollo Chapter No. 48 R. A. M., Troy, New York, by Companion Jessie B. Anthony, we find the following, relative to the ceremonies attendant upon the laying of the top-stone of the lock on the Erie Canal, at Albany, October 6, 1823.

"The Chapter took part in the ceremonies held at Albany on the occasion of the laying of the top-stone of the lock on the Erie Canal. The Masonic ceremonies were performed by M. E. Ezra Ames, G.H.P. of the Grand Chapter of New York, dressed in official robes and attended by his subordinates, arrayed in the insignia of their respective offices.

"The procession opened right and left, and the Grand officers passed through the front, and once around the lock to the north side.

"The companions formed on each side of the Grand Officers, with the Grand Marshal on the left.

"Prayer by the Rev. Grand Chaplain.

"Exhortation by the Grand H.P.

"Celebration ode chaunted while the procession moved three times around the lock under the arches.

"The engraved plate was then examined and placed under the cap-stone by the Grand Scribe.

"The cap-stone was then laid by G. H. P., assisted by the Grand Architects.

"The cap-stone was then consecrated with corn, wine, and oil, by the presiding officers; after which the benediction.

"The procession then passed three times around the lock under the arches.

"Final close by the discharge of nine cannons—by three times three—with flourishing of music between each."

UNIFORMITY OF LANGUAGE UNATTAINABLE AND NON-ESSENTIAL.

We are not of those who believe that uniformity in language in the rituals of Masonry is the grand desideratum, even if it was possible to attain it, which it is not. There are too many of the brethren of the present day, nothing but parrot-Masons, and who pride themselves upon having memorized a few set phrases, but in which phrases are none of the essentials of Masonry, and are different from those used in sister jurisdictions. The only requisites are the preservation of those secrets, and a knowledge of which makes the man a Mason. We concur in the following, which we find in the Foreign Correspondence of Minnesota:

"We believe in uniformity of ceremonial, but all experience has proved that where uniformity of language is assiduously sought after, other matters of more importance are lost sight of. Hours, days, and weeks are spent in teaching the young Mason a precise set of words; he visits another jurisdiction, and is at least puzzled, if not rejected, which he is apt to be, if the same preciseness has been inculcated as at home.

"Pennsylvania, which has the oldest work on this continent, and which retains the work as first introduced in this country, has been obliged to appeal to her sister Grand Lodges, to permit her members to visit without exacting of them a knowledge of rituals which are not taught in that State, and yet there is no particular difference in the ceremonial. Again, what does the European Mason know of our rituals?

"We are not opposed to rituals, but where so much stress is laid on precise uniformity of language, the young Masonic mind is apt to be misled, to believe that that which he has learned is the only genuine Masonry, and acts accordingly. We are perfectly aware that we are not on the popular side on this question, but our opinions are the result of much study and some experience, and we can not forego them until convinced of error."—*Pomeroy's Democrat*.

* In a case supposed.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

PALMAM QUI MERUIT FERAT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In the notices of the consecration of the Furness Mark Lodge, 24, S.C., in your number of June 24, your Correspondent gives me the credit of performing the ceremony of consecration. Permit me to say my portion of the work was most unimportant, as the entire consecration was performed by Bro. T. Entwisle, B.W. Prov. G.M., with that perfection which has gained for him so high a reputation. I had the pleasure of installing the R.W.M. designate, and investing the officers.

I am, dear Sir and Brother,

Yours fraternally,

C. F. MATIER, 30^o.

D. Prov. G.M.M., Lancashire, S.C.

THE KNIGHTS [TEMPLAR CRUSADE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Permit me, through the medium of your valuable paper, to call the attention of the Craft, and especially of the Templar Order, to the fact that the American Knights Templar at present on a tour through the country, accepted the invitation of a spurious and illegal encampment in Glasgow, which is not recognised by the Grand Priory of Scotland.

As the Chapter General in Scotland is in alliance with the Grand Conclave, and a treaty and convention between them, has been signed. I take it for granted, that the American Sir Knights will not be admitted into English Encampments, under the rule of the Grand Conclave. They will most certainly be excluded in Scotland from the recognised Prioris, in Edinburgh and Ayr I hope that those of them who belong to the Ancient and Accepted Rite will be warned, and will not take it into their heads to visit the "Royal Grand Council of Rites" and the Provincial Royal Grand Conclave, under the rule of Bro. John Yarker,

None are more scrupulous and exacting as to legality in Masonic matters than our Transatlantic Brethren, and they should have seen and enquired who they were going to visit in Glasgow, and steered clear of the "Gervan Encampment of Knights Templar."

I am, dear Sir and Brother,

Yours fraternally,

EQUES TEMPLI

MASONIC SAYINGS AND DOINGS ABROAD.

A full length portrait of General George Washington, now hanging in the conversation room of the Masonic Temple, Chestnut Street, was presented to the Grand Lodge of Pennsylvania, by W. Bro. Charles C. Watson, Jr., W.M. of Lodge No. 51, on February 10th., 1832.

The following decision of the Grand Master of Illinios is well stated:

"The ballot is secret and sacred, and may not be questioned. Hardships do sometimes occur under this law, but they only prove that the use of the black balls began *too late*. Black ballots are worth more than white ones, and are much less dangerous. No discussion of either class should be permitted; it is useless, dangerous, unmasonic."

M. W. Bro. E. H. English, held the office of Grand Master of Masons of Arkansas for ten successive years, retiring in 1870 at his own request. His distinguished services in the cause of Fteemasonry will never be forgotten by the Craft.

PENNSYLVANIA.—By a Grand Lodge regulation, the fee for initiation must be at least forty-dollars in Lodges out of the city of Philadelphia, and not less than seventy-five dollars within the city.

The Masons of Mount Sterling, Kentucky, will dedicate their New Lodge room on the 13th of July. The Grand Commandery, then to be in session at that place, will turn out in full uniform, as cavalry and infantry.

A. AND A. RITE IN MEXICO.—Accounts received from Mexico dated at the city of Mexico, March 15, 1871, announce the organisation in that jurisdiction of an irregular Supreme Council, "del Rito Escoces Ant. y Acep," by parties formerly members of the Grand Consistory and other Bodies of the Rite there, but who have, of course, been suspended by the legitimate Body; but as it is hardly to be expected that the parties engaged in the irreguiarity, or the Body formed by them, will itself occasion any inconvenience to the Bodies of the Rite in this country, it will be sufficient for the present purpose to say that the presiding Officer of the regular Body is James C. Loshe, 33^o and the Grand Secretary is Jose Gonzalez 33^o, and that it has its Grand East in the city of Mexico. The names of the parties engaged in the organisation of the clandestine Body, are not given in the Bulaster before us.—*Freemason's Monthly Magazine*.

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

Our Royal Brother, H.R.H. the Prince of Wales, P.G.M., was duly installed as Worshipful Master of the Royal Alpha Lodge No. 19, on Monday, 3rd instant, having previously served the office of Senior Warden of that lodge.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

PROVINCIAL GRAND LODGE OF SOMERSET. — The next meeting of Provincial Grand Lodge will be on the 18th of July at Crewkerne.

The Provincial Grand Lodge of West Yorkshire will be held at Ripon, on the 12th of July next. A Grand Festival will be held on the same day, at Fountain's Abbey, and the Right Hon. Earl de Grey and Ripon, K.G., M.W.G.M., and Prov. G.M. West Yorkshire, has given the Craft the privilege of visiting the magnificent ruins of Fountain's Abbey and the adjacent grounds of Studley on that day. A banquet will be held in the spacious cloisters, in which ladies will be admitted. The proceeds of the Festival will be devoted to the fund of the De Grey Scholarships.

The Annual Election for Sheriffs of London and Middlesex was held at the Guildhall, on Saturday, the 24th ult., the Rt. Hon. the Lord Mayor, presiding. The choice of the Livery was in favour of Bro. F. W. Truscott, P.M., No. 1, P.G.S., as Senior Sheriff, and Bro. R. Young, P.M., Wisbeach Lodge, Prov. G.S.W., Cambridgeshire, as Junior Sheriff. The latter Brother has appointed Bro. Thomas Beard, P.M., Temple Lodge, as his Under Sheriff.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROBERT BURNS' LODGE (No. 25).—The regular meeting of this Lodge was held at Freemasons' Hall, on Monday, the 3rd inst., when there were present:—Bros. Arnold, W.M.; Vaughan, S.W.; E. Long, J.W.; P. Doody, I.G.; J. E. Welch, Treas.; John Dyte, Sec.; C. Morris, E. Dunn, W. A. Malony, G. J. Ford, W. Lord, W. Dredge, and several other brethren. The Visitors present were Bros. E. Symonds, 229, Calcutta; J. H. Hartley, 912, St. Helena; J. P. Davies, 753; A. Beatty, 217, United States; J. Spaulding, 403, United States; W. Durand, 55. Bros. Malony and Bowls were raised. Bro. Dredge was passed, and M. John Redman was initiated, the ceremonies being performed by the W.M., in the excellent style usual in the Robert Burns Lodge.

SOUTHERN STAR LODGE (No. 1,158).—An emergency meeting of this Lodge was held on Tuesday, 4th inst., at Bro. Allat's, the Montpelier Tavern, Walworth. The W.M., Bro. Towers, Bros. Thompson, S.W.; and Wright, J.W., were punctual at the hour named for the meeting, and there was a fair attendance of the brethren. Only one visitor was present, Bro. J. S.

Eidsmans, of the Lodge of St. Luke, No. 225, Ipswich. In the course of the evening the three ceremonies were worked. Bro. R. E. Clarke, P.M., by particular desire of the candidate, occupied the chair, whilst Bro. Inspector Potter received the benefit of the second degree; after which the W.M. resumed his position, and in an excellent and earnest manner initiated Mr. William Somerset Vigne into the order, (the ninety-ninth member of the lodge) and raised Bro. Haywood to the Master Mason's Degree. It was decided, from financial considerations not to hold a summer banquet this year.

WEST KENT LODGE (No. 1,297).—An emergency meeting of this Lodge was held at the Forest-hill Hotel, Forest-hill, on Saturday 24th, under the presidency of Bro. Clements, W.M., supported by Bros. Stead, S.W.; Terry, J.W.; Leonard, I.P.M.; Warren, Treas.; Massey, Sec.; Kindon, and several others. Bros. H. D. Stead, A. Stead, Henry Stead, and McCaul Stretch were passed to the second degree. Messrs. J. B. Hewitt, and J. Robinson, were duly initiated into the Order. The lodge was closed at an early hour.

PROVINCIAL.

CUMBERLAND.

WORKINGTON.—Sun and Sector Lodge (No. 962).—The annual festival of this Lodge was held on Wednesday, the 24th ult., in the spacious Lodge Room in Portland Square. Three o'clock was the time appointed for opening the Lodge, when Bro. J. Wilson, W.M., took the presiding seat in the east. The Installing Master was Bro. W. B. Gibson, P. Prov. S.G.W., P.M. 119, and amongst the visiting brethren present were Bros. Nicholson, P. Prov. G.S.W. 371; John Tickle, P.M. 371; W. Armstrong, W.M. 371; P. de Eaglesfield Collin, S.W. 371; John Mandle, J.W. 371; Joshua Tyson, Chaplain, 119; W. T. Greaves, P.D. Prov. G.M., Penrith; C. Morton, P.M. 1002, 872; W.M. 1,267, P. Prov. S.G.W.; P. Quinn, P.M. 119, P. Prov. S.G.W.; G. W. Kenworthy, P.M. 199, Prov. J.G.W.; Edward Fearon, W.M. 119, Prov. S.G.; James Cooper, P. Prov. G.O. 119; W. Shilton, 1002, P.M., P. Prov. G.S.B.; J. Pearson, 1002, W.M., P. Prov. G.S.D.; E. W. Henry, 119, J.W.; Isaac Hartness, 119; Joseph Franklin, 119; W. Alsop, 119; James Sugden, 119; William M'Allister, 412; Robert Tucker, 371. The following members of the Workington Lodge were also present:—John Wilson, W.M., Prov. G.S.D.; J. Pearson, P. Prov. G. Chaplain; J. Rothery, Treasurer; J. B. Roxby, S.D.; John William Young, I.G.; A. Brown, Steward; George Brooker; William M'Harry; Aaron Wedgewood; Newall Topping; Watkinson Selkirk; Thomas W. Ba'nbridge; James J. Beattie; Joseph Crosthwaite; Robert Hallock; John Baxter, J. H. Jeffery. The minutes of the previous meeting having been read and confirmed, the acting Master proceeded to open the business of the Lodge. A new candidate having been balloted for, Brothers Wilson, Nicholson and Kenworthy then proceeded to work certain of the sections. Brother W. B. Gibson, as the Installing Master, then assumed the active duties of his office, Brother J. Wilson presenting to him Brother Brooker for installation as W.M. for the ensuing year. After the obligation and charges had been administered, the Board of Masters and Past-Masters was constituted, and the remainder of the lodge retired. On re-admission the newly installed Master was greeted and saluted, according to the three first degrees by the brethren in procession. The W.M. appointed his officers, and they were invested by the Installing Master as follows:—Henry Dixon, S.W.; Thomas Bell Roxby, J.W.; J. Rothery, Treas.; J. W. Russell, Secretary; William Carruthers, S.D.; John William Young, J.D.; Aaron Wedgewood, I.G.; John Baxter, Steward; Newall Topping, M.C.; R. Scott, Tyler. Brother W. B. Gibson, as the oldest P.M. of Lodge 962, and on behalf of the brethren of that lodge, then presented to Bro. Pearson, as P.M. of the Sun and Sector Lodge, and who has lately entered upon a new sphere of labour, an elegant P.M. jewel, as a mark of the esteem in which he is held by the brethren generally, and as a recognition of the services rendered by him during his connection with the said lodge, and especially in his capacity as W.M. Brother Pearson, in a suitable and fitting manner

briefly acknowledged the compliment. In doing so, he remarked that while what had that day taken place had taken him by surprise, he could assure them that he should wear the jewel which they had presented to him with a feeling of sincere pleasure; and if he should point to that jewel at any time without shedding a tear, it would still ever cause in his heart a thrill of inexpressible pleasure. The jewel bears the following inscription:—"Presented to Brother Pearson by the Brethren of Sun and Sector Lodge, No. 962, Workington, 1871." The lodge having been closed in form, the whole of the Brethren partook of a cold collation, which was served at the Green Dragon Hotel, in Mrs. Barnes's usual style of excellence. Bro. Brooker, W.M., presided, supported on the right by Bros. Gibson, Greaves, Morton, and Pearson, and on the left by Bros. Kenworthy, Tickle, &c.; while Bro. Joseph Pearson did the honours at the other end of the table, supported right and left by Bros. Nicholson, Wilson, Joshua Tyson, E. Fearon, E. W. Henry, Sugden, &c. Grace was said before and after meat by Bro. Joseph Pearson, Chaplain. The tables being cleared, the Chairman having proposed the health of Her Majesty the Queen, which was cordially responded to, proposed the health of Bro. H.R.H. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family, which was also cordially responded to. The Chairman next proposed the health of the Most Worshipful Grand Master of England, the Earl de Grey and Ripon. He alluded to the position the noble earl occupied in connection with the craft, and also to his recent visit to lodges in America, and to his reception by those lodges. As successor to the Earl of Zetland, the Earl de Grey and Ripon had given signal proof of his ability to hold that high office, and to discharge efficiently its distinguished duties.—Drunk with all the honours. The Chairman then briefly proposed "The Deputy Grand Master of England, the Earl of Carnarvon, and the rest of the Grand Officers of England." The Vice-Chairman gave the health of Lord Bective, the Provincial Grand Master. As a nobleman, Lord Bective did credit to the noblemen of England; he had realised all that had been expected of him in early life. He had lately entered upon a parliamentary career, and of the manner in which he discharged his duties in that capacity there could be but one opinion, as well as regards his hospitality. His lordship esteemed it an honour to occupy the position which he held amongst Masons, and no wonder he did so. 500 or 700 years ago when a man discovered a good thing, he did not do as men did in the present day, take up a patent for it, but locked it up as a secret, and hence arose the lodge known as the noble Order of Freemasonry. Architecture was in great requisition in those days, and at the time there were very few men who could draw the requisite plans, and hence Freemasons made this their especial study. About the time of Henry III. their interests were largely spread. Most of the grand cathedrals that were found to be throughout the country owed their origin to Freemasonry, and their works in this respect were the wonder and admiration of beholders as much in the present day as they were in the 14th, 15th, and 16th centuries. Therefore, they ought to feel proud of having such a man connected with them as Lord Bective. Bro. Morton proposed "The Deputy Provincial Grand Master, Bro. Whitwell, and the rest of the Grand Officers." The Deputy Provincial Grand Master was a man well known to them at that Board, and he (Bro. Morton) did not think if the Provincial Grand Master searched the kingdom through that he would a better man, or one more worthily fitted to occupy the position which he held as his deputy. To show how highly Bro. Whitwell was esteemed, he might mention that he had lately been appointed to the distinguished post of Junior Grand Warden in the Grand Lodge of England. Most of them knew how ably Bro. Whitwell was supported by their worthy brother on his (Bro. Morton's) left, and who was worthily walking in his footsteps. Bro. Whitwell was not only respected amongst the Masonic body, but by many other eminent societies. As a member of Parliament he was second to none in the North of England. He (Bro. Morton) hoped they would all see Bro. Whitwell at Kendal on the occasion of the next Provincial Grand Meeting. Referring to Bro. Whitwell's recent illness, he said he thought they ought all to thank the Great Architect of the Universe that his life had been spared, and that he was able again to take his seat in the House of Commons. The loss of such a man, whenever, in the providence of God, it should take place—and God grant the day might be very far distant—would be a loss not only to the

Masonic body and to the county of Westmoreland, but to the country at large. He begged to couple the toast with the name of Bro. Kenworthy, Prov. J.G.W. Bro. Kenworthy begged to return thanks for the very kind and able manner in which Bro. Morton had proposed the health of the Deputy Provincial Grand Master coupling his name with the Provincial Grand Officers, and to the brethren for the very cordial manner in which they received the toast. Ever since Bro. Whitwell became a member of the Craft, he had evinced great pleasure in everything pertaining to Masonry in general and to his lodge in particular. As Bro. Morton had just observed, in recognition of Bro. Whitwell's valued services, he (Bro. Whitwell) had been selected to fill a distinguished post, that of Junior Grand Warden of England. Bro. Whitwell, by his kind and courteous manner, had endeared himself to the whole of the Masonic brethren in this province. Let them hope that, after his recent affliction, he may soon be restored again, and long live to enjoy his usual health and vigour. On behalf of Bro. Whitwell and himself he begged to thank them; and he had no doubt that the rest of the Provincial Grand Officers present would experience a similar pleasure to that which he had felt in having to respond to the toast. Bro. Wilson briefly responded, and afterwards proposed the health of Bro. Gibson. Bro. Gibson said, as one of the oldest P.M.'s in 962, he had always looked back with great pleasure to the period when the brethren did him the great honour of electing him their Master two years in succession. The many happy evenings that they spent together during those two years would never be effaced from his memory. It had been great gratification to him to have been Master of that lodge; and having, as he had already said, spent so many pleasant evenings with the brethren, they could well imagine what pleasure it had been for him to be present on that occasion, and to have seen the first member that he initiated in connection with the Sun and Sector Lodge, raised to the position of Master of that Lodge. He knew that the gentleman he referred to had, ever since his initiation, taken greater interest in the Craft, and it had therefore given him (Brother Gibson) peculiar pleasure to have installed him upon that occasion. He knew the interest that he took in the lodge, and he believed that he (Bro. Brooker) would reflect honour upon the choice the lodge had made. There was only one thing that he (Bro. Gibson) regretted in connection with their lodge, and that was that he was so remarkably defective as regards the names of the brethren. In conclusion, he said "Brethren, I greet you all most cordially. I have the warmest feeling to your lodge." The Vice-Chairman said there was a gentleman present who had done the honour of coming a long distance in order to be present with them on that occasion, who had always occupied a distinguished position, and whose name was well deserving of honourable mention. His presence here to-day showed that he had not forgotten the interest which he had previously taken in the Sun and Sector Lodge. He alluded to P. Prov. D.G.M. Brother Greaves. They all knew how in former days Bro. Greaves used to visit Workington, with his full Masonic honours, how he used to express his approbation generally of their ritual, and of the way in which the business of the lodge was conducted. Although he had ceased to be a Prov. D.G.M., he held the honourable office of P. Prov. D.G.M., and was not less worthy on that account; and they wished him always to bear in mind that he was ever held dear to their memory and in their hearts. Bro. Greaves briefly acknowledged the compliment. He remarked that he had been connected with Freemasonry for 30 years, and that during that long period he had experienced some pleasing reminiscences, not the least of which was the distinguished honour which he had conferred upon him of dedicating the Workington Lodge of Freemasonry, and immediately afterwards installing their most worthy and excellent Bro. Gibson as its first Master. He was especially interested in coming there to day on that account, more especially as the installation was to be that of the first Mason initiated in the lodge, and the present was the first occasion on which Bro. Gibson had "tried his wings" as Installing Master, to use that brother's words. He was glad to meet his old friends around him, and also to have had the opportunity of making the acquaintance of many new ones, discovering that Masonry was making its way in this district. As he had not taken any active part of late, it would not be expected he could give any very succinct history of Masonry during the last two or three years; but he might

safely say that wherever he went he found it in a prosperous state. In the interesting ceremonies of that day he had been especially delighted, and the whole surroundings of the day's proceedings had been such that he was not likely soon to forget their auspicious meeting. He would not detain them longer, but simply ask them to accept his very grateful thanks for the exceedingly kind manner in which they had been pleased to receive him. Bro. Morton said their esteemed friend Bro. Greaves had alluded to the lively recollection he had of his early connection with Masonry in this district. He (Bro. Morton) might be allowed to say that he experienced very pleasing recollections, as a Provincial Grand Officer, of Bro. Greaves. It was from Bro. Greaves that he (Bro. Morton) received his first Provincial Grand collar. The next he received was from their late Bro. Dykes; and he had since had the honour of receiving one from their present Prov. G.M. He (Bro. Morton) should like to see all their brethren rise to the position of Senior Grand Warden. Bro. Gibson briefly proposed the health of Bro. Brooker, the newly-installed W.M. of Sun and Sector Lodge, which was cordially drunk with Masonic honours. Bro. Brooker having responded, and a number of other toasts having been proposed, the proceedings terminated. During the early part of the after-dinner proceedings the speeches were agreeably interspersed by songs from Bros. Sugden and Franklin, Bro. Cooper presiding at the pianoforte.

LEICESTER AND RUTLAND.

ASHEY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge (No. 779).*—The annual festival of this lodge took place at the Town Hall on Wednesday, the 28th ult., the W.M., Bro. the Right Hon. Earl Ferrers, P.G.J.W., presiding; the R.W. Prov. G.M. Bro. Kelly, being also present, and the following officers in their places, viz: Bros. Mammoth, P.M. and P. Prov. G.J.W.; Garner, S.W. and W.M. elect; Ison, J.W.; H. Etherington Smith, J.P.; P.M. and P. Prov. G.J.W., as Sec. in the absence of the Rev. Bro. Denton, P.M. and P. Prov. G.S.W.; Love, P.M. and P. Prov. G.S.D., Treasurer; Faulkner, S.D.; Blood, J.D.; Johnson, I.G.; Dr. Morris Arnold, and others. Visitors: Bros. Wilson, P.M. 1007 and P.G. Dir. of Cer.; and W. B. Hackett, S.D., Guy's Lodge, Leamington. The preliminary business being completed, and the lodge opened in the Second Degree by the W.M., he handed the gavel to the R.W. Prov. G.M., and presented to him, as his successor, Bro. John Henry Garner, to receive the benefit of installation, which ceremony the Prov. G.M. then proceeded with, and the Board of Installed Masters having been closed, Bro. Garner was proclaimed and saluted in the three degrees. The W.M. then appointed and invested the following brethren as his officers for the ensuing year—The Right Hon. Earl Ferrers, I.P.M.; Ison, S.W.; Faulkner, J.W.; Love, P.M. Treas.; Rev. John Denton, P.M. Sec.; Blood, S.D.; Johnson, J.D.; Dr. Morris, I.G.; Camer, Sec. A vote of thanks having been accorded to Bro. Lord Ferrers for his services in the chair, who, in response, expressed his intention of continuing to attend the lodge meetings as regularly as possible. The lodge was closed, and the brethren adjourned to the Queen's Head Hotel, where they sat down to an elegant banquet, after which the usual loyal and Masonic toasts were duly honoured.

SUFFOLK.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge for the County of Suffolk, was held at the Freemason's Hall, Ipswich, on Monday, the 3rd inst. Present the Right Worshipful Sir Robert Alexander Shafto Adair, Bart., A.D.C. to the Queen, Provincial Grand Master, on the throne; the Worshipful the Rev. E. I. Lockwood, M.A., Deputy Prov. G.M.; R. W. Bro. Bagshawe, P.G.M., Essex; Bro. Lord Henniker, W.M.; Bro. Rev. R. N. Sanderson, P. Prov. G. Chaplain; Bro. C. Townsend, P. Prov. S.G.W.; the Rev. C. J. Martyn, P.G., Chaplain; the Rev. R. F. Palmer, P.G. Chaplain, Oxfordshire; Bros. W. H. Lucia, P.G. Sec., E. Dorling, P. Prov. G. Sec., W. Boby, P.G.S.P., P. Cornell, P.G. Steward, W. Wilmhurst, P. Prov. G.S.B., H. Harris, P. Prov. G.S.D.; S. Wright, P. Prov. G.S.D.; F. Jennings, P.S.G. Warden, J. Petit, jun., P. Prov. A.D.C., Jas. Franks, P. Prov. G.R., Newson, Garrett, P.M., A. J. Barber, P.G.O., Rev. Dr. Shaboe, P.G. Chaplain; S. B. King, P.G.S.W., W. Hayward, P. Prov. G.D.C., S. Freeman, P.G., Treas.; J. S.

Gissing, P. Prov.; G. J. Warden, J. W. Sheridan, P.G. Registrar, and about one hundred others.

The Provincial Grand Lodge was opened in due form and with solemn prayer, offered up by the Rev. R. F. Palmer, P.G. Chaplain of Oxfordshire.

The minutes of the last Provincial Grand Lodge, held at the White Lion Hotel, Aldeburgh, were then read by the Secretary and confirmed.

The Provincial Grand Secretary then called over the names of the lodges within the province, and it was found that the following were represented:—Unity Lodge (Lowestoft), Doric (Woodbridge), British Union (Ipswich), St. Luke's (Ipswich), Apollo (Beccles), Virtue and Silence (Hadleigh), Perfect Friendship (Ipswich), Prudence (Halesworth), Phoenix (Stowmarket), Fidelity (Framlingham), Waveney (Bungay), Adair (Aldeburgh), Prince of Wales (Ipswich), Royal St. Edmund (Bury St. Edmund's), and Stour Valley (Sudbury).

The minutes of the Board of Finance were read by the Assistant P.G. Secretary, and they showed the accounts to be in a satisfactory condition.

The following brethren were then appointed, and invested by the R.W.P.G.M. as Provincial Grand Officers, and they were conducted to the foot of the throne by Bro. W. T. Westgate, P.G.A. Dir. Cers.

Bro. Right Hon. Lord Henniker	Prov. S.G. Warden.
„ Rev. T. J. Brereton.....	„ G. Chaplain.
„ T. W. Staddon	„ G.S.D.
„ P. Cornell.....	„ G.J.D.
„ W. E. Bailey	„ G.A. Sec.
„ Emra Holmes	„ G.A. Dir. of Cers.
„ E. B. Powell.....	„ G. Supt. of W.
„ G. S. Golding	„ G. Stand. Bearer.
„ Newman	„ G. Purst.
„ H. R. Campling	„ G. Steward.
„ Chas. Wood.....	„ „
„ W. Armstrong	„ „
„ Benjamin Dove	„ „
„ Dr. Adkins	„ „
„ — Hills	„ „
„ W. Syer	„ G. Tyler.

On the proposition of Bro. Franks, seconded by Bro. Gissing, Bro. Spencer Freeman was unanimously re-elected Prov. G. Treasurer.

The Prov. G. Secretary read letters of apology from the Prov. G.M., Deputy Prov. G.M., and Prov. G. Officers of Norfolk regretting their inability to attend.

The Prov. G.M. congratulated the lodges on the reception they had given to their brethren in the province, and the province in general on the well-regulated state of its finances. He thanked the brethren for their liberal response to the appeal made to them on behalf of widows and orphans of the crew who perished in that great national calamity, the loss of the Captain, and said it would be gratifying to them to know that, so far as human support could go, the comfort of those families, the subsistence of the widows, and, he hoped, a safe prospect of a happy and useful life to the orphans had been secured. He expressed his gratification at noticing the progress of Masonry in the province, and his conviction that those at present standing outside its doors, would present themselves in large numbers, and seek for admission to their privileges. He welcomed amongst them the R.W. Prov. Grand Master of Essex, and the doubly Worshipful the Mayor of Ipswich, who had also been the Worshipful Master of his lodge. The R.W. Prov. G.M., then alluded, in most feeling terms, to the address of condolence with which the province had presented him on his recent bereavement, and thanked them for that additional proof that, so far as they might do so, they were willing to bear their brother's burdens.

The brethren, numbering about 140, went in procession in full clothing, but without banners (which were required for the decoration of the banquetting room at the New Public Hall), to attend Divine Service at St. Stephen's Church, the use of which had been kindly granted for the occasion by the Incumbent. The prayers were read by the Rev. G. Stokes, the Rector, and the lessons by Bro. the Rev. C. J. Martyn. The newly-appointed Provincial Grand Chaplain, Bro. the Rev. T. J. Brereton preached the private sermon, taking for his text, Isaiah xxxvii, v. 16. The musical services were under the

direction of Bro. A. J. Barber, the P.G.O., who presided at the organ.

A collection was made at the close of the sacred service. The procession was then reformed, and returned to the lodge-room.

Votes of thanks were then passed to the reverend gentlemen who had kindly allowed the use of his church.

Ten guineas were voted each to the Masonic Boys' and Girls' Schools, and £5 each to the Aged Men's and Women's Institutions.

The Provincial Grand Lodge was then closed in due form, and about 150 of the brethren adjourned to the New Public Hall, where a splendid banquet was served by Bro. George Spalding, purveyor to the Masonic Lodges, the wines being served by Bro. H. Tidbury, and where, under the presidency of Right Worshipful the P.G.M., harmony and good feeling prevailed.

The proceedings of the banquet were very much enlivened by a selection of vocal music, beautifully sung, under the direction of Bro. Montem Smith, by Bros. G. T. Carter, Montem Smith, and Chaplain Henry.

Grace having been sung by the choir,

The R.W. Chairman proposed "The health of the Queen," and, according to ancient custom, coupled with it "The Craft."

The Provincial Grand Master, next gave a toast, the importance of which, he said, they could not exaggerate, that of Bro. His Royal Highness the Prince of Wales, and the rest of the Royal Family. He had one special point to bring forward in regard to this toast, and it was this—that at that very moment, or in a few moments, his Royal Highness the Prince of Wales would be presented as Worshipful Master elect to a lodge to which he (the Chairman) belonged, and where he was invited to meet him, an invitation which he was compelled to decline on account of having higher duties to perform. When His Royal Highness first joined, he ventured to prophesy that he would become a working Mason, and that prophecy had been fulfilled. They could not pay the son higher honours than they paid to the Queen, and therefore they could not give him the Masonic honours with which they would drink his health at a later period of the evening.

The Provincial Grand Master said, the next combined toast would be acceptable to the whole of the Masonic body. The first was that of "The Grand Master of England, the Marquis of Ripon," who, since his health was last drunk in the Hall, had achieved another rank in the peerage by bringing into operation the practical working merits of the Craft, and bringing together those, who, from suspicious enemies, had, he hoped, become fast friends,—their brethren on the other side of the Atlantic, in lodge and out of lodge. The next branch of the toast was the veteran of the Craft, who, for so many years organised and managed the whole business of the English establishment, "The Earl of Zetland." With this part of the toast he was joined, as one of the Past Grand Masters of England, "His Royal Highness the Prince of Wales," and they would now give the toast with the honours of the Craft.

The Deputy Provincial Grand Master, the Rev. E. I. Lockwood, next proposed, what he deemed to be the toast of the evening, "The health of their Right Worshipful and well-beloved Provincial Grand Master." He said it would be an impertinence to dwell on the assiduity with which he directed the affairs of the province, but as an instance of it he quoted the fact that at a time when he might well have been excused from being troubled with the affairs of the Craft, he, in answer to a letter from him, said there was no necessity for an apology in writing to him, then, as duty must always be attended to. He proposed "The health of Sir R. A. Shafto Adair, their Worshipful Provincial Grand Master," and asked them to drink it with that respectful silence, more eloquent than the hilarity that upon other occasions would be suitable.

The toast was drunk with perfect silence.

The Right Worshipful Provincial Grand Master said it was not in the ordinary sense of the word that he rose to return thanks now. He would repeat what he said before—how profoundly he was touched by the sympathy they had shown him. He knew it in their hearts, he saw it in their actions, and he now perceived it in the delicate consideration with which they had accepted the suggestion of the Deputy Provincial Grand Master. Language could not express what he really felt; but with regard to doing duty, it must be done at all

times and in all places, and it brought with it its own reward. It was that sense of having done their duty that when calamity fell upon them, enabled them to feel that while their path of duty remained on earth, the eternal heavens, in spite of the shadow, were left bright and brilliant above. With regard to the province he had little to say. It knew its duty and did it. He hoped they might have many meetings of that kind, and that they might go on increasing in skill and knowledge, though he did not desire, and he did not expect to find more able officers than he had around him, and he did not expect to find brethren more ready to put a favourable interpretation on his actions. Among the proud days in his memory, this day would be one of the proudest, when he remembered that they who had been desirous to show the honours that were given by gratulations, had curbed that desire when they thought such curbing would be more desirable to him whom it was their object to honour.

The Chairman next proposed the health of the officer of Grand Lodge, who, fortunately, was with them when he (the P.G.M.) was obliged to be absent, who had a continual every-day interest in the craft, which he showed on all occasions, who was, in fact, the right hand and the eye, so to speak, of the Prov.G.M., and he could only say that if he (the P.G.M.) were able to be present more, he (the Deputy G.M.) would work no less, but even more, if it were required. He found him the able interpreter of the wishes of the brethren, and he found him so able in his office, that he did not, perhaps, work as hard as he otherwise should.

The D. Prov. G.M. said he would not detain them long in responding, though he was duly sensible of the way in which their G.M. spoke of him. So long as he had the honour to fill his present office, he would endeavour to discharge his duties so as to be acceptable to himself and beneficial to the Province. He thanked the Prov. G.M. for his kindness on this and on all occasions, and assured them that if he should in any way or at any time advance the interests of Masonry in the Province, it would be at once his duty and his pride.

The Prov. G.M., in proposing the next toast, said he was happy to know that they had two past members of the Grand Lodge of England present. They had the P.G.M. of Essex, their honoured guest, and they had the Grand Chaplain of England, who at their last meeting did good service, and who at the next meeting would do so also, because he was happy to inform the Prov. G. Lodge that he had offered them his hospitality next year. He (the P.G.M.) offered to visit that Lodge, and somewhat pressed it on him, and the Grand Chaplain received the proposal most hospitably. He begged to propose "The Deputy Grand Master of England, the Earl of Carnarvon, and the Officers of the Grand Lodge."

R. W. Bro. Bagshawe, Prov. G.M. of Essex, congratulated the Lodge on its perfection, and said he seldom had witnessed anything that gave him more pleasure than what he had seen that day. He was not a member of Grand Lodge, but still he felt it an honour to be coupled with the toast. Brother Martyn was an immediate past officer, and he deserved a much higher position in Masonry than he now held. With respect to their W. Prov. G.M. he hoped they might see him more in Grand Lodge than hitherto, though he had no doubt his absence was caused by great duties elsewhere. He hoped the Provincial Grand Lodge of Suffolk would continue to be a "happy family," and he could but wish that the beautiful principle expressed in their sermon that day might be fully carried out in Masonry. It was a pride to him to know that this day was hallowed by so noble a discourse. He concluded by hoping a strong bond of union would always exist between the two provinces.

Bro. C. J. Martyn, P.G. Chaplain, also responded, and said with regard to the Deputy G.M. of England, he was one of whom all Masons might be proud, and with regard to the Past Grand Officers they were a very excellent body of men; and whether they were past officers or present, they were at all times most happy to give any assistance to the Craft. He thanked them for the cordial way they had received him, because to a certain extent he had been a stranger for many years. Now that he had come back to Suffolk, he hoped there would be no Prov. G. Lodge without his being present. He was W.M. now in Stour Valley Lodge, and if they came and visited them, they would leave no stone unturned to give a most hearty welcome to the Prov. G. Lodge. And as they were at Sudbury so very near Essex, he hoped the Prov. G.M. of Essex would come amongst them

again, and contribute towards making the happy family of whom he had spoken.

The Prov. G.M. next gave "The Provincial Grand Officers, past and present," and regretted that the P.G.C. and P.S.G.W. had been obliged to retire. He also at the same time gave the P.G.C. and Clergy of the Province.

Bro. the Rev. F. Palmer, P. Prov. G.C., Oxfordshire, and Bro. the Rev. — Shaboe, P.G.C., responded to this toast, and the latter strongly urged on the members the claims of the Masonic Life Boat.

The R.W. Prov. G.M. proposed "The Brethren visiting their Lodge," and coupled with it the Mayor of Ipswich and prosperity to the Borough."

The Mayor of Ipswich, Brother G. Sampson, said that he regretted that he appeared amongst them as a visiting brother only. He had forgotten all Masonry's technicalities, but he had not forgotten its noble principles, "Brotherly love, relief, and truth." When he saw that the Prov. G.M., through his beneficence and benevolence, united all classes and creeds under his banner as Masons, he could not but express a hope that the Great Architect of the Universe might guard and protect them all their lives. With regard to the town of Ipswich there were few provincial towns "going ahead" more in a mercantile point of view, and he hoped and believed it would continue to do so. He regretted that he could not give them the Council Chamber to dine in, but promised that on another occasion, if he was Mayor, though he scarcely thought he should be, they should have it.

The Prov. G.M. next proposed "The Masonic Charities," by which it was that they gave palpable evidence to the world at large, who were not Masons, of the strong effort they made to carry out their principles.

Bro. the Rev. C. J. Martyn, in returning thanks for this toast, said it was one of the greatest Masonic toasts that would come before the meeting. He regretted that Bro. Binckes the excellent Secretary of the Boys' School, was not present to acknowledge the toast, and to point in glowing colours, as he always did; the needs, necessities, and usefulness, of these Charities, and he also regretted that the contributions from Suffolk were not so large as they ought to be. At the meeting in London, in January, there was something like between £3,000 to £4,000 given to the Masonic Benevolent Institution; in May, £5,000 was given for the Boys' School, and when His Royal Highness the Prince of Wales took the chair at the meeting of the Girls' School, from £5,000 to £6,000 was subscribed. These were noble sums, but he could not think they fitly represented the vast wealth of the Masonic body, and he hoped to see them increased. He thanked them for the sums they had that day voted, and remarked that very lately two or three boys from Suffolk had been elected into the Boys' School, the daughter of a Suffolk Mason had been elected into the Girls' School, and a few months ago a widow had been elected to the Masonic Benevolent Institution. It therefore behoved them to give to the best of their abilities.

Bro. the Rev. — Shaboe also responded.

The other toasts were "The Worshipful Masters of the Province," responded to by Bros. P. Cornell, the Rev. R. N. Sanderson, G. S. Golding, and Newson Garrett; "The Provincial Grand Secretary," responded to by Bro. W. H. Lucia; "The Managing Committee," "The Ladies," and "The Tyler's Toast," and the proceedings were then brought to a close.

Brother Emma Holmes, P.G.A.D.C. acted as Toast Master.

The musical arrangements were beyond all praise, and the P.G.M. especially thanked Bro. Barber, P.G.O., for his exertions in securing the assistance of such able vocalists as Bro. Montem Smith and party. The singing was of a very high order, and was warmly applauded. Several encores were given and cordially responded to by the vocalists.

SURREY.

SUTTON.—Lorne Lodge (No. 134).—The brethren of this lodge held the regular monthly meeting at the Railway Hotel, on Monday, July 3rd. There were present Bros. C.W.D. Dommatt, W.M.; Magnus Ohren, I.P.M. and Sec.; J. Robins, P.M., Treas.; H. E. Francis, D.C.; W. J. Sugg, I.G.; R. H. Evans, P.M.; N. E. Jennings, P.M.; Davis, Campbell, Wilson, Pollard, Wright, and Williams. The visitors were M. O. Rucher, Ionic Lodge; H. Webb, P.M. 72, and John Rodda, 890. The Lodge was

opened and the minutes read and confirmed. Bros. Pollard, Wright, and Campbell were raised. Bro. W. V. Wilson was passed, and Bro. W.; C. Holmes was ballotted for as a candidate for initiation, but was not present. The Treasurer then reported as to the financial position of the lodge which proved satisfactory. It was proposed by Bro. Wm. Sugg, S.W. that in consideration of the valuable services rendered to this lodge by Bro. Magnus Ohren, P.M., as Secretary for several years, for the great interest he has shown in the prosperity of the lodge since his connexion therewith, and that having passed through the chair with credit to himself, and to the satisfaction of the brethren, and having again accepted the office of secretary; that he be presented with a Secretary's jewel to the value of five guineas as a mark of respect from the members of this Lodge. It was also proposed by Bro. Capt. R. H. Evans, P.M., that in consideration of the valuable services rendered to this Lodge by Bro. James Robins, P.M. in his capacity of Treasurer of the Lodge, and the very able and perfect manner in which he has carried out those duties; that he be presented with a Treasurer's jewel to the value of five guineas, as a mark of respect from the members of this Lodge. Both propositions were carried. There being no further business the lodge was closed.

SCOTLAND.

PEEBLES AND SELKIRK.

PROVINCIAL GRAND CONCLAVE.

On Friday, the 30th ult., the Provincial Grand Master, Bro. Henry Inglis, of Torrance, opened a Provincial Grand Lodge at Peebles, in the Lodge Room of Peebles Kilwinning No. 24. The Provincial Grand Master arrived by the 12.12 train from Edinburgh, accompanied by the following brethren from the Grand Lodge of Scotland:—Bros. W. Officer, S.G.D.; A. Hay, G. Jeweller; Mackenzie, C.G.M.; H. Lewis, G. Steward, and W. M. Bryce, G. Tyler.

The officers of Provincial Grand Lodge present were:—Bro. A. Thompson, Prov. G.S.W.; Dr. J. Middleton, Prov. G.J.W.; R. Sanderson, Prov. G.S.; and the Rev. J. Walker Channel Kirk, A. Prov. G. Chaplain. The Rev. Bro. Murray, of Eddleston, Chaplain of the Rifle Lodge, Edinburgh, and other brethren from a distance, also took part in the proceedings.

The Rosewell Instrumental Band had been engaged for the occasion, and played the party to the Tontine Hotel, where the brethren clothed themselves, and afterwards to the Lodge Room in the Northgate, where the Lodge was duly opened in the First Degree. After a few remarks from the Provincial Grand Master, Bro. R. W. M. Donaldson, of Peebles Kilwinning, expressed his pleasure at seeing the large turn-out of brethren on such an occasion—he stated that the affairs of the lodge over which he had the honour to preside, were at present in a prosperous state. They had £100 in the bank, and property valued at £500. On behalf of the Grand Lodge of Scotland, Bro. Officer stated that last year no less 120 lodges had been added to the roll; and that for the last twelve years the average number of members initiated had been about 4,000 a year.

The Provincial Grand Master made a few remarks, expressing his great pleasure at hearing such statements, and thanked the brethren and deputations for their presence. Go where he would in all the province, he always received a hearty welcome, and he begged again, as he had done elsewhere, and in other lodges, to assure the brethren that he would ever be ready to visit them, and meet with them.

The lodge was then closed, and the main procession of the day was formed by the Chief Grand Marshall.

The following deputations took their places:—

Dalkeith, St. John's, No. 8, headed, by the R.W.M., Bro. Chisholm.

Stow, St. John's, No. 216, headed by the R.W.M., Bro. Hogg Galashiels, St. John's, No. 262, headed by the R.W.M., Bro. Nisbet.

Penicuik, St. Kentigre, No. 429, headed by the R.W.M. Bro. Allen, along with a good turn out of the Peebles brethren.

The procession took its course, headed by the band and twoipers, through the principal streets, and round the Old Cross in the quadrangle of the Chambers Institute, and returned to

the Tontine Hall, where between sixty and seventy dined, and spent the remainder of the day in the usual way of toasts, songs, speeches, &c., till the time arrived when the lodge was closed.

The Edinburgh brethren and deputations were escorted to the train by the band and the Peebles brethren.

AYRSHIRE.

MASONIC FUNERAL LODGE.—IN MEMORY OF THE LATE BRO. JOHN STEVEN.

On Wednesday evening, the 21st ult., the brethren of St. John's Lodge, No. 22, held a funeral lodge in their lodge-room, George Hotel, in memory of the late Bro. John Steven, P.M. and Deputy Master of the Provincial Grand Lodge of Ayrshire. There was a large attendance, including deputations from the other lodges in the district. R.W.M. Bro. Thomas Brown occupied the chair, supported by Bros. John Mackay, P.M.; Hugh Reid, S.M.; Macintosh, 3; Shaw, R.W.M. St. Marnock's, 109; Turnbull, R.W.M. St. Andrews, 126; D. Park, R.W.M. Stevenson Thistle, &c. Bro. Dixon presided at the harmonium, and played the "Dead March in Saul," while the brethren were assembling. Bro. Nelson officiated as Chaplain. After the usual preliminary services,

R.W.M. Bro. Thomas Brown rose and said:—Brethren, I come now to the more immediate business of the evening, and I could have wished that one more qualified than I am had been appointed to discharge the duty which I have undertaken; but however many my shortcomings may be, I know that I shall possess brotherly indulgence whilst I endeavour to speak of the worth of our lately-deceased brother, who was for so many years the very backbone and mainspring amongst us in observing and conducting the peculiar rites of our order; and whilst pleading my inability to discharge the duties which I have willingly undertaken, no one, I am sure, has more feeling of respect and love for the memory of him who has been wrenched from us in the prime of manhood and the very hour of his greatest usefulness. His varied talents, his generous brotherly nature, his gentlemanly bearing, his love of truth, his manly, straightforward actions, render the task more difficult to speak of him as his memory deserves; but, brethren, it teaches me to observe that there is also a sanctity surrounding his tomb which makes silence eloquent, and I ask myself the question in the language of the poet,—

How strong at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
One hour's communion with the dead?

Called early to a learned and honourable profession, he soon gave ample evidence that a well-regulated and properly-balanced mind had been trained to discharge the duties incumbent upon it. His legal acumen, his strong sense of right and wrong, chalked out the course which he invariably took—that of espousing the cause of right and justice; and whilst he wrought earnestly for his client, be it mentioned with honour that he never prosecuted a case with the desire of persecuting those in opposition to his settled convictions, nor did he make the arena of his profession ignoble by any mode of chicanery or deception. His want of engrossing worldliness made him alike the friend of rich and poor, and forced upon us the fact of his disinterested nature be able to look at humanity in its every form and feature as his special care; and whilst adopting this liberal view of matters, he became respected as the staunch friend of all who had the pleasure of coming into contact with him, so far as ever I have heard or known. He has left behind him a profound respect for his memory on the part of his professional brethren, and the kindly words which have been spoken of him by them are only, so to speak, the index of his title to their esteem and remembrance. I cannot, brethren, enter into the happiness and comfort which surrounded his domestic affairs; the privacy which it is our duty to observe in kindness towards his widow and friends precludes me from drawing the veil to intrude them upon your notice; but I know you will pardon me when I say that it was a happy home, in which the mutual reciprocations of affection were exchanged. And how deeply should we sympathise with her whose life has now been so sadly beclouded in having lost for ever the light of her home and the joy of her heart. And yet, such is life. When in the heyday of prosperity we think no change is near, and

may be arranging schemes fraught with considerations of future benefit to ourselves and those whom we love, the cold, silent finger of death is pointed at us, and shortly we are claimed as its victim. So sudden has the transition been in this case, that we cannot realise it; we can scarcely trust ourselves to look at his empty chair, bereaved of him as we are to-night. It is not immediately when the silver cord is loosed or the bowl broken at the cistern that we feel all we have lost, but we will feel in after years, when his prudence and sagacity would have guided and directed us, and might have piloted us through many a quicksand and difficulty, that his presence would have done us inculcable benefit, that his absence will be deplored by all and we will then feel the void in our hearts at missing him whose mind and voice would have been raised in the very essence of justice to plead our cause had it been virtuous. How much in an hour of social intercourse shall we miss him. His manly form, his ringing laugh, his more than gentlemanly forbearance, are gifts which can never be exercised by him here again. His word which could at once reconcile what might seem differences between friends could at once allay the impending storm. We all remember how he could step into the breach and with well-chosen words extend the hand of friendship to both, and whatever discord or fiery elements may have been indulged in, they were momentarily forgiven. The Craft have in him as a master suffered an irreparable loss. His perseverance, his indefatigable ardour, which at once pointed him out as a man able to adorn and occupy the highest positions held in our order, are matters which can never be realised; and although it has been gratifying to all our feelings that he in his lifetime held them, how much more does it swell our grief that he has gone and left us almost sorrowing as those that have no hope.

Whilst pleading for respect to the memory of his virtues, let us never forget that all men are lifeless who are faultless. Let the sympathetic tear bathe the grassy sward that haps him, and let that charity which thinks no evil draw gently down the curtain over his thoughtless follies. Nor shall we tarnish his memory by withholding the praise which his virtue demands. Let our own human nature plead in his behalf. Let us mark in the man whatever was noble and upright, knowing well that perfection can never be attained in time, and whatever breakers may have dashed over him let us keep them in view so that we may ward against them and derive instruction from any weakness; and to you brethren of our own Lodge, let us remember that we are here to educate our hearts, as he did, by deeds of love and to be the instruments of blessing to our fellow-men. Our own days may be nearly spent, and there is an "infinite voice," in the misery of human nature, calling for our assistance. Let us bestir ourselves for love's sake now, and let us from this lesson we have experienced in the death of our beloved Brother learn that unless we labour earnestly it will soon be too late.

Dark lodge, by which once more we stand,
Here in the short and gloomy street,
Lodge where our hearts were used to beat
So quickly waiting for his hand,
We weep a loss for ever new
A void which heart on heart reposed,
And when warm hands have pressed and closed,
Silence till we be silent too.

The lodge was afterwards closed in due form.

KNIGHTS TEMPLAR.

SURREY.

PROVINCIAL GRAND LODGE.

On the 24th June, the Harcourt Encampment was held at the Masonic Hall, Chertsey, under the command of the Eminent Sir Knight, W. C. Smith, and had the honour to receive the Prov. G. Conclave, when the usual business was proceeded with, and the following appointments made by Very Eminent Sir Knight George Harcourt, M.D., the Grand Commander of the Province, viz:—Sir Knights W. Blenkin, D. Prov. G.C.; E. S. Willet, Prov. G. Prior; W. G. Smith, Prov. G. Prelate; J. Dyer, Prov. G. First Capt.; R. W. Williams, Prov. G. Second Capt.; W. F. Harrison, Prov. G. Chancellor; R. Ferran, Prov. G. Registrar.

George Harrison, Prov. G. Dir. Cers.; T. Tyer, Prov. G. Almoner; G. F. Smith, Prov. G. Expert; and J. Boor, Prov. G. Standard Bearer.

Sir Knight John Dyer, E.C., Temple Cressing, was unanimously elected Prov. G. Treasurer, and T. Vesper, P.E.C. Mount Calvary, Prov. G. Equerry.

The meeting was favoured with the presence and kind assistance of The Eminent Sir Knights Sir Patrick McColquhoun, Grand Chancellor, and W. Tinkler, G.V.C. of England.

After the collection of alms, the Provincial Grand Conclave, as also the Harcourt Encampment, were closed with the usual solemnities, and the numerous assemblage adjourned to the banquet room at the Red Lion Hotel, where an excellent repast was provided, after which the usual loyal toasts were proposed and responded to, concluding with that of "All poor and distressed Knights Templar."

LANCASHIRE.

PROVINCIAL GRAND CONCLAVE.

The annual meeting of the Provincial Grand Conclave was holden at Freemasons' Hall, Cooper Street, Manchester, under the auspices of the Jerusalem Encampment, on Thursday, the 29th ult., at one o'clock.

The Jerusalem Encampment was opened in form and with prayer at twelve o'clock, and a candidate installed into the Order, by the Eminent Commander, Sir Knight R. M. D. Smith, assisted by Sir Knight Wright, Very Eminent Deputy Provincial Grand Commander.

The Provincial Grand Officers having been summoned, they entered the Conclave, and were received under a arch of steel, being marshalled by Sir Knights Teverdale, Croxton, and Broadbury, Directors of Ceremonies, and took their seats according to their respective rank.

The Very Eminent Provincial Grand Commander, Sir Knight A. H. Royds opened the Provincial Grand Conclave in ample form.

The Roll of Provincial Grand Officers was called over, and letters of apology received from absent Sir Knights, who were unavoidably prevented from attending.

The Treasurer's account for the past year, having been verified by Sir Knights Chadwick and Smith, were passed and allowed.

Sir Knight James Arthur Birch was re-elected Treasurer; and Frater William Dawson re-elected Equerry, and they along with the newly appointed officers were invested in the following order:—

Sir Knights W. Birch,	Prov. G. Prior.
" " Smith,	Prov. G. Sub Prior.
" " Rev. F. Radley,	Prov. G. Prelate.
" " H. Figgins,	Prov. G. Sub Prelate.
" " W. H. Pratt,	Prov. G. 1st Captain.
" " H. Hall,	Prov. G. 2nd Captain.
" " G. P. Brockbank,	Prov. G. Chancellor.
" " F. H. Winder,	Prov. G. Vice-Chancellor.
" " John Chadwick,	Prov. G. Registrar.
" " Bradbury,	Prov. G. Chamberlain.
" " J. Watson, jun.,	Prov. G. Hospitaller.
" " W. Ashworth,	Prov. G. Dir. of Cers.
" " M. H. Honkins,	Prov. G. Asst. Dir. of Cers.
" " J. W. Forbes,	Prov. G. Supt. of Works.
" " John Fletcher,	Prov. G. Almoner.
" " W. Morris,	Prov. G. Warden of Reg.
" " C. H. Bayley,	Prov. G. 1st Expert.
" " F. R. Williams,	Prov. G. 2nd Expert.
" " John Weeker,	Prov. G. 1st. S. Bearer.
" " John Holyroyd,	Prov. G. 2nd. S. Bearer.
" " W. G. Dealey,	Prov. G. 1st Aide-de-Camp
" " Harry Creake,	Prov. G. 2nd Aide-de-Camp
" " W. Mayne,	Prov. G. 1st Capt. of Lines
" " G. Hardman,	Prov. G. 2nd Capt of Lines
" " John Cryer,	Prov. G. 1st. Herald.
" " T. Hollingsworth,	Prov. G. 2nd Herald
" " H. Goodwin,	Prov. G. Organist.
" " John Barker,	Prov. G. Sword Bearer.
" " Richard Ingham,	Prov. G. Banner Bearer

The Committee of General Purposes was then appointed. The Almoners collected the offerings of the Knights. And

fixed to be held at Rochdale, under the auspices of the Albert Encampment.

A code of bye-laws for the regulation of the affairs of the Province was considered and agreed to, subject to a few verbal corrections.

The Provincial Grand Chancellor's report on the condition of the Order in the Province was next read and received.

The Provincial Grand Commander presented a new set of books to the Eminent Commander of the Jerusalem Encampment, and received the best thanks of the members.

The Provincial Grand Commander presented Sir Knight W. H. Wright with a beautifully illuminated patent of office on his appointment to the office of Provincial Grand Deputy Commander for Lancashire, and complimented him upon the able and efficient manner in which he had filled that office since his nomination thereto.

Several of the Grand Officers of England were present; amongst the number we may name the respected Vice-Chancellor of the Order, Sir Knight W. Tinkler.

The Provincial Conclave was closed at four o'clock, when the Provincial Grand Officers retired, and the Jerusalem Encampment was forthwith closed.

Banquet was celebrated at the conclusion of business at Freemasons' Hall, under the presidency of Sir Knight A. H. Royds, Prov. G. Commander. The customary toasts were proposed and responded.

THE MARK DEGREE IN ENGLAND.

We intend to give in detail a report of the proceedings at a Conference of Delegates from the Grand Lodge of Scotland, the Grand Chapter of Scotland, the Grand Chapter of Ireland, and the Grand Lodge of Mark Master Masons of England, &c., on the subject of the position of the Mark Degree in England, held at the Library of Freemasons' Hall, London, on Monday, April 3rd, 1871. There were present Bro. Earl Percy, M.P., (Prov. Grand Warden Grand Craft Lodge of England, and Dep. Grand Mark Master), in the Chair; Bros. William Hay and Andrew Kerr, representing the Grand Lodge of Scotland; Bros. L. Mackersy, G.S.E.; William Mann, G.S.N., and Thomas Entwistle, Prov. G. Mark Master of Lancashire, S.C., representing the Grand Chapter of Scotland; Bros. the Rev. G. R. Portal, M.W.G.M., and Frederick Binckes, G. Sec., representing the Grand Lodge of Mark Masters Masons of England.

The proceedings were opened by Bro. F. Binckes, who said: As the official of the Grand Lodge through whose representations this Conference has been brought about, acting under the instructions of the M.W. Bro. Rev. G. R. Portal, its head, I have had, during the past few years, various interviews with the bodies more or less concerned with the interests of the Mark Degree, succeeding at length in obtaining consent to a Conference of representatives of all the Supreme Jurisdictions in the United Kingdom of Great Britain and Ireland, by whom the Mark Degree was in any shape or to any extent recognised. It was made a *sine qua non* by certain of the consenting bodies that brethren should be invited to the Conference representing Masonic jurisdictions by whom the Mark Degree was not worked, for the purposes of informing themselves on the points under discussion, holding, as it were, a watching brief, and taking no active part in the deliberations. After some considerable correspondence with a view to elicit the feelings and views of the various brethren interested, this day the 2nd of April was fixed as a suitable one on which the

that we are here assembled. Whatever may be the objects of representatives from other bodies present in this Conference, I will at the outset state that the principle motive of our Grand Master and of myself was the bringing about an understanding with the governing bodies in Ireland and Scotland, by which our English Mark Grand Lodge should be recognised as the Conservator of the Mark Degree in this country. I am not prepared to concur in the description given of the position of the Mark Degree in this country, though doubtless that position may be rendered more satisfactory than it is at present. Next to the Grand Lodge and Grand Chapter, we are numerically the strongest Masonic Body in England, though confessedly unrecognised in the ordinary acceptation of the term. To provide a remedy for the existing state of things, by a fusion of the present conflicting interests, and by establishing a mutual recognition of the various bodies exercising jurisdiction over the Mark Degree in their respective districts, this Conference has been arranged. It is very true that although we see here representatives from the Grand Lodge of Scotland and the Grand Chapter of Scotland, we have to deplore the absence of any direct representative of either the Grand Lodge or Grand Chapter of England, or of the Grand Chapter of Ireland, to which bodies invitations have been sent, and both of which had intimated their intention of being represented. I have, however, to put in a letter from the M.W.G.M. of the United Grand Lodge of England, couched in the kindest and most fraternal terms, and another from the Dep. G. Master of Ireland, setting forth fully his views on the questions submitted, and stating that he had written to a brother of eminence, Col. Francis Burdett, the representative of the G.L. of Ireland at the United Grand Lodge of England, requesting him to attend on his behalf. How it was that brother was not present I cannot say, but I will read both letters that they may be entered on the minutes of this meeting. It will be seen that we have faithfully carried out the engagements entered into by us on the part of the Grand Mark Lodge of England. It is not for me now to make any further observations, whatever it may be by-and-bye. I only wish to have recorded in an authentic shape what preliminary steps have been taken to produce this Conference, and I think I have stated everything that is necessary for the purpose.

1.—Copy of Letter from V. W. Brother John Hervey, G. Sec.
United Grand Lodge of England.

Freemasons' Hall, London, W.C.,
16th December, 1870.

Dear Sir and Brother,

I beg to acknowledge the receipt of your letter of the 28th ult., which I have laid before the Earl de Grey and Ripon, the Most Worshipful Grand Master of the Craft, and First Principal of the Royal Arch Degrees, and am commanded by him to say that as the Mark Degree is not acknowledged either by the Grand Lodge or Grand Chapter of England, representatives from those Bodies could not properly take part in any Conference relative to that Degree.

His Lordship further commands me to acknowledge with thanks, the courtesy which has prompted the Grand Mark Master Mason to make the above proposal, and while he must decline to accept it, yet he cannot forget that all the Brethren composing the Mark Degree are necessarily Master Masons, and as such they will at all times have his best wishes.

I am, Dear Sir and Brother,

Yours fraternally,
JOHN HERVEY.

Bro. F. Binckes, Secretary,
Grand Mark Lodge.

2.—Copy of letter from R. W. Bro. Robert William Shekleton, Dep. Grand Master of Ireland to Bro. F. Binckes, G. S. Grand Lodge of Mark Masters, &c.

31L, Leeson Street, Dublin,
March 27th 1871.

Dear Sir and Brother,

I deferred a reply to your letter to the latest moment, until I was in a position to state whether I could be present at the proposed conference on the 3rd prox. I regret to say that I find it will not be in my power to leave Dublin at that time, as some heavy private matters have come upon me unexpectedly, which must be arranged before my professional work begins again on the 13th April. I therefore think it better to state my views on the several points referred to in your letter of the 18th inst, in their order, at the same time premising that they are merely my own views, and that I cannot undertake that they would be endorsed by our Grand Royal Arch Chapter. I may at the outset state that when I brought forward the question as to deputing anyone to represent our Grand Chapter, I was induced to do so on the information, contained in your letters, that the Grand Chapter of Scotland had arranged to be represented. I have since learned that such arrangement was conditional on our sending a representative. As to your 1st query: In Ireland the Mark Degree is worked exclusively under the control of the Grand Chapter. No separate warrants are issued to hold Mark Lodges; but Royal Arch Chapters are, by virtue of their Royal Arch Warrants alone, empowered to work the Mark Degree. There are separate certificates, if desired, for the Mark Degree, as it can be conferred on a Master Mason at any time after he has obtained that Degree, whereas he must have been registered in G. L. books as a Master for six months before he can get the R. A. Degree. All the Supreme Governing Bodies in Ireland—G.L., Grand R.A. Chapter, Grand Conclave, Grand Chapter of Prince Masons, and Supreme Council of the 33rd, work in unison, and recognise each other; and if any Degree purporting to be Masonic were worked by any Craft Mason, except it was one belonging to the recognised bodies, G. Lodge would at once suspend or expel the offending Brethren. In England G. Lodge only recognises G. Chapter, and hence arises the great difficulty, as we are on amicable relations [with both] these grand bodies. According to our system we cannot understand why there should be a G.M. Masters' Lodge at all. I admit it is most essential there should be a supreme governing body, but I cannot see why the Mark Degree should not be worked under the control of the G. Chapter as with us. I think the first step that should be taken is to get your G. Lodge in England to adopt a similar rule as ours, and recognise the other governing bodies. Until that is done, and that the Grand Mark Lodge is recognised, I cannot say that either G. L. or G. Chapter here will recognise your Grand Mark Lodge, or exceed what has been the rule hitherto—that is, to admit as visitors or for affiliation Brethren holding your certificates. The difference is very slight, and perhaps when the report of the proceedings at the Conference is submitted to Grand Chapter, it will go the full length of recognising the G. Mark Lodge fully. As to No. 2: As to carrying out sentences, &c., that will entirely depend on whether G. Chapter will recognise the G. Mark Lodge as the Governing Body. As to No. 3: Under our system, Royal Arch Warrants must be attached to a Craft Lodge, and the Mark Degree can only be confirmed under a Royal Arch Warrant. Without a total change of our system we could not issue Mark Warrants separately, nor would we attach the Degree to Craft Lodges, except as worked under R.A. Warrants. I am advocating a change of the rule requiring R.A. Warrants to be attached numerically to Craft Lodges, and a difficulty would thus arise if Mark Warrants were issued separately. To what body should they be attached? To the Craft Lodge or R. A. Chapter? I think to the Chapter. As to No. 4: I don't think G. C. could either send or receive a representative. With us we never receive a representative of any Degree except that of the particular governing body. All our Degrees, up to the 33rd, are looked upon as successive steps, and your G. Lodge might with equal reason ask our Supreme Council of the 33rd to interchange representatives, as for our G. Chapter to accept a representative of an inferior Degree as the Mark is with us. I mean, of course, inferior in Masonic status. Another great difficulty with us is, that it is believed from the accounts in various Masonic publications that it is intended to work degrees under the Mark Warrant which are either superior to it according to our system, or not recognised as Masonic by us, and that has caused great distrust. I write a few lines to Bro. Bardett by this post, asking him to be present, but I wish distinctly to let you understand that he has no power to bind G.

Chapter in any way' Nothing can be binding until confirmed by Grand Chapter. I have asked him to read this letter, which please show him.

Yours very fraternally,

ROB. W. SHEKLETON, 33rd.

Bro. Mackerey; On behalf of the deputation from the Grand Royal Arch Chapter of Scotland, I think it right at the outset to explain the position we hold in connection with Mark Masonry in England. The object we have very earnestly in view in this Conference is to endeavour if possible to bring about a uniformity of working between the three countries. You are all aware that Scotland and Ireland are almost identical in their working, but unfortunately in England there are certain differences which are most inconvenient in the other countries, as regards English Brethren visiting chapters in them. For instance, in Scotland and Ireland we have certain Degrees which occupy a position between the Degrees of Master Mason and the Royal Arch; but in England the Royal Arch Degree immediately follows the Master Mason's. So that when any English Royal Arch Mason comes down to Scotland, though we have the most extreme desire to receive him with the greatest cordiality, we are compelled from the difference in our constitution to say to him that he must remain outside during a portion of the time we are at work in Lodge, and that we cannot admit him until the Royal Arch Chapter is opened. If an Irish, Canadian, or American Royal Arch Companion comes to visit our Chapters, he is at once admitted, and can be present during the whole ceremony, but an English Companion must be excluded during a great part of it. This is not only very disagreeable to us, but it must I should think be much more so to our English Brethren, who from no fault of their own, but from their being admitted to the Craft under a system which differs from that of every other country where the English language is spoken, have not the full benefits which our order is intended to confer. But whatever effect the English system may have abroad, it is very important that in countries so closely connected as England, Scotland, and Ireland there should not be any difference in working; and if the result of this Conference should be to establish uniformity, either by the Grand Lodge of England taking up certain points which we intend to urge upon them, and recognising the Mark Degree, or by our recognising an independent governing body, with jurisdiction over those Degrees which the Grand Lodge and Chapter of England do not recognise, I am sure that the Conference held this day will not be without effect. So much for preliminary observations; and will now proceed to explain very shortly the position which the Grand Chapter of Scotland holds with reference to the Mark Degree in England; and in doing so I think it right to say at the outset, that our present Office Bearers have nothing to do with what has been called the invasion of the English territory by the Grand Chapter of Scotland. It all happened before our day, and we succeeded to an inheritance bequeathed to us. That was done by our predecessors, whether wisely or not I do not say; but so the fact stands. A Conference of this kind should be exhaustive and embrace every subject of controversy among the different Grand Bodies, and for this purpose I think it right the members should thoroughly understand the position of matters from the commencement. Now, to begin at the beginning, in the year, I think, 1856, a Charter was granted by a subordinate Chapter, working in Aberdeen, called the Bon Accord Chapter, holding Charter from the Grand Chapter of Scotland, and which, in virtue of that Charter, was bound to work the Mark Master's Degree, as the first Degree of a series, to some English Brethren who had been down there and taken the Degree. They probably were struck with the beauty of the Mark Degree, and thought it would be a very excellent thing if it could be brought to England, where as at the present moment, it

is not recognised by the Grand Lodge or Grand Chapter. They made application to this subordinate Chapter in Aberdeen for a Charter to a Lodge, to be called the Bon Accord, and the Chapter in Aberdeen, without consulting the Grand Chapter of Scotland, took upon itself to issue a Charter to the English Brethren to work the Mark Master's Degree in London. Now, I need scarcely say, speaking to members of the constituted authorities of both countries, that this was a step which no Supreme Body would tolerate in any subordinate. The Chapter which granted the warrant, and the Office Bearers who were present, and had taken part in that proceeding, were immediately suspended, but unfortunately, the mischief was done, and although attempts were made to get back the Charter, which had been so granted, it was found that it was gone beyond recall. All that the Grand Chapter of Scotland could do was to mark its sense of the impropriety which had been committed, by suspending the Chapter and its Office Bearers. The Charter so obtained was acted upon, and the Degree was worked under it in England; in consequence of this, certain Brethren there, who knew something of the Mark Degree and prized it, made a strong representation to the Grand Chapter of Scotland, setting forth the extreme illegality of the step taken by the Bon Accord Chapter, and the unfortunate results which were flowing from it in England by the admission of Brethren to the Mark Master's Degree in a Lodge so illegally constituted, and asking the Grand Chapter to give them a legitimate warrant, authorising the Brethren to work this Degree in England. I am not going to offer my opinion whether this was a prudent step on the part of the Grand Chapter of Scotland or not; but I dare say you will all admit that on account of the extreme irregularity which had been committed, there was, certainly, a strong temptation at least to try to put matters right as far as they could, by authorising a legal body to work a Degree in England, the recognised authorities of which country refused to acknowledge it. In consequence of this, warrants were granted to England, and for a year or two this went on; but then the English Brethren started this Grand Lodge of Mark Masters subsequent to the issuing of the warrants by the Grand Chapter of Scotland. Now, there is just one point on which I am not exactly prepared to speak—I mean with regard to what took place at the formation of this Grand Lodge of Mark Masters of England. Bro. Binckes, I think, in his Memorandum which was submitted to us, does not dispute the fact that this Bon Accord Lodge, the Charter of which was, as I have just explained, so illegally obtained, was a party to it; but I think he maintains that it was only in connection with some time-immemorial Lodges. At that time, I think, Bro. Binckes was not a member of the Degree, but be that as it may, this Grand Lodge of Mark Masters started up, and confessedly the leading body connected with it was the Bon Accord Lodge, constituted in the manner I have now described. Well, so far, matters have gone on ever since. The two jurisdictions have existed in England—this Grand Lodge of Mark Masters, which I am bound to say is now a powerful organisation, containing a large number of Lodges. Those from Scotland not so numerous, but still working. Before proceeding further in what I have to say as to the Mark Degree in England, I must here direct your attention to certain circumstances which took place in Scotland, and to an arrangement which was entered into between Grand Chapter and Grand Lodge of Scotland. For a long time certain old operative Lodges in Scotland had been in the practice of working the Mark Degree, but in what we call the Speculative Lodges, the Degree had never been worked; therefore, the number of Lodges in Scotland working it was not very great. So few were they, except the Operative Lodges, and so little was generally known of

the existence of the Mark as a Craft Degree, that in the City of Glasgow an Operative Lodge in the year 1860 had conferred it under the St. John's Charter, and this coming to the knowledge of the Provincial Grand Lodge of Glasgow, which apparently knew nothing about the Mark Degree, it was considered that this was a complete irregularity, as Lodges working St. John's Masonry were, under the Scotch Constitution, only entitled to confer three Degrees—the Entered Apprentice, the Fellow Craft, and Master Mason—and the Lodge was in consequence suspended by the Provincial Grand Lodge. The Lodge appealed against that sentence to the Grand Lodge of Scotland, and the ground of their appeal was a very bold one, as many thought at that time. It was this—they admitted they had worked the Degree, but they said: "We have worked nothing more than we were entitled to do as a part of Ancient Masonry, and have not introduced a new Degree; because the Mark Degree is not a new Degree, it is the completing part of the Second Degree." This came before the Grand Lodge, the Lodge produced all its evidence, and the result was that the Grand Lodge was compelled to admit that the Mark Degree, as practised by them, was in point of fact a part of the Fellow Craft Degree, and as, however, the Grand was not a separate Degree at all. Lodge had never recognised the working of the Degree as a part of the Fellow Craft Degree, or as a separate Degree, and as the Grand Chapter of Scotland considering it necessary for the instruction of its Candidates to have it, had assumed the management of it in Scotland, and as those of you who are acquainted with the Scotch Royal Arch Degree will know the connection there is between it and the Mark Degree, it became apparent from the decision in the Glasgow case that there were two jurisdictions in Scotland claiming to superintend the Mark Degree, and that it was necessary some arrangement should be entered into between them.

MASONIC FESTIVITIES.

HERTFORDSHIRE.

GREAT BERKHAMPTED.—*Berkhampted Lodge* (No. 504).—On Wednesday, the 5th inst., the members of this lodge held their Summer Festival Meeting, and as usual there was a goodly number of members, and a still larger number of invited guests. The members present were: Bros. Wm. Wilson, Prov. G. Dir. of Cers., W.M.; A. E. Olney, P. Prov. G. Purst., S.W.; J. H. Adams, P. Prov. G.S.B., J.W.; W. H. Rowe, P. Prov. G. Sup. of Works, S.D.; Wm. Hendry, J.D.; John E. Lane, P. Prov. G.P., Treas.; W. B. Heath, P. Prov. G.S.W., P.M.; James Burton, P. Prov. G.S.W., P.M.; W. J. Adams, P. Prov. G.S.D., P.M.; R. A. Wright, P. Prov. G.S.D., P.M.; H. Balderson, W. H. Hobson, Thos. Woodman, junr., Daniel C. Fisher, A. Allan, W. Abbott, B. Peart, A. Greenaway, J. T. Rowe, H. Hunt, W. C. Maddener, J. J. Hutton, H. T. Lowe, Thos. Laxton, P. T. Breary, P.G. Steward; and W. Breary. The visitors were: Bros. Edw. Baxter, Past G. Steward, P.M. No. 8; Wm. Smith, C.E., P.G.S., P.M. 38, &c.; Dr. T. S. Barringer, P. Prov. G.S.W., P.M. 504 &c.; John Dale, P.M. 11; C. W. Price, P.M. 96; E. Sillifant, P.M. 217; G. A. Taylor, P.M. 217; Thomas Price, P.M. 186; Dr. Tripe, P.M. 912; Thos. Moring, P.M. 9; Partridge, 198; Martin, 198; Thos. Lawrence, 22; Howland, 157; Rugg, 857; Olrick, 84; I. T. Jass, 948; Ring, 19; Knox, 860; Salmon, 178; Simmons, 902; Crowse 272; and T. Winterflood, H. Marsh, E. Sell, W. S. Wood, and T. W. Field, 1321. Arrangements by the indefatigable W.M., Bro. Wilson, had been made with the London and North Western Railway for the issue of return tickets at single fare from several stations; and the brethren assembled at the Berkhampted Station on the arrival of the 10.10 o'clock train from Euston; after the visitors had been introduced to the Worshipful Master, the numerous four-horse brakes were freighted, and all being in order, the cortege started towards Tring. On arriving at a stiff hill on the outskirts of Tring Park, the whole party dismounted from the carriages and ascended the hill, from

which a splendid view was obtained of the surrounding counties, and after a stroll over the farm, the preserves, and a portion of the magnificent park of the late M. Williams, the W.M. invited the brethren to partake of luncheon, which had been laid out in excellent style, in a delightful place, in an avenue of trees on an eminence commanding one of the most extensive and beautiful views obtainable in the country of Hertford; then, after ample justice had been done to the excellent luncheon provided by the lodge, the prominent places of interest in the surrounding counties of Oxfordshire, Buckinghamshire, Berkshire, Middlesex, &c., were pointed out to the visitors by the W.M. and the local brethren; the brethren then continued their ramble through the park and grounds until they reached the village of Tring, where the several carriages awaited them. From thence across canal, railway, high road, and by-road through the pretty village of Aldbury, towards Hoddesden, the party proceeded at a spanking pace to Ashridge Park, the beautiful seat of Earl Brownlow, where they halted at the Monument, erected to the memory of Francis, third Earl of Bridgewater, most famous amongst the many great benefactors of his county, as the great promoter of systematic inland canal construction in England, and the originator of the great system of inland navigation, known as the Duke of Bridgewater's canals and docks. The monument is a hollow column, having an internal spiral staircase, by which a gallery at the summit is reached, and from whence a magnificent view of the surrounding country is obtained, and Ashridge Castle, or mansion, situated at a distance of about a mile and a half, is seen at the opposite end of the continuous broad green avenue by which the monument and the mansion are connected, as it were, by a beautiful green velvet-pile carpet. The carriages were then again got into motion, the post-boys plying the thong, the "ridges" were traversed, and the whole of the points of interest around the Park were visited, and by way of variety the company were treated to a forced halt under a row of tall trees, during a heavy thunderstorm and refreshing shower of rain. The mansion and gardens were passed, and the party then, having a drive of some eight miles before them, were speedily carried onward o'er hill and dale, back to Great Berkhampted, to proceed with the business of the Lodge, all present having spent a very delightful day. (The proceeds at the Lodge and subsequent banquet will be given next week, being unavoidably crowded out of our present issue.)

Obituary.

BRO. THOMAS BENDY.

We regret to announce the death of the above mentioned Brother, who died at his residence, Grotto Hotel, Twickenham, Middlesex, on the 27th of July.

He was initiated in the Strawberry Hill Lodge, No. 946, on the 8th of January, 1863, he was passed and raised in due course, and was exalted in the Royal Arch Chapter, attached to that Lodge, on the 30th of November, 1865, both the Lodges and Chapters are held at the Grotto Tavern, Twickenham. He joined the Crescent Lodge, No. 788, on the 28th of May, 1867; he served all the offices up to S.W., and was unanimously elected Worshipful Master, and was to have been installed on the day he died. He served as Steward to the Boys' School in 1869, and was a very energetic Mason, and highly esteemed by all who knew him, for his kind disposition, thorough geniality, and for many acts of benevolence.

His funeral took place on Friday, the 30th of June, at New Twickenham Cemetery; and was attended by a large number of friends and brethren from London, and other parts, among whom were Bros. Henry Beard, W. Smeed, P.M.; Stedwell, P.M. and Treas. 946; W. Platt, P.M. Sec.; Thomas McIlwham, P.M.; W. Kipling, J.W.; Garner, Seekins, and J. B. Jacklin, all of 946, and Bros. Gurney, W.M., and several others of the Lodge 781; also Comps. A. J. Codner, Henry Sharman, and J. A. Winsland, of Chapter 946.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JULY 15TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Tuesday, July 11th.

LODGES.—Wellington, White Swan Tavern, Deptford; Stanhope, Thicket Hotel, Anerly, Surrey.

Wednesday, July 12th.

Committee Royal Masonic Benevolent Institution at 3.

LODGES.—Lily of Richmond, Greyhound, Richmond, Surrey; Macdonald, Head Quarters 1st Surrey Volunteer Corps, Brunswick Road, Camberwell; Beacontree, Private Rooms, Leytonstone; Hervey, Britannia Hotel; St. John of Wapping, Gun Tavern, High Street, Wapping.

Thursday, July 13th.

Quarterly General Court Girls' School, at Freemasons' Hall, at 12.

LODGES.—Upton, Spotted Dog Tavern, Upton, Essex; Finsbury Park, Finsbury Park Tavern, Seven Sisters Road, Holloway; Emblematic, Tulse Hill Hotel, Tulse Hill.—CHAPTER.—Yarborough, Green Dragon, Stepney.

Saturday, July 15th.

Audit Committee Boys' School.

LODGES.—Lewis, Nightingale Tavern, Wood Green; Sphinx, Stirling Castle, Church Street, Camberwell.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

In consequence of a number of Lodges and Chapters of Instruction in the following List which do not meet during the summer, we shall next week discontinue its publication till the re-commencement of the season. We shall, however, give the announcement of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

Monday, July 10th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South-walk; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Wellington, White Swan Tavern, Deptford.

Tuesday, July 11th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth; Ben Jonson Club of Instruction, Ben Jonson Tav, Goodman's Yard, Minorie, E., at 8.

—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, July 12th.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav. Globe Road; New Concord, Rosemary Branch Tav, Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye Temperance in the East, George the Fourth, Catherine-st. Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street, Grosvenor-square.

Thursday, July 13th

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Dukeo! York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, July 14th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoris, Andertons' Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav. Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury; Burdett Coutts, Approach Tav., Victoria-park, at 7.—CHAPTER.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, July 15th.

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

THE LITTLE TESTIMONIAL.—We continue to receive communications on this subject, for which it is impossible to find space. We have received from a subscriber a circular letter, which, being a third application to him, he thinks is "coming it rather too strong." In our opinion it looks more like an application for an account due, concluding thus: "I have not yet received a subscription from you, and I shall be happy to receive one at your earliest convenience." We agree with our Subscriber that Testimonials lose half their value when such a system of touting is pursued to swell the amount. They should be the spontaneous offering of those who know and esteem the recipient, and not be the result of what might properly be deemed a system of extortion, for many thus canvassed feel unable to refuse such repeated applications. Probably the next circular will be headed, like the ultimate notification of the Rate Collector,—"Last Application," and be couched in phraseology still more lawyer-like.

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LONDON, SATURDAY, JULY 15, 1871.

THE AMERICAN KNIGHTS TEMPLAR IN SCOTLAND.

On Friday evening, a party of American Knights Templar, thirty-seven in number, visited Perth, and were entertained to a banquet by the Royal Arch Lodge, No. 122. They had already been *fêted* in Belfast and Glasgow, and the members of the Royal Arch Lodge agreed to postpone their celebration of the Summer Festival of St. John, and invite their American brethren to take part in the proceedings. Having made the necessary arrangements, the invitation was forwarded to the Knights Templar, and cordially accepted. The announcement of the visit caused considerable excitement in Perth, and long before seven o'clock, the hour at which the Americans were to arrive from Inverness, crowds had gathered in the station and in the principal streets. The party was received by the office-bearers of the Royal Arch Lodge, and conducted to Pople's Hotel, for the purpose of clothing. In front of the hotel the Militia band (kindly granted for the occasion by Lord Charles Kerr), received the strangers with the Masonic Anthem, while the crowd raised a hearty cheer. After assuming the insignia of office, a procession was formed, and, headed by the band playing stirring airs, the whole party marched to the Royal George Hotel. Some disappointment was caused to the persons who had gathered in the neighbourhood of the South

Inch as the procession took the opposite direction, but the majority of them intercepted the procession at the hotel. The Americans were warmly received there, both by the crowds and by the Freemasons, who had assembled to do them honour. The Knights Templar, who all belong to Allegheny Commandery, looked exceedingly well. They were dressed in a tasteful uniform, and each one, in addition to other orders, wore a small gold Maltese cross. Their names are:—

William Hamilton, Allegheny; William H. Slack, Allegheny; Edward M. Jenkins, Allegheny; Rev. J. J. McIllyar, Allegheny; J. A. Shoales, Allegheny; Judge John Heath, Allegheny; H. D. Keymer, Allegheny; Edward Coates, Allegheny; W. S. M'Kee, Pittsburgh; W. H. Devore, Pittsburgh; M. Riley Philadelphia; J. C. Hutchins, Philadelphia; William A. Short Washington; Rev. W. V. Tudor, Washington; J. Dickson, Washington; J. G. Bowen, Washington; R. H. Taylor, Washington; J. N. Knapp, Port Deposit, New York; Thomas J. Clepper, Columbia, Pa.; A. M. Rambo, Columbia, Pa.; C. L. P. Boice, Columbia, Pa.; A. Godfrey, Stranton, Pa.; John J. Fisher, Oil City; W. Hasson, Oil City; C. H. Sheppard, Oil City; H. Church, Mcadville, Pa.; D. A. Cook, Mendoto, Ill.; Rev. S. R. Gardner, Plainfield, Pa.; Homer Laughlin, Smith's Ferry, Pa.; Dr. J. L. Acomb, Tidioute, Pa.; W. H. Thompson, Wilmington, Ill.; J. M. Cuning, Toledo, O.; James F. Graham, New York; G. W. Parker, Meridan, Conn.; John C. W. Bailey, Chicago, Ill.; F. W. Glover, Hertford, Conn.

The chair was occupied by the Right Worshipful Master of the Royal Arch Lodge, (Bro. George Hutton), and he was supported right and left by Bro. Thompson, P.M. and D.M. Bro. Stewart and the Knights Templar.

The deputation from other Lodges present were:—Acting R.W.M. Fairie, S.W.; G. Millar, J.W.; W. M'OWan, St. John's Lodge, 9, Dunblane; R.W.M. Longmuir, S.W.; A. Henry, and J.W. Wilson, Operative Lodge, 47, Dundee; R.W.M. Kelt, Ancient Lodge, 49, Dundee; R.W.M. Berry, acting S.W. John Macdonald, acting J.W. W. Macdonald, St. David's Lodge, 78, Dundee; R.W.M.; W. Ferguson, S.W. Anderson, and acting J.W. Cargill, St. John's Operative Lodge, 105, Coupar-Angus; R.W.M. Rodger, S.W. Macnab, and J.W. Reid, Forfar and Kincardine Lodge, 225; Principal H.; and acting P.Z. John Stevens, Royal Arch Chapter, 134, Perth.

The company altogether numbered about 200, the hall being rather uncomfortably filled.

Brother Rev. J. J. McIllyar, D.D., Allegheny Commandery, said grace.

After the company had done ample justice to the excellent dinner, supplied by Mr. Kennedy, the Lodge was opened in the usual manner.

The R.W.M. then proposed "The memory of the Holy St. John the Baptist." He said that he did not need to refer at length to the auspices under which they were met. The celebration of the festival had been postponed for a few days to accommodate brethren who were travelling in a strange land, and he thought they were justified in making the change, seeing that they were honoured with the presence of so many brethren from the other side of the Atlantic. He called upon all present to aid the officebearers in carrying the festival to a happy termination, so that it would long be remembered with pleasure.

The toast of "The Queen" having been given and warmly responded to,

The R.W.M. proposed "General Grant, President of the United States."

This toast was enthusiastically received, the band playing "The Masons' Anthem," and "Yankee Doodle."

The R.W.M. then proposed in succession "The Prince of Wales, the Patron of the Craft in Scotland," "The other members of the Royal Family," and "The Navy, Army, and Volunteers."

Bro. Steven, Royal Perthshire Rifles, in replying to the last toast, trusted that if they were called to war it would be side by side with their American brethren. He hoped the two nations, speaking the same language, and having nearly the same sympathies, and derived in great part from the same forefathers, would never be found but side by side. On behalf of the reserve forces,—in which he was now, being kicked out of the army as an old fogey—he hoped that they would always be ready to defend their firesides.

The R.W.M. then called on the company to drink to "The Prosperity of the Grand Lodges of America." America, he said, had a much larger number of Masons than this country, and had a considerable number of Supra or Grand Lodges, but the very honoured and worthy brother who had kindly consented to reply would give them every information.

Bro. John C. W. Bailey, Editor of "The Voice of Masonry," said he had great pleasure in being called upon to make a very few remarks on this important toast. He called it a very important one, because it was so extensive, taking in all the Grand Lodges of their country. And when he told them that they had, he believed, 36 Grand Lodges, they had of course, 36 Grand Masters, each with a very large constituency. In fact, he knew from information he was always getting, that they had nearly half a million of Masons in America. He was intimately connected with several of the Grand Masters, and frequently visited several of the Grand Lodges nearest his own residence; and he could assure the company that if they were present at some of these Grand Lodges they would be highly interested. Just imagine in the great State of New York, containing 75,000 Masons, when they were gathered in their great Lodge, what a mighty assembly there was—how noble, how great. In his own State of Illinois, which stood next in number to the State of New York, there were 38,400 Masons, 680 Lodges. Of course he visited this Grand Lodge every year, because he was a member of it; and he had the pleasure of being received in those of the great States of Iowa, Nebraska, and Minnesota. He travelled about very frequently among the Lodges in the country, and it was very pleasant to see the faces of men he had never seen before, and find that they were all his brethren. Sometimes when he was dwelling in thought on the magnitude of their institution, which encircled the entire globe, he felt that so far from being ashamed of it they should honour and be proud of it. He had often reflected and said—"Let me go to the east, to the west, to the north, to the south, I find a Masonic Lodge and a warm-hearted brother." They were honouring the Grand Lodge of America by this toast, and he hoped that hereafter they would be proud that they had so done. They would often reflect on the words he was now uttering, that although they were but the children, the children were fast getting ahead of their father: But that was the way with the world generally. When young men went out to make their way in the world, they would sometimes say—"I must go and see the old woman." Well, they had come over to see the old woman, and while they found her everything that they could wish, and intended to honour her as a mother, yet they told her that she had a strong daughter on the other side of the water, who was maintaining her hands by the magnitude of her institutions. There were a great many fogies on the other side of the water, who said that they were doing very little; but they replied that although they did not lift their institutions as high as the Church, yet next to it they were the grandest and noblest, and did an immense amount of good in the world. Therefore they ought to be proud of these institutions, and remember to whatever part of the world Providence carried them, they would always find a brother. (The speech of Bro. Bailey was frequently interrupted with laughter.)

The R.W.M. then proposed "The Grand Lodge of England, and the Marquis of Ripon," and referred to the warm Masonic reception that nobleman got during his recent visit to America.

The R.W.M. also proposed "The Grand Lodge of Ireland, and the Duke of Leinster," and "The Grand Lodge of Scotland, and the Earl of Rosslyn."

Bro. Steven, in giving the next toast, "The Knights Templar of America," said he hoped they were satisfied with what they had seen of Masonry in Perthshire. He wished them health and prosperity and a safe return to their own shores.

Bro. McIllyar said it afforded him great pleasure to return thanks not only for the Knights Templar present, but for the entire brotherhood in the United States. Knight Templarism, as they understood it, was inseparable from true Masonry;

everywhere the two things were indispensibly necessary in order that a man be a Knight Templar and a Christian Knight, Knight Templarism held a high position in America, and was more rapidly increasing in the present than in any former year. He was not able to give the number of commanderies in the United States, but he might say that there were 350. In some of the States they were very largely represented; in one there being from 36 to 40 Commanderies. They had come from America to visit their brethren as they journeyed on their pleasant pilgrimage. They had not come to criticise Masonry with Masonry, Christianity with Christianity, or one nation with another nation, but they had come to view the fields made red with the blood of their forefathers, and to shake the hands of their brothers. It was not their purpose to demonstrate Masonry, but they were advised that whenever they went in this character they would always feel at home.

Bro. Young, in giving the toast of "The Provincial Grand Lodge of Perthshire," said that one of his American brothers had hinted that they in England were old women; but their American friends must not forget they were strong children, yet they must obey their father and mother, that their days may be long in the land. He thought it would be a proper thing if mother were to concoct some way of paying a visit to her daughter.

Bro. Carnegie proposed "The Provincial Grand Lodge of Forfarshire, and Lord Dalhousie, P.G.M." He said that the Forfarshire Masons always took an interest in all matters connected with the Craft, and he was glad to see so many of them present on this occasion. He thought that a separate bumper should be dedicated to Lord Dalhousie. His name had been associated with Forfar for many a year, and to almost every lodge in the country he was affiliated. Every good act in connection with Masonry got his influence and support.

Bro. Robertson, Dundee, in replying to the toast said he was very happy to be present, and meet his American brethren. He did not think that they would find 40 brethren in Scotland who would take the trouble of going to America, and visit their cousin in the same frank spirit. He was glad to hear Lord Dalhousie's name mentioned in the manner in which it had been done. Unfortunately that nobleman had a Provincial Grand Master presiding over him called the gout, and which prevented him from doing what he would otherwise do.

Among the other toasts were:—"Freemasonry in Scotland," proposed by Bro. N. M. Jenkins, and replied to by Bro. Fairie, Dunblane Lodge, No. 9; "The Royal Arch Lodge, No. 122," proposed by Bro. Wm. Hamilton, and replied to by the R.W.M. of the Royal Arch Lodge; "The Deputations from Sister Lodges," proposed by the D.M., and replied to by acting R.W.M. Fairie, Dunblane, No. 9; R.W.M. Longmure, Operative Lodge, 47, Dundee; R.W.M. Kelt, Ancient Lodge, 49, Dundee; R.W.M. Berry, St. David's Lodge, 78, Dundee; R.W.M. Ferguson, St. John's Operative Lodge, 105, Conpar-Angus; R.W.M. Rodger, Forfar and Kiacardine, 225; "The Magistrates and Town Council of the City of Perth," proposed by the S.W.; "The Sister Lodges of the City," proposed by Bro. Thomson; "The Memory of Bro. Murray," proposed by Bro. Carnegie; "The Proxy Master," proposed by the J.W.; "The Learned Professions," proposed by Bro. Dow; and "The Wardens and other Office Bearers," proposed by the D.M., and replied to by the Secretary.

During the evening a quadrille band (led by Bro. Angus) played a selection of music, and several songs were sung by Bros. Thomson and Sturrock. Bro. Slack gave an American Masonic song, which was greatly applauded.

THE AMERICAN KNIGHTS TEMPLAR AT "ALTON TOWERS."

The Earl of Shrewsbury, the newly-appointed Grand Master for Staffordshire, having invited our distinguished American Brethren to make a visit to the famed Alton Towers, it was arranged that they should go there on Tuesday, July 4th, being the 95th anniversary of American Independence, and also the Alton Horticultural Show. The Americans, therefore, arrived at Derby railway station from Leicester a few minutes before eight o'clock on Tuesday morning. The Midland Railway Company had placed at their disposal two saloon carriages, and at Derby two more saloon carriages were attached for the use of the brethren of the Provincial Grand Lodge of Derbyshire about 30 of whom accompanied their American brethren by the 8 a.m. North Stafford train to Alton, the Earl of Shrewsbury having kindly invited a limited number of the Derbyshire brethren to a reception at a quarter to twelve o'clock. Soon after leaving Derby the brethren of the latter town sent a message to the Knights, asking them if they would partake of "an eye opener" (an American term for a morning draught), and the reply being in the affirmative, some "sparkling" was forwarded to them. On reaching Alton Station the party were met by the Earl's private band, and a procession being formed, all moved forward up the avenue of trees leading to the Towers. Close to the hall a private tent had been prepared for the American brethren, and after they had "arranged" themselves they went to the chapel, accompanied by the Derbyshire brethren, where full choral service was performed. The Rev. Dr. Fraser, the Earl of Shrewsbury's domestic chaplain, intoned the service, the Anthem being taken from the 104th Psalm. The singing of the Earl's domestic choir was admirable, and at the conclusion the Hallelujah Chorus was played on the organ. It had been arranged that the reception of the American and English Freemasons should take place at a quarter to 12 o'clock, but in consequence of the non-arrival of a deputation from the Staffordshire Knot Lodge of Freemasons, it was postponed until 12.20. In the meantime the Americans, each taking the arm of a Derbyshire brother, rambled through the matchless grounds of Alton, whose beauties were greatly extolled, the frequent remark being, "We have nothing like this in America." It should be stated that the American flag was hoisted on one of the towers. At 12.30 the Derbyshire brethren were ushered into the Earl's Grand Dining-hall, where they were addressed by the Earl of Shrewsbury, who gave to them and the Staffordshire brethren a hearty welcome. His Lordship, who wore the costume of a deputy-lieutenant, was accompanied by the Countess of Shrewsbury, the

youthful Lord Ingestre (who wore the uniform of a private of the Staffordshire Yeomanry), and three of the Earl's daughters. The Rev. Dr. Fraser and the Curate of Alton were also present. The Earl of Shrewsbury met the American legation at the Grand Entrance to the Hall, and proceeded then to the grand dining-room, the English Freemasons giving them a hearty cheer.

The Earl of Shrewsbury, in addressing the company, observed that it gave Lady Shrewsbury and himself the greatest pleasure to receive them on that occasion as gentlemen, and he may add, as brethren. When he first heard of their visiting the county, he thought it meet to offer them the hospitalities of his place, for he could not express his gratification at the opportunity which it offered to reciprocate the good feeling evinced in America towards this country. The Marquis of Ripon had done him the honour to nominate him as Grand Master of Staffordshire, on the recommendation of the Earl of Carnarvon. The noble lord having read the letter which he had received from the Grand Registrar, proceeded to state that he need not say to his brethren from Stafford and Derby how greatly that honour had been enhanced by their presence and approval of the selection, and as soon as he was properly installed, he should do all he could to advance Masonry. He received them on that occasion as the Earl of Shrewsbury, and not as the Grand Master of Staffordshire, because he had not at present received his patent, and for the information of his brethren from America, he would give them some idea of who he was from his ancestors. The noble Earl then referred to the lineage of the family which deduces its descent from a period antecedent to the Conqueror, the first person of note on record being Richard de Talbot, mentioned in Domesday Book, and who married the daughter of Gerard de Gournay, Baron of Yarmouth; alluding subsequently to the protracted suit in the House of Lords, which had vested the estate of Alton in his father, and which enabled him that day to offer them a hearty welcome at the Towers. After referring to the jealousies which some time since existed in the States between the North and South, and to the part which he, as one of the hereditary legislators of this country took, the noble earl congratulated all present on the fact that whatever differences of opinion had existed on that question, they were all united in good feeling towards this country, and it was a very great pleasure to him that he could venture to offer, after the lapse of 20 years, when he was in America, the hospitalities of his house. Whether at Washington, or elsewhere, the received every courtesy and kindness from the American people, and he was pleased to receive them now, and show them the beauties of the place. He trusted that the principles of Freemasonry would still more firmly unite the two countries, for, if so, peace would be more permanent, and commerce more prospering. The noble lord concluded by remarking that Lady Shrewsbury desired to join with him in giving them a hearty welcome to Alton.

The W.M. of the Staffordshire Knot Lodge then read a resolution which had been agreed to at a special meeting of the members at Stafford on the evening previous. It was an expression of gratitude to the Marquis of Ripon for appointing the noble Earl Grand Master of Staffordshire, and to the Earl of Shrewsbury for accepting the same.

Bro. Thomas Cox, P. Prov. G.S.W. of Derbyshire, in the unavoidable absence of the Deputy Provincial Grand Master of that Province, then addressed the Earl of Shrewsbury as follows:—

My Lord, hearing that a party of Freemasons from the United States, travelling in England, were passing through Derby to Alton Towers, at the invitation of your lordship, several members of the Provincial Grand Lodge of Derbyshire, remembering the hearty reception of our Grand Master in America, wished to meet them in Derby, and to welcome them to this country, but finding their engagements did not admit of staying there, we ventured to ask your lordship's permission to meet them at

Alton Towers. We are now come to express our gratitude for the very cordial and prompt response to our wishes—and also to congratulate the Lodges in the province of Staffordshire on the nomination of your lordship to the office of their Provincial Grand Master—feeling sure that the Craft will prosper under your lordship's fostering care; and we recognise in that appointment another instance of the wisdom and interest displayed by the Grand Master of England towards our ancient Order.

Bro. William Naylor, Provincial Grand Secretary of Derbyshire, then read the following address to the American Knights Templar:—

To the party of American Knights Templar now visiting this country.

We, the representatives of the Provincial Grand Lodge, and the various Lodges of Derbyshire, desire to offer you our most cordial and fraternal greeting on your arrival in England.

We welcome you, not only as brethren of the Craft, but we are especially glad to welcome you as citizens of that great nation between which and this country there are so many close ties.

We much regret that circumstances have compelled us to abandon the idea we at first entertained of giving you a public reception in Derby, but we rejoice that Bro. the Earl of Shrewsbury and Talbot has given us this opportunity of meeting you and giving you this fraternal greeting.

In conclusion, we sincerely wish you a prosperous and happy tour, and trust that you will carry back with you such sentiments as will not only tend to draw the members of the Craft on each side of the Atlantic more closely together, but cement those feelings of peace and goodwill which now so happily exist between the two countries.

Signed on behalf of the Deputation.

W. NAYLOR.
P.G.S. Derbyshire.

July 4th, 1871.

The address, which was from the establishment of Messrs. Bemrose and Sons, Derby, was beautifully illuminated. It was surmounted by several Masonic emblems, and the American and English arms.

The Rev. Dr. Tudor (Wesleyan), of Baltimore, then replied on behalf of the Americans as follows:

It gives me great pleasure, my Lord Shrewsbury, to appear upon the part of my companions to respond to the very kind and cordial welcome which your lordship and Lady Shrewsbury have been pleased to extend to us this day. But how to respond in sufficiently appropriate and grateful terms is the difficulty, and is a task for the performance of which I crave your lordship's indulgence for a few moments. We gratefully recognise the distinguished honour of being received by your lordship as the citizens and humble representatives of a nation between which and your own nation, my lord, there have long existed relations not only of friendliness, but also of warm affection—relations sustained and ratified by the recent arrangements of State to which your lordship has alluded, and the terms of which have settled points of honour, which existed, I am persuaded, more in sentiment than in reality. Let us believe it to be impossible that those strong bonds of civilisation and Christianity, which hold fast together the two States, shall ever be severed so as to precipitate us into other than relations the most friendly and loving. We were touched in observing, immediately upon setting foot on your lordship's domains, the mark of the distinguished honour you would do us, in our national colours floating the highest over the towers of Alton. We recognise ourselves received also as the representative of that brotherhood of humanity concerning which the poet sings:—

"Between us all let oceans roll,
Yet still from either beach
The voice of blood shall reach,
More eloquent than speech,
We are one."

Oh, it does our hearts good, my lord, to receive the attentions which met us at our very landing upon these foreign shores, and which have culminated in your lordship's reception this day. We have felt deeply the inconvenience of exile from home, deprived as we are, for the time, of the sacred, refining influences of domestic life, the sweet society of wife, daughter, sister. We are cheered and comforted by the kind offices of friends. It is the quaint conceit of a wild modern poet, that the precious stones of our earth are the remains of a temple built by the angels in Eden to the worship of God. The foundations of the temple were bright and beaten gold, tower and roof of pinnacle without were solid diamond, the dome was eye-blue sapphire, studded with golden stars; the floor was emerald, veined with gold and silver; marble and mineral of every hue were in its walls; the altar was one ruby, heartlike; the columns were of alabaster, and where all things were magnificent, the meanest thing was gold, the plainest. Man fell, and joined the hosts of hell, black-bannered on the very day when he should have met God and his angels there, and immediately also fell that bright fane,—no death-doomed eye gazed on its glory,—earthquakes gulped it down,—the temple of the angels lay in its grave, till at the flood, it burst, like a shell, and scattered, east and west, and far and wide, its fragments, which are the diamonds and rubies and emeralds and sapphires of this world's costly merchandize. Morally human nature is just such a wretched temple; but we recognise in the affections and virtues and amenities and hospitalities of common life scattered and fragmentary jewels of the wreck. These jewels have thickly strewn our way through the United Kingdom, but the Koh-i-noor, the crown jewel, my lord, we have found this day at Alton Towers. Furthermore, we recognise ourselves as having the honour to be received as the humble representatives of a fraternity, of which we are happy to congratulate your lordship as a chief officer, by recent nomination as Provincial Grand Master of Staffordshire—a fraternity whose laws, teachings, and works are designed to assist in rebuilding the wrecked temple of humanity to which I have alluded, until the perfect structure shall again stand forth, love ever beating in the heart, truth ever speaking from the tongue, justice ever reigning in the mind, benevolence ever giving from the hand, righteousness ever the path of the feet, kindness ever beaming from the eye, gentleness curving every limb, honour crowning the head, and goodness unqualified, the description of the whole life. Begging your lordship and Lady Shrewsbury to accept the assurance that the reception extended to us this day is infinitely more beautiful in our eyes, and more grateful in our hearts than are the blossoms of exquisite loveliness that lie in such rich bouquets over your lordship's estate, we remain, my lord, your humble servants. By your lordship's permission, I would, also, on behalf of my companions, express our lively sense of pleasure in meeting so many of our brother Masons on this beautiful spot to-day, our great happiness in receiving their kindly greetings, and the assurance of the sincere reciprocation from our hearts, on their behalf, of all their good wishes.

The above speech was listened to with marked attention by all present. It was delivered with great earnestness, and made a strong impression upon all who had the pleasure of listening to it.

The Earl of Shrewsbury remarked that the Rev. Dr. Fraser would say a few words.

The Rev. Dr. Fraser said, that although not a member of the Craft, he could unite with the noble Earl in giving a cordial welcome to the American brethren. He (Dr. Fraser) had the pleasure of being present at a conference of Anglican clergymen, which was also attended by several distinguished American prelates, and he well remembered the cordiality and truly affectionate greeting they gave to the English clergy. The Bishop of Illinois and others also delivered eloquent addresses, which he should never forget. Dr. Fraser concluded by saying that he had Lady Shrewsbury's permission to escort them through the house and describe some of its beauties.

The Countess of Shrewsbury then took wine with Dr. Tudor and the Americans, with the W.M. of the Stafford Lodge, and the acting D.Prov.G.M. of Derbyshire.

The company partook of champagne and other wines, with choice grapes, peaches, strawberries, confectionery, &c., after which Lady Shrewsbury took the arm of an American brother, the young ladies the arms of the Derbyshire brethren, and the whole then proceeded to take a private view of the flower show, which was in a tent near the hall. This over, the Americans had luncheon in their private tent, provided by the Earl of Shrewsbury. The Derby brethren, with their well-known liberal manner in carrying out their arrangements, appointed Bro. Plock, of the Midland Hotel, their *commisariat*. They had their own private tent, in which was laid out a splendid champagne luncheon.

Bro. Crossley proposed the health of the Earl of Shrewsbury, to which his Lordship replied.

An American Brother then gave "The Countess of Shrewsbury," which was acknowledged by Lord Ingestre.

One of the American "Legation" then sung "The Star Spangled Banner," with an additional verse composed by Bro. Walter Montgomery, specially referring to that day's proceedings. [This will be found in another column.]

The Americans then demanded "God save the Queen," which was sung by Bro. Naylor, and heartily joined in. The Americans in giving cheers for the Earl and Countess of Shrewsbury, responded to the cry of "Tiger, tiger," made by one of the brethren. The party then returned to the Hall, and witnessed the presentation of prizes by Lady Shrewsbury. The Americans took their departure at five o'clock, proceeding to Derby, for London. Whilst the party were in the hall, the Earl's private band played a choice selection of music in the vestibule. Mr. Price, photographer, Babington Lane, Derby, photographed the Americans from the steps of the grand entrance. He subsequently photographed the Derby brethren. A vote of thanks to Bro. Plock was given by the Derby brethren for the princely way in which he had catered for them. We believe eleven "specials" ran to Alton that day, but the rain stopped all out-door enjoyment.

Amongst the brethren from the province of Derbyshire present were the following:—

Bros. Thos. Cox, P. Prov. S.G.W.; H. Hillman, Prov. S.G.W.; J. Crossley, P. Prov. S.G.W.; Thos. Horsley, P. Prov. S.G.W.; W. B. Holland, P. Prov. S.G.W.; W. Saunders, P. Prov. J.G.W.; H. Carson, P. Prov. J.G.W.; F. Britton, P. Prov. J.G.W.; J. Bloor, P. Prov. G.R.; Wm. Naylor, Prov. G.S.; John Smith, P. Prov. S.G.D.; C. Brentnall, jun., Prov. J.G.D.; Theodore Drew, Prov. G.O.; J. H. Casson, Prov. P.G.O.; F. Champion, P. Prov. G.P.; W. H. Burton, Prov. G.P.; F. Iliffe, P. Prov. G. Dir. of Cers.; J. Worsnop, Prov. G. Steward; T. L. Gentile, Prov. G. Steward; G. T. Wright, P.M. Arboretum Lodge; J. C. Gribble, W. M. Arboretum Lodge; Jas. Britton, W. M. St. Oswald Lodge; G. Haslehurst, W. M. Scarsdale Lodge; J. Varley, P. M. Mundy Grove Lodge; R. Steven-on, W. M. Royal Alfred Lodge; F. Plock, Prov. G. Steward; and others.

The "reception" was transmitted by cable the same afternoon to America, the representative of a New York paper being present.

ENTERTAINMENT TO THE AMERICAN KNIGHTS TEMPLAR IN LONDON.

On the arrival of the Sir Knights in London they were entertained at a Banquet on behalf of the Grand Conclave of the Order in England by the Prov. G. Conclave of Middlesex, and the Faith and Fidelity Encampment.

The Most Eminent and Supreme Grand Master having granted his dispensation for holding the meeting, the following circular was issued:

"SPECIAL NOTICE.—A Body of Knights Templar, from the Allegheny Commandery, No. 35, U.S., having officially announced their intention of visiting the United Kingdom in that capacity, and being now in this country, it is considered due to such distinguished visitors that suitable attention should be paid to them. It is therefore suggested that, on their arrival in London, they be invited to attend an Encampment, to be followed by a Banquet. The Knights, having been communicated with, Friday, the 7th of July, has been appointed for that purpose. In order to carry out the above views, an Encampment will be opened at Radley's Hotel, New Bridge Street, Blackfriars, London, on Friday, the 7th of July, at half-past Four o'clock. All Knights intending to do honour to their Transatlantic Brethren on the above occasion, are requested to fill up the enclosed form, and return it, addressed, to the Grand Director of Ceremonies, 15, Portugal Street, Lincoln's Inn, London, W.C., at their earliest convenience, and not later than Thursday, the 6th proximo, to ensure adequate arrangements. It is hoped that there will be a full muster on this auspicious occasion.—By Command, W. Tinkler, G.V.C."

The following circular was also issued by the Provincial Grand Conclave of Middlesex:—

"The Royal, Religious, and Military Order of Knights Templar Hospitaliers of St. John of Jerusalem, Palestine, Rhodes, and Malta, in England and Wales, and the Dependencies of the British Crown.

"PROVINCE OF MIDDLESEX.—By command of the Grand Chancellor in charge of the Province of Middlesex, I am directed to summon all Eminent Commanders, Captains commanding Columns, and all duly qualified Knights Templar in the Province, to attend a Provincial Grand Conclave, to be held at Head Quarters, in the East, Grand Field of Encampment, at Radley's Hotel, New Bridge Street, Blackfriars, on Friday, the 7th day of July at the hour of half-past Four of the clock, prompt time, to assist in divers urgent and important business in connection with the Province. Done in the Grand Chancery of the Order, this 30th day of June, A.D., MDCCCLXXI. The Grand Master having signified his intention to attend this Provincial Grand Conclave to do honour to the Transatlantic Visitors, it is important he should be worthily and numerously supported.—W. Tinkler, Grand Vice-Chancellor."

The Sir Knights accordingly met at Radley's Hotel on Friday, 7th inst., and at 4.30 the Faith and Fidelity Encampment was opened. The following officers being present:—

Sir Knights the Earl of Limerick, Eminent Commander; The Rev. C. W. Spencer Stanhope, as Prelate; F. W. Ramsay, as 1st Captain; D. C. M. Gordon, as 2nd Captain; Sir P. Colquhoun, Chancellor; W. Tinkler, Registrar; R. H. Thrupp, as Capt. of Lines; J. L. Syms, 1st Standard Bearer.

The following Sir Knights were also present:

Wm. Stuart, M.E. and S.G.M.; the Rev. J. Huyshe, D.G.M.; Earl of Limerick, Grand Prior; Sir P. Colquhoun, Grand Chancellor; W. Tinkler, Grand Vice-Chancellor; J. Lavender, Grand Registrar; E. J. Leveson, Grand Provost; F. H. Wilson, 1st, Second Grand Aide de Camp; H. Dubose, First Grand Captain of Lines; D.G.M. Gordon, Grand Sword Bearer; G. Harcourt, P.G.C., Surrey; Captain N. G. Phillips, P.G.C., Suffolk and Cambridge; Colonel Goddard, Past First Grand Captain; J. M. P. Montagu, Past First Grand Captain; the Rev.

G. Ross, D.P.G.C., Cornwall; J. Boor, P.G., Standard Bearer, Surrey; D. M. Dewar, Mount Calvary Encampment; G. Hillier, Faith and Fidelity; J. Oxley Oxland, Tancred; W. Smith, P.D.P.G.C., Kent; the Rev. C. W. Spencer Stanhope, Past Grand Almoner; Raymond H. Krupp, Faith and Fidelity; A. T. Brett, Stuart; Malcolm O. Sim, Faith and Fidelity; T. W. Venn, Ceylon Encampment; E. Turner, St. George's, London; Col. C. Ratoliff, Howe; J. R. Bramble, Baldwin; S. Rosenthal, Grove; W. Blenkin, Harcourt; J. Dyer, Temple Cressing; Hyde Pullen, Royal Naval; E. H. Finney, Mount Calvary; G. Keating, Kemeys Tynte; C. Horsley, Stuart; J. Lockhart Syme, Faith and Fidelity; the Rev. A. B. Frazer, Cour de Lion, Oxford; W. R. Bryan, Abbey Chapter; J. Hart, Grove; F. A. Philbrick, Mount Calvary; J. D. Larsen; Mount Calvary.

Letters of apology or excuse for non-attendance were read from—

Sir Knights C. J. Vigne, P.G.C., Dorsetshire; Lord Elliot, P.G.C. Cornwall; A. C. Crookshank, P.G.C., Ceylon; the Rev. C. E. Davy; D.P.G.C., Somerset; C. J. Bannister, Past Grand Captain; the Rev. C. J. Martyn, Past Grand Aide de Camp; C. Fendelow, Past Grand Hospitalier; Earl of Canarvon, D.G.M., of the Craft; J. Hervey, G.S.; Dr. J. F. Townshend, D.G.M. Ireland; Colonel F. Burdett, and others.

The Sir Knights of the Allegheny Commandery were received with the honours due to their rank.

The following is a list of their names and their respective ranks.

OFFICERS:—W. Hamilton, Eminent Commander; W. H. Slack, Generalissimo; E. M. Jenkins, Captain General; J. J. Mo Ilyar, Prelate; M. Riley, Treasurer; J. A. Scholes, Recorder; D. A. Cook, Senior Warden; A. Godfrey, Junior Warden; H. Laughlin, Sword Bearer; T. J. Clepper, Standard Bearer; H. Church, Warden; W. A. Short, Marshal; S. A. Gardner, and W. T. Tudor, Chaplains; A. M. Rambo, Past E. Commander.

MEMBERS:—S. T. G. Morsell, R. H. Taylor, G. G. Bowen, J. Dickson, G. W. Parker, C. H. Sheppard, W. Hason, H. D. Reymer, W. H. Devore, W. H. Thompson, J. M. Cumming, F. W. T. Glover, J. H. Knapp, J. L. Acomb, C. L. P. Boice, E. Coates, J. J. Fisher, J. K. Bitter, J. F. Graham, J. C. Kenkins, Judge W. A. Richardson, of the Pilgrim Encampment, Lovell, Mass; C. E. Coon, of St. Omer's Commandery, Elmira, New York; M. B. Barnitzky, of the Palestine Commandery, Chelsea, Mass.

In passing, the Sir Knights advanced in military style and saluted the M. E. and S. G. M., and the Grand Officers, and were then invited to take their seats in the Encampment.

The Grand Chancellor Sir P. Mc C. de Colquhoun then addressed the distinguished visitors in the following terms:—

"The visit of a Body of Knights Templar from the Allegheny Grand Commandery of the United States, cannot but be considered a highly flattering circumstance to the Order in Great Britain, which hastens to greet them with becoming heartiness and good-will, and to tender to them the right hand of hospitality and brotherhood.

"Although separated by more than 3,000 miles of ocean, the Templars of Great Britain feel that space is annihilated by the presence of these distinguished visitors on the shores of the old country whence their progenitors emigrated, and whom they still consider as a part and parcel of the great Anglican Langue.

"The Grand Chancellor of the Order in his official capacity of Grand Commander of Middlesex has thought fit, for the first time since his accession to office, to profit by this opportunity of holding a Provincial Grand Conclave, and having consulted the Knights of the Allegheny Commandery, has fixed this Provincial Grand Conclave with due regard to the convenience of the visiting Sir Knights.

"The Provincial Grand Conclave of Middlesex feels confident that nothing will be omitted by the Knights of the Anglican Langue throughout Great Britain to render the progress of the

visitors through the kingdom agreeable to them, and to connect those bonds of friendship and unity which already exist between the east and west shores of the Atlantic.

"In conclusion the English Templars trust that their Transatlantic brethren, to whom they wish good speed, will carry back to the United States the sincere greetings of the Knights of the old country.

Sir Knight W. Hamilton, Eminent Commander, then replied on behalf of the Sir Knights of Allegheny:—

"This seventh day of July, in the year of our Lord, one thousand eight hundred and seventy one, is one that will be always remembered, not only by the Knights of Allegheny, but by all our Fraters throughout the United States of America, as an epoch in the history of the Order of the Temple in the United States.

We have left our homes in the Far West, and are now travelling East, not with the intent of winning renown by warlike deeds, but as Pilgrim Penitents, visiting the scenes, made famous by those valiant Knights who have won for themselves, and for the Order of the Temple, imperishable renown, and, reverently with uncovered heads and sad hearts view those hallowed spots, sacred to the memory of those noble Knights, whose names are inscribed on the Roll of the Noble Army of Martyrs.

And now when we are weary with travelling, you have met us with kindly greeting, taken us into your tents, and made us the recipients of your unbounded hospitality.

Although so far from our homes, we are not in a strange land—we feel to-day that we are at our mother's fireside, surrounded by our elder brethren.

That the Grand Chancellor, in his official capacity of Grand Commander of Middlesex, should convene the Provincial Grand Conclave with regard to our convenience, we regard as one of the greatest honours that could be conferred upon us.

And, in conclusion, permit us to say, that if any mists have darkened the political atmosphere between Great Britain and the United States, we believe that they have been happily dispelled, and we hope that Her Gracious Majesty, Victoria, Queen of England, may long continue to live and reign, and that her memory, as a devoted wife, and affectionate mother, a loving and gracious Queen, and a christian woman, may be loved and honoured until the end of recorded time.

Sir Knights W. Hamilton and E. M. Jenkins were appointed to the honorary rank of Past Grand Captains of the Grand Conclave of England and Wales received their patents, and tendered their warmest thanks for the honour conferred upon them.

The Provincial Grand Conclave of Middlesex was then opened, and the following were duly appointed as Provincial Grand Officers:—

Sir Knight the Rev. A. B. Shepherd, ...	Prelate and Almoner.
" " E. Turner,	1st Captain.
" " S. Rosenthal,	2nd Captain.
" " W. Tinkler,	Chancellor.
" " Raymond H. Thrupp,	Registrar.
" " D. M. Dewar,	Chamberlain.
" " F. A. Philbrick,	Director of Cer.
" " F. W. Ramsey,	Standard Bearer
" " Clarence Harcourt	Captain of Lines.
" " G. Hillier,	Banner Bearer.

Sir Knight J. Tepper was elected Treasurer; and Frazer Austin, Equerry.

The draft of the proposed bye laws for the Province of Middlesex was presented.

The Committee to prepare Bye Laws was elected, consisting of Sir Knights The Earl of Limerick, R. H. Thrupp, F. A. Philbrick, S. Rosenthal, and E. Turner.

The Sir Knights then adjourned to an adjoining room for the purpose of conferring upon the Sir Knights of Allegheny Commandery the degree of

the Mediterranean Pass, according to their desire, although they had, with one exception, in their own country received the degree of Knights of Malta.

The Provincial Grand Conclave of Middlesex was then closed.

A Priory of Malta was then opened, and the following Officers being present:—

Sir Knights the Rev. J. Huyshe, Grand Prior; Capt. N. G. Phillips, Captain General; the Earl of Limerick, Lieutenant-General; Capt. J. M. P. Montagu, 1st Lieutenant; Hyde Pullen, 2nd Lieutenant; W. Smith, C.E., Mareschal; J. Starkey, Hospitalier; J. Hart, Admiral; Colonel Goddard, Conservator; C. Horsley, Baillie; J. Oxley Oxland, Turcopilar; S. Rosenthal, Chancellor; R. H. Thrupp, Treasurer; the Rev. C. W. Spencer Stanhope, Grand Prelate.

Sir Knights M. O. Sim, and W. Tinkler, Captains of the Outposts.

Sir Knight J. Dyer was elected as Guard to the Banner of B.; E. Turner to the Banner of L.; M. A. Bryan, to the Banner of D.; D. C. M. Gordon, to the Banner of R.; and the Rev. A. B. Frazer, to the Banner of A.

Sir Knight James Dickson, of the Allegheny Commandery, and Sir Knights J. Boor of the Harcourt Encampment, J. D. Larsen of the Mount Calvary Encampment, Thomas Luty of the Ancient York Encampment, and G. Hillyer and J. Lockhart Syms of the Faith and Fidelity Encampment then received the Mediterranean Pass, and were admitted into the Order of Knights of Malta.

The Priory of Malta was closed.

The business of the Faith and Fidelity Encampment being concluded, it was closed.

The American Sir Knights then formed a procession and retired in military order.

The Sir Knights shortly afterwards re-assembled in the Banquet Room in undress.

The chair was taken (in the absence of the M. E. and S. Grand Master, who was prevented by indisposition from remaining) by Sir Knight Huyshe, Deputy Grand Master, supported by nearly the whole of the English Sir Knights who had attended the Faith and Fidelity Encampment, and the Prov. G Conclave of Middlesex. The vice-chairs were occupied by the two Prov. Grand Captains.

At the banquet, the American Sir Knights were seated alternately between the English Sir Knights round the table. The Sir Knights Hamilton, Slack, Jenkins, and McIllyar, of the Allegheny Commandery, being the supporters, right and left, of the Chairman.

After the cloth had been drawn, the Chairman proposed "The Queen, the daughter of a Mason, the mother and mother-in-law of Masons." He said the manner in which the American Sir Knights had received the name of Her Majesty was sufficient to ensure a cordial reception of the toast.

The National Anthem was then sung.

The Chairman gave "The President of the United States of America." Although they could not give this toast with Masonic honours, they no less cordially drank his health, and prosperity to

the United States. The Chairman made some appropriate remarks upon the recent events in which Freemasonry had taken an important part.

This toast was drank with enthusiasm.

The National song of "The Star Spangled Banner," was sung by Sir Knight Slack, with the additional verse, by Bro. Walter Montgomery.

Sir Knight Sir P. McC. de Colquhoun proposed "H.R.H. the Prince of Wales," as a Knight Templar, a zealous Mason, and an English Gentleman. He had visited the United States, and had since, frequently acknowledged the hearty welcome he had there received. He would also add the health of the Princess of Wales, as the daughter, the sister, and wife of a Mason, highly esteemed by all who knew her.

The next toast was "The Most Eminent and Supreme Grand Master of England, Sir Knt. W. Stuart," was given by Sir Knight Hamilton, who mentioned the connection of Sir Knight Stuart with the American Nation, being the Great Grandson of William Penn, and a descendant of the Royal Stuarts.

The toast was enthusiastically received, and it was regretted by all that the state of his health did not permit him to be present.

The next toast was given by the Chairman, "The health of Sir Knight W. Sewall Gardner, M.E. and S.G.M. of Knights Templar in the United States," whose command extended over no less than 36 states, and about six territories.

The toast was received with Masonic honours.

Sir Knight Huyshe then proposed "The health of the Visitors, as the representatives of the Knights Templar of the United States," in a forcible speech, which, we regret, our space will not permit us to give in extenso.

He expressed his regret at the shortness of the notice which had, no doubt prevented a larger number of Sir Knights being present; but he hoped the warmth of the reception would make amends for the smallness of their number. He strongly expressed himself upon the great influence which Masonry had exercised upon the welfare of mankind, and alluded in feeling terms to the very cordial reception which had been given to the Grand Master of Craft Masonry, during his recent visit to the United States. He agreed with the sentiments expressed by the American brother as to the influence which Masonry had exercised in the happy settlement of the differences which at one time threatened to disturb the peaceful relations of the two countries.

Sir Knight Rev. J. J. McIllyar, D.D., replied as follows,

Most Eminent and Supreme Grand Master,

"I assure you that it affords me great pleasure, on behalf of all the Visiting Brethren of Allegheny Commandery, to return their heartfelt thanks for the very cordial manner in which they have been received by the Grand Encampment of England and Wales. When we remember

Eminent sir, that this is the first time in the history of the world that such an honour has been conferred, it is impossible for us to express our high appreciation of your kindness. Eminent sir, the very eloquent and able manner in which you have spoken of the American people, and the settlement of those differences which seemed to threaten difficulty between two of the greatest nations in the world, has brought us under great obligations. I can assure you, Eminent sir, that the American people no less appreciate the amicable settlement of those difficulties, and I have no doubt that the principles of Masonry which exist in Europe and America, tended no little to bring about this happy state of things. Eminent sir, I have neither time nor ability to make such a reply as your very eloquent address would demand. Again I thank you in the name and on behalf of American Masons, and on their behalf allow me to give you a pressing and cordial invitation to pay us a visit to the United States, and we will give you such a reception as American Masons can give. Only in this way can we hope to manifest our appreciation of your brotherly treatment to us. Masonry recognizes the fatherhood of God and the brotherhood of man. May the nations of Europe and America ever continue on the same fraternal and brotherly terms. Sir, it has afforded us great pleasure to travel through your dominions and read the ancient landmarks of our beloved order. Having received the Order of Masonry from you we are glad to be permitted to come back as the representatives of Masonry in the United States, and learn amid the graves and monuments of our fathers that we have preserved the ancient rites committed to us unimpaired. I trust, sir, when we cease to labour in this mundane sphere that it may be our happy privilege to meet, from both sides the water, in that house not made with hands eternal in the heavens.

The usual routine toasts having been given and responded to, the remainder of the evening was spent in social conversation and interchange of civilities. The American Sir Knights then expressed their hearty thanks individually to G. V.C. Tinkler, and Assistant G. Dir. of Cer. Starkey, for their indefatigable efforts to render their reception agreeable. As the Sir Knights had to leave early on the following day for Antwerp, in order to continue their tour on the Continent, they regretted they were compelled to decline many offers of hospitality, until their return to England, in some six weeks or two months hence, when it is believed a reception on a large scale will be offered to them by the Craft Masons of England.

The banquet and wines, supplied by Bro. Hart, received the highest encomiums from all who partook thereof, especially the American brethren, who frequently expressed their great gratification, declaring it was the best entertainment which had as yet been offered to them.

The American Sir Knights, accompanied by Sir Knight W. Smith, C.E., P.D.P.G.C. of Kent, were conducted by Sir Patrick Colquhoun, Q.C., over the Temple Church, and public buildings, and expressed the greatest satisfaction at being enabled to visit the ancient head-quarters of the Old Knights of the Temple of the Anglican Langue.

We understand the Grand Master of the United States of America has sent an autograph invitation to our Grand Master to be present at the Triennial Grand Encampment to be held in the City of Baltimore in September.

MASONIC JOTTINGS, No. 77.

BY A PAST PROVINCIAL GRAND MASTER.

A CONFESSION OF FAITH.—CHARGES OF 1723.

My answers to a Correspondent's two questions are as follows: 1st.—The Masonry of the brother, who builds his Faith on our Charges of 1723 exclusively, is necessarily a Christian Freemasonry. 2nd.—The Charges of 1723 did not bring Christianity into our Freemasonry; Christianity was already in our Freemasonry. It had been in our Freemasonry from time immemorial; first as Roman Catholicism, afterwards, as Protestantism.*

A CALVINIST AND THE PASTOR OF A PRESBYTERIAN CHURCH.

Brother,—The proposition is that in the years 1717 to 1723, a Calvinist and the Pastor of a Presbyterian Church founded a celebrated institution, and that they made its Religion a pure Theism.

OUR PATRONS.

A Correspondent thinks that Desaguliers and Anderson, had they meant to establish a Universal Freemasonry, in which case, Natural Theology must have been its religion, would at once have made two Greek Philosophers its Patrons.

CHURCH OF ENGLAND CHRISTIANITY AND ENGLISH FREEMASONRY.

It is the just pride of Church of England Christianity that it tolerates other Christianities; and of English Freemasonry as a Particular Freemasonry, that in 1738 it made itself a Universal Freemasonry also.

SCRIPTURE QUOTATIONS.

Our American brethren use an abundance of Scriptural quotations in the opening and the conduct of the Third Degree, particularly that sublime observation of King Solomon recorded in Ecclesiastes xii., 1—7.—Dr. OLIVER.

GRAND LODGE OF IRELAND.—PRAYER AT INITIATION.

Bro. Hughan in his Prayers of the Craft, "Freemasons' Magazine," vol. xx., page 387, says that the Grand Lodge of Ireland permits, and in fact arranges for the prayers being presented "through our Lord and Saviour Jesus Christ, or not, according to the desire of the Worshipful Master, two forms being given for each degree—the one Christian, the other Jewish.

* See the communication "Freemasonry and Religion," "Freemasons' Magazine," vol. 24, page 226.

MASONIC NOTES AND QUERIES.

EARLIEST REVIVAL FACTS.

1. Four old London Lodges, with some other old Masons constitute themselves a Grand Lodge *pro tempore*, February, 1717.

2. St. John the Evangelist Day, 1717. Mr. Anthony Sayer elected Grand Master of Masons. He commands the brethren of the four London lodges to meet him quarterly.

3. Regulations that every Lodge to be thereafter convened, except the four old lodges at that time existing, should be authorised to act by a warrant from the Grand Master for the time being.

4. In consequence of this regulations several new lodges were soon after convened in different parts of London and its environs.

5. Bye-laws of the new lodges not to be contrary to or subversive of the general regulation by which the Fraternity had been long governed, and which had been sanctioned by the four lodges, when convened as a Grand Lodge in 1717.

6. Resolutions in compliment to the brethren of the four old lodges by whom the Grand Lodge was first formed. See Preston, page 157.

7. The old Masons in the metropolis, agreeably to the resolution of the brethren at large, vested all their inherent privileges, as individuals, in the four old lodges, in trust, that they would never suffer the old charges and ancient landmarks to be infringed.

8. The four old lodges then agreed to extend their patronage to every lodge which should thereafter be constituted by the Grand Lodge, according to the new regulations of the society.

9. The four old lodges further agreed, while such lodges acted in conformity to the ancient constitutions of the Order, to admit their Masters and Wardens to share with them all the privileges of the Grand Lodge, excepting precedence of rank.

10. The Officers of the four old lodges formed a code of laws for the future government of this society.

11. The conditional clause, see Preston, page 159"

12. After stating the conditional clause, Preston observes:—By this prudent precaution of our ancient brethren, the original constitutions were established as the basis of all future Masonic jurisdiction in the South of England; and the ancient landmarks, as they are emphatically styled, or the boundaries set up as checks to innovations, were carefully secured against the attacks of future invaders.

13. The four old lodges, Preston proceeds, in consequence of the above compact, in which they considered themselves as a distinct party, continued to act by their original authority; and so far from surrendering any of their rights, had them frequently ratified and confirmed by the whole Fraternity in Grand Lodge assembled, who always acknowledged their independent and immemorial power to practice the rites of Masonry.

14. No regulations of the society which might hereafter take place, could therefore operate with respect to those lodges, if such regulations were contrary to, or subversive of the original constitu-

tions by which only they were governed; and whilst their proceedings were conformable to those constitutions, no power known in Masonry could legally deprive them of any right or privilege which they had ever enjoyed.

15. The necessity of fixing the original constitutions at the standard by which all future laws in the society are to be regulated, was so clearly understood and defined by the whole Fraternity at this time, that it was established as an unerring rule in every installation, public and private, for many years afterwards, to make the Grand Master and the Masters and Wardens of every lodge, engage to support the original constitutions, to the observance of which also every Mason was bound at his initiation.—CHARLES PURTON COOPER.

MASONIC COWANS.

In a note on "Cowan," which appears in a contemporary, my esteemed friend Bro. Hughan, of Truro, has adduced from my former contributions to The Freemasons' Magazine on the subject, evidence of the early use and signification of the word "Cowan" or "Couan." He might also, from the same source have given a further quotation in regard to its Masonic import. In reiterating in 1707 its ordinance against the employment of Cowans, the Lodge of Kilwinning describes a Cowan to be a Mason "without The Word"—an uninitiated person, an outsider. And in this sense the term was retained by the same Lodge on relinquishing its connection with Operative Masonry. In the ritual which has been in use in Scotch Lodges of Speculative Masons beyond the memory of any now living, we have the term "Cowans and Eavesdroppers." Cowans here means uninitiated persons, who might attempt to gain admission "without the word": Eavesdroppers signifies listeners outside the lodge. Cowan is a purely Scotch phrase, and was peculiar to Operative Masons in the olden time, as indicating irregular Craftsmen who executed certain branches of mason and wright work. Such persons were, under restrictions, admitted to membership in some Masonic *Incorporations*, but their reception in *Lodges* was strictly prohibited. Besides, as is shewn by the records of the Lodge of Haddington (1697) now before me, apprentices indentured to Lodges were taken bound "not to work with nor in company nor fellowship of any Cowan at any manner of building nor Mason work." The earliest minute of the Lodge of Edinburgh (Mary's Chapel), July, 1599, records its deliverance on a breach of the statute prohibiting the employment of Cowans. Nothing can, we fear, be said with certainty as to the etymology of Cowan. Some Masonic students assign to it a Greek origin—from *κυν*, a dog. It is worthy of notice that *Cu* is also the Gaelic word for dog. May the term, as one of contempt towards Craftsmen "without the word," not have been derived from the Celtic word *Cu*? And may it not be in this sense that we find it employed in "Rob Roy" by the Great Novelist, who in the dispute between the Bailie and Major Galbraith in the public house, in the clachan of Aberfoyle, makes the Highlander, whose broad sword had in a previous brawl the same night been opposed by the Bailie's "red-het culter," speak thus super-

cilionally of the Duke of Argyle:—"She'll speak her mind and fear naeboddy—she doesna value a Cawmil mair as a cowan, and ye may tell Mac Callum More that Allan Inverach said sae." Rob Roy was written in 1817,—Sir Walter Scott was made a Freemason in 1801, and to his acquaintance with Masonic technicalities his use of Cowan as an epithet of contempt may be ascribed.—D. MURRAY LYON.

THE MANNINGHAM DOCUMENT AND THE HIGH DEGREES.

A letter to the Editor, signed "R. Y.," *Freemasons' Magazine*, vol. xix., page 172, gives a statement of the points requiring investigation and examination in this document.—CHARLES PURTON COOPER.

THE MOST WORTHLESS COMMUNICATIONS.

The most worthless communications are those containing in persistent assertions unaccompanied by evidence of any kind, but nevertheless designed to displace valued and long established theories.—A PAST PROVINCIAL GRAND MASTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

HIGH LIFE BELOW STAIRS.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Under the above heading, I have received a slip, or cutting from a newspaper, and as it refers, no doubt, to the English Craft and the Grand Secretary's office, in London, I think it important to the whole Order of Craft Masons in England, that the allegations therein contained should be as widely spread abroad as possible, that the subject be thoroughly ventilated, and if the statements therein made, should prove to be true, the Grand Lodge should take the matter into its own hands, and do what the chief of the Executive ought evidently to have done before things had come to the pass they have.

If the Notice of Motion, mentioned in the print I send you, has really been given, it is to be hoped that the subject will be fully discussed, the various complainants have their say, and once for all, the verdict of Grand Lodge be given upon the course of proceedings of the individual in question, and his sentence be pronounced by the Grand Master, so as to put an end to the many attacks upon the individual that have recently appeared in the Masonic prints.

Yours,

AN ENGLISH CRAFT MASON IN SCOTLAND.

July 11th, 1871.

[We have during the last fortnight, received several copies of the same article, and a copy of the newspaper containing it, but we have hitherto, refrained from giving publicity to it.—Ed. *F.M. & M.M.*]

The following is the extract referred to:—

"There's high jinks in the kitchen of the Craft. An ex-militiaman, from Uxbridge, has got in among the domestics, and half turned their heads. Even the

demure, stately housekeeper of the establishment plays second fiddle to the charming youth, and he is doing his best to turn the house out of the windows.

Like all pampered menials, many of whom are often better off than their masters, this militiaman, that was, finds his good, wholesome bread too well buttered, and aspires to be parlour company. Plain food no longer suits his palate, and unthankful for the bread we give him, he is turning the knowledge gained in our service to his own private ends, by carrying off the scraps and refuse to a deluded set of followers, who hail him at once as their master-mind. For his dupes there is pity, for himself reprobation and admonition.

If it was not that this servant may be laying the foundation of future complications, we might pass over his puerilities with a smile, and after having seriously reprimanded him, permit him to resume his domestic duties. But, as he sets himself up to be greater than his employers, the matter must be brought to a definite issue, and every brother is bound to decide whether the Grand Secretary's Office is to be used as a place of organisation for the sale of degrees and rites not contemplated by Grand Lodge, as well as that the matters there transacted should be made the subject of private pecuniary advantage to the domestic in question, and a tradesman who has admitted he pays him a heavy commission for such information.

To test these matters and expose the nefarious traffic, notice of motion for Grand Lodge, and Grand Chapter, has been given, in the following terms:—

"That whilst this Grand | Lodge | recognises
the private right of every | brother | to belong
to any extraneous organisation he may choose, it as
firmly forbids.—now, and at any future time,—
all | brethren | , while engaged as salaried officials
under this Grand | Lodge | , to mix themselves up,
—in any way,—with such bodies as The Ancient and
Accepted Scottish Rite; the Rites of Misraim and
Memphis; the Spurious Orders of Rome and Con-
stantine; the schismatic body styling itself the Mark
Grand Lodge of England; or any other exterior
organisation whatever (even that of the Order of
Knights Templar, which is, alone, recognised by the
articles of Union), under pain of immediate dismissal
from employment by this Grand | Lodge | ."

There is no hardship in this course. An employée cannot be serving several distinct, and,—in some cases,—antagonistic interests at one and the same time, and therefore, so long as these men eat our bread, they must be restrained from dabbling in matters above their position. If they do not like the service, all they have to do is to go about their business, the Craft can do without them, and then they will be able to indulge their plebeian aspirations for high jinks to any extent they may choose. At present they are our servants, and if they value the service must not attempt to play the masters.—*Masonic Examiner.*

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

PROVINCIAL GRAND LODGE OF SOMERSET. — The next meeting of Provincial Grand Lodge will be on the 18th of July at Crewkerne.

The Supreme Council 33° for England and Wales, &c., purpose visiting the following chapters on a tour of inspection, &c. On Monday next to Sheffield, to attend a Rose Croix Chapter, and to instal the M.W.S. of the Talbot Chapter. On Tuesday, July 18th, to Manchester for a Rose Croix meeting, and installation of the M.W.S. of the Palatine Chapter. On Wednesday, the 19th, to Bolton to consecrate a Rose Croix Chapter, and instal the M.W.S. thereof. On Thursday, the 20th, inst., to Liverpool, to hold a meeting of the 30th degree at the Masonic Hall, Hope-street, for the reception of candidates. On the following day for holding a Rose Croix Chapter, and installing the M.W.S. of the Liverpool Chapter at the Masonic Hall, and for the consideration of other matters important to the welfare of the order.

ROYAL MASONIC INSTITUTION FOR BOYS.

SUMMER FESTIVAL.

The Annual Summer Festival of this Institution was held in the School Premises and Grounds, at Wood Green, on Saturday, 8th instant.

As usual, on this occasion, there was a large assemblage of Ladies and Gentlemen.

It had been announced that Captain Vivian, M.P., the W.M. of London Lodge, No. 108, would preside; but that gentleman being unavoidably prevented from attending, at a moments notice, Bro. the Rev. Dr. Cox, Past Grand Chaplain, a Vice-President of the Institution, consented to preside, which he did in a most able manner, thus, adding one more to the many evidences of the great interest he has so long taken in the Boy's School, and the comfort and welfare of its inmates.

The Programme included Athletic Sports by the Pupils, in the large field, on the west side of the Institution. Croquet, Bowls, Quoits, (Ladies), Aunt Sally, and other amusements, were supplied for the use of the Visitors, which were liberally patronised, previous to the commencement of the Distribution of Prizes, and in the intervals between the other parts of the day's proceedings.

At a little after one o'clock commenced the Distribution of Prizes, which was enlivened by Recitations by the Pupils, and a series of Musical Selections, by several Ladies and Gentlemen, who had kindly volunteered their services. Bro. Seymour Smith, (who was a "host in himself") played an Overture and March on the Organ. The same Brother also gave some selections from his Musical Entertainment. Mrs. Sidney Smith, and Miss Strangways, sang in good style some charming Ballads, and Miss Moutrie favoured the company with some

well executed Piano Solos, Bro. Seymour Smith acted also as accompanist.

The following is the list of prizes with their respective recipients, which were presented to each by the Chairman, with appropriate addresses of encouragement and advice.

Prizes Presented by the Institution.

CLASSICAL DEPARTMENT:—

Upper Form, value 21s. each.—Classics, C. J. Jones; Mathematics, W. B. Redgrave; Modern Languages, W. B. Redgrave; English, W. B. Redgrave.

First Class, value 15s. each.—Classics, E. E. Earle; Mathematics, E. E. Earle; Modern Languages, W. F. Hollis; English, E. E. Earle.

Second Class, value 10s. 6d. each.—Classics, E. M. Harrison; Mathematics, L. Smith; Modern Languages, J. Marjason; English, J. E. Dowling.

COMMERCIAL DEPARTMENT:—

First Class, value 10s. 6d. each.—Arithmetic, Jas. Gasson; History and Geography, Frederick Tappolet; Writing, W. H. Owen; English, Frederick Tappolet.

Second Class, value 7s. 6d. each.—Arithmetic, F. Lane; History and Geography, W. H. Sutton; Writing, F. H. G. Moxon; English, W. H. Sutton.

Preparatory Class, value 5s.—General Proficiency, H. H. Newman.

Good Conduct Silver Medal, Presented at the Festival, March, 1871, G. S. Becknell; Efficiency as Monitor, value 21s., W. B. Redgrave.

Special Prizes: presented by Private Donors.

By Bro. Edward Cox. V.P., Canonbury Gold Medal, £4 4s. (Presented at Festival, March, 1871.) Percy Banks.

By Bro. William Winn, V.P., Oxford Local Examination, June, 1871, £5 5s.

By Bro. Rev. Dr. Cox, value 21s.—Proficiency in German, W. B. Redgrave.

By Bro. Rev. Dr. Goodwin.—Gospel History, A. F. Wallbridge; Gospel Essay—Cleansing of the Leper, C. J. Jones.

By Mr. H. C. Sylvester, the Drawing Master, value 21s. each.—Painting, C. J. Jones; Shading, F. Cottman; Architecture, W. H. Owen.

By Bro. Capt. Wordsworth, value 42s.—Elocution, C. J. Jones.

By the Franklin Lodge, No. 838, Boston, value £2. (A Silver Watch is given to the writer of the best Letter, selected from those leaving the Institution at Midsummer and Christmas.) G. W. Martin.

By the Secretary, value 10s. 9d. each.—Personal Cleanliness, Christmas, 1870, A. B. Fletcher; Midsummer, 1871, J. E. Stead

Presented by the House Committee.

First Prizes, value 21s. each; Second Prizes, value 10s. 6d. each.—Writing, 1, G. S. Recknell; 2, E. C. Isborn and W. H. Owen. Dictation, 1, E. C. Isborn; 2, W. B. Redgrave. History, 1, A. F. Wallbridge; 2, C. J. Jones. Geography and Mapping, 1, E. C. Isborn; 2, E. H. Martin. General attention to studies, M. E. Clough; 2, F. Cottman. General proficiency, A. F. Wallbridge. Mental Arithmetic, 1, A. F. Wallbridge; 2, C. J. Jones. Proficiency in Drill, M. E. Clough; 2, J. Spicer.

The prize for elocution, consisting of an elegantly bound edition of Shakespeare in several volumes, the gift of Capt. Wordsworth, is usually awarded on the occasions of this festival. To the Chairman fell the duty of deciding upon the merits of the recitations given by the pupils, in English, French, and German. The decision proved in favour of Master C. J. Jones, and the

manner in which the award was received proved that the audience concurred in the judgment of the Chairman. The merits of the other candidates for the elocution prize were so great that the Chairman and some other brethren supplemented this class with additional prizes.

At the close of the distribution, the chairman alluded to the success that had attended, on former occasions, the experiment of sending up pupils of the Institution to the Oxford and Cambridge local examinations. The present occasion, he was happy to say showed no falling off in the standard of excellence, as the whole of the boys came creditably out of the trial. He mentioned that at their last summer fete, a German friend of his being in attendance, he had asked his opinion upon the recitation in the German language by one of the pupils, and he had informed him that the performance was a very creditable one indeed. That gentleman was now present and would again express his opinion upon the proficiency of the pupils in the German language. He was also happy to state that since that time his friend had become a brother, mainly, he believed, through the evidence afforded by this Institution of the good work of Masonry.

The attention of the company was drawn to the excellent specimens of drawing and water colour painting which surrounded the room in which they were assembled, one in particular, executed by Master Packer, was not eligible in the competition, as the pupil had left the school.

In awarding the prizes for writing a difficulty had, as on the last occasion, arisen. Two pupils had competed so evenly for the second prize that the Committee felt bound to award an additional prize.

At the close of this portion of the proceedings the Chairman regretted the absence of Capt. Vivian, who, he considered, would have more ably fulfilled the duties of the Chair. He was pleased to see so many of the brethren and their ladies manifest, by their attendance, the interest they took in the school. On behalf of the Committee of the Institution he appealed to the brethren that they should more frequently visit the Institution. He could not charge the Craft with indifference to the interests of the institution, they were ever ready to subscribe, and he felt assured that if money was wanted, they had only to ask and it would be forthcoming. The committee exerted themselves to the utmost to maintain the efficiency of the School, but they would be encouraged in their labours if the brethren would come and see the result of their exertions. He need not refer to the improvement in the institution during the last fifteen or twenty years, but great as that improvement had been, these were not the times to stand still. They must advance, and he should not rest till an opportunity was afforded to such boys as showed a similar amount of talent as they had already witnessed, of putting that talent to account. He thought they should found Scholarships at the Universities, so as to give the lads the means of reaching the highest point of promotion in the social scale. Had the parents of these lads been alive, many of them would have been enabled to complete their studies at one or the other of our Great Universities. The Sum of £600, he said, would provide six exhibitions, three at each University. The Chairman then stated that some of the City Guilds had valuable scholarships in their gift, which actually went begging. Many of the Members of these Guilds was also Members of the Craft, and, were the case properly represented, he had no doubt that some of these scholarships could be obtained for the pupils of this

Institution. In this way, at not far distant day, he hoped to see the School made second to none in the country, and to see its pupils achieve similar distinctions, as are now acquired by the Boys from Harrow, Winchester, and Eton. The Chairman concluded, congratulating the boys upon the progress they had made, and urged them to continue their studies.

At the conclusion of his address a vote of thanks was cordially voted to the Chairman.

The thanks of the company were also accorded to Bro. Furrian the Head Master, who suitably responded.

Miss Hall, the matron, also received a similar compliment, special mention being made of the affectionate care bestowed upon her charges, as evidenced by their happy, contented, and healthy appearance, which, as usual, elicited the praise and admiration of all present. A ramble through the building had given the company an opportunity of witnessing the perfect arrangements for securing the comfort and health of the inmates.

Bro. Binckes then solicited the indulgence of the company. A larger number of guests than were expected, he was happy to say, were present, and some little time would be required to perfect the arrangements for their comfort.

Many seized the opportunity thus offered of a stroll through the beautiful grounds of the institution. The meadow, miniature farm yard, with its newly-made hay stack, the kitchen and fruit garden, and the lawn, surrounded with choice trees and shrubs, were in turn visited. One feature of the latter excited the greatest admiration. It was a beautiful specimen of the tulip tree, one of large size, very rare in this country, at present covered with thousands of blooms, bearing a great resemblance to the flower after which the tree is named. The company then entered the gymnasium, where a collation had been provided by Bro. Goeden, of the Mason's Hall Tavern, which gave the greatest satisfaction.

The Chairman proposed the toast of "The Queen and the Craft," which was loyally responded to.

In proposing the health of "The M.W.G. Master, the Marquis of Ripon," the Chairman alluded to his services in America, and the reward which Her Majesty had been pleased to confer in recognition of those services.

The Chairman gave the "Deputy Grand Master and the rest of the Grand Officers," coupling with the toast the name of Bro. Raynham W. Stewart, Junior Grand Warden. It gave him great pleasure to learn that Bro. R. W. Stewart had at last had conferred upon him the rank which his distinguished services to Masonry, and notably to the Masonic charities, so long deserved, and he hoped that he might many live many years to wear his laurels.

Bro. Raynham, Stewart, J.G.W., in reply, concurred with the wishes of the Chairman, that the brethren would more frequently visit the Institution. He was sure that what they there witnessed would increase their interest and render them more and more willing to accord their support. He thanked the brethren, on behalf of himself and his brother Grand Officers for the manner in which the toast had been given and responded to.

The "House Committee" was next proposed and loyally responded to by Bro. Bower, the Junior Member of the Committee.

The Chairman, proposed the "Health of Bro. Binckes," the worthy and esteemed Secretary of the Institution, which owed so much to his exertions. He would not go so far as to say that without him the Charity would go to ruin and decay, for he

believe there was sufficient force and energy in Masonry to keep it afloat; but a watch required a mainspring—and he would compare Bro. Binckes to the mainspring of a watch—he was certainly, as he had before remarked, the “right man in the right place.” It could not be said of him that he was either a square peg in a round hole, or a round peg in a square hole. He believed that the time was not far distant when the brethren would express in a manner not to be mistaken their appreciation of his services. The Chairman concluded by hoping that Bro. Binckes would be spared to see the institution become as great, as in his fondest anticipations he could hope for.

Bro. Binckes would not delay them many moments. He certainly could not say the kindly expressions of the Chairman and of the company present took him by surprise. He had so frequently been favoured with evidence of their appreciation, which appreciation had ever stimulated his endeavours to excel the past. Since his connection with this institution, he had been called all sorts of names. He had been described as a pilgrim, and beggar. He was now described as a mainspring and a wooden peg. As to the mainspring, that was a good simile. He could assure them it required the endurance of steel to go through some of his duties. In companying him with a wooden peg, he hoped he should not meet the same fate which had befallen many wooden pegs that were used in laying out the grounds previous to the erection of their present noble building. They had served their use, and were forgotten. But he had no objection to be the peg upon which the brethren should hang their liberality in connection with this Institution. Bro. Binckes heartily thanked the ladies and gentlemen for their attendance on the present occasion, and concluded by proposing the toast of the Ladies, which he must call the toast of the evening—loving, respecting, and adoring them as he did—the charm of all creation and the support of all the virtues.

Dancing was indulged in with spirit, from 7 o'clock till 10.30, to the merry strains of Music, led by Bro. James Weaver, P.M. 862, Prov. G. O., Middlesex, Bro. F. Binckes, acting as M.C.

The following is the Programme of Dances:—

1, Quadrille, “Fleur de Thè”; 2, Polka, “Honeymoon”; 3, Lancers, “French”; 4, Schottische, “Le Mignone”; 5, Mazurka, “Traviata”; 6, Lancers, “Burlesque”; 7, Galop, “Flick and Flock”; 8, Quadrille, “Song of Songs”; 9, Polka, “Kirkness”; 10, Caledonians, “Cootes”; 11, Valse, “Beautiful Danube”; 12 Quadrille, “Songs of the Christy Minstrels”; 13, Polka, “Debardeur”; 14, Galop, “Post Horn”; 15, Lancers, “Imperial”; 16, Galop, “Spirit of the Ball.”

Craft Masonry.

ENGLISH CONSTITUTION.

PROVINCIAL.

HERTFORDSHIRE.

GRANT BEREKHAMPTON, —Berkhamsted Lodge (No. 504).— On Wednesday, the 5th inst., the occasion of the Summer Festival, the brethren of this Lodge met at the King's Arms Hotel. The brethren present were: Bros. Wm. Wilson, Prov. G. Dir. of Cera., W.M.; A. E. Olney, P. Prov. G. Purst., S.W.; J. H. Adams, P. Prov. G.S.B., J.W.; W. H. Rowe, P. Prov. G. Sup. of Works, S.D.; Wm. Hendry, J.D.; John E. Lane, P. Prov. G.P., Treas.; W. B. Heath, P. Prov. G.S.W., P.M.; James Burton, P. Prov. G.S.W., P.M.; W. J. Adams, P. Prov. G.S.D., P.M.; R. A.

Wright, P. Prov. G.S.D., P.M.; N. Balderson, W. H. Hobson, Thos. Woodman, jun., Daniel C. Fisher, A. Allan, W. Abbott, B. Pert, A. Greenway, A. T. Rowe, H. Hunt, W. C. Maddever, J. J. Hatton, H. T. Lowe, Thos. Laxton, P. T. Breary, P.G. Steward; and W. Breary. The visitors present were: Bros. E. Baxter, Past G. Steward, P.M., No. 8; Wm. Smith, C.E., P.G.S., P.M., 33, &c.; Dr. T. Barringer, P. Prov. G.S.W., P.M., 504, &c.; John Dale, P.M. 11; C. W. Price, P.M. 96; E. Sillifant, P.M. 217; G. A. Taylor, P.M. 217; Thomas Price, P.M. 186; Dr. Tripe, P.M. 912; Thos. Moring, P.M. 9; Partridge, 198; Martin, 198; Thomas Lawrence, 22; Howland, 157; Rugg, 857; Olrick, 85; I. T. Bass, 948; Ring, 19; Knox, 860; Salmon, 173; Simmons, 902; Crowae, 372; and T. Winterlood, H. Marsh, E. Sell, W. S. Wood, and T. W. Field, 1821. The lodge was opened at 4.30. The W.M. then proceeded to initiate Mr. Henry Hunt, who was elected at the last meeting. The ballot having been taken for Mr. W. C. Maddever, he was initiated. Bros. Hobson, Balderson, and Woodman were passed by the W.M. to the degree of Fellow Craft. The ordinary business in the lodge having been completed, before the lodge was closed, Bro. J. B. Heath, P.M., proposed in a brief but forcible speech, that a gold jewel should be presented to Bro. W. Wilson, the W.M., for his long and valuable services as Secretary, and the performance of various important duties in the lodge not the least highly appreciated, of which was the organisation and direction of the annual summer festival, which had for so many years been successfully carried out by Bro. Wilson. The proposition was seconded and put to the lodge by the S.W., and was carried by acclamation. The W.M. in thanking the brethren for the unlooked for but highly prized compliment they had paid him, said that whatever time he had devoted to the business of the lodge, or whatever trouble he had taken in connection with any of the duties which he had undertaken, they were labours of love, and he felt amply repaid by the many kindly expressions of satisfaction on the part of the brethren on the present as on many previous occasions, and that it was a real source of pleasure to him to contribute to the comfort and happiness of the members and their visitors, as it was to promote by every means in his power the prosperity of the Berkhamsted Lodge. Bro. Heath, P.M., said he trusted the lodge would forgive him for having exercised a power in anticipation of its delegation by the lodge, but he could not resist the opportunity, feeling assured as he had done, of the unanimous vote of the lodge on that occasion, for obtaining an act of indemnity or absolution, he thought the very graceful compliment paid by the lodge to the W.M. would be enhanced if on the same evening as the vote had been made, and immediately after the W.M. had achieved another of his triumphs in the very successful completion of their present summer “outing,” the jewel voted by the lodge could be presented to him on the same evening, so he had taken upon himself to procure a suitable jewel which, with the authority of the Lodge, he proposed to invest the W.M. After several propositions for joining members, amongst whom was Bro. Baxter, P.G.S. and P.M. No. 8, the lodge was closed, and the brethren adjourned to banquet, which was admirably served in the long room of the King's Arms Hotel, which was splendidly decorated with flowers and choice shrubs from the nurseries of Bro. Lane, P. Prov. G.P. The cloth having been removed “The Secretary's Toast” was admirably given by Bro. J. B. Heath, P.M., but the effect was somewhat marred by the want of “drill,” a majority of those present probably never having assisted at a similar performance. The usual loyal and Masonic toasts, were given by the W.M. in pithy terms, as he explained that the time being short for those brethren who had to leave for London by train, the list of toasts being somewhat long he would set an example of brevity which he, however, desired should not be misunderstood for any want of cordial hospitality and fraternal greeting to the visiting brethren on his part. In proposing the health of the M.W. the Grand Master, the W.M. in a brief but admirable manner reminded the brethren of the high Masonic qualities of the G.M., and particularly referred to the most recent great public and at the same time Masonic service rendered to the two branches of the Anglo-Saxon race in his quality of High Commissioner from this country to our transatlantic cousins, for which eminent services Her Majesty had been pleased to confer upon our M.W. Grand Master the dignity of a Marquis, an act which had met with the highest approval and universal satisfaction amongst all parties and throughout the entire length and breadth of the land. In giving the health of

the Past Grand Masters, the Right Hon. the Earl of Zetland' and H.R.H. the Prince of Wales, the W.M. alluded to the twenty-six years of service given by the noble Earl to the sound and solid advancement of English Freemasonry throughout the world, to his excellence as a ruler, and uniform urbanity and kindness as a Mason and a nobleman. Of the Prince of Wales the W.M. said we all feel additional pleasure in knowing that whilst H.R.H. holds the highest rank that could have been conferred on him as a Mason, he was not content to have mere honorary rank, but had earnestly desired to participate actively in the good work, and to take his part as a practical worker in the performance of lodge duties that he might the better be enabled to take part in the governing of the Masonic body, and by a familiarity with the practices of Masonic work and rule assist in that great Parliamentary assemblage of Masons in which he has been assigned so important a position as Past Grand Master. H.R.H. had, therefore, graduated as a member and served the office of Senior Warden of the Royal Alpha Lodge, No. 16, and having on due course been elected as W.M., was on Monday last installed as the Master of that lodge, and he added that the interest our noble brother had exhibited in connection with the Craft on many occasions since he became a member of our order, was well known to all present, and it had borne its fruits. The next toast, the Provincial Grand Master, the R.W. Bro. W. Stuart, also met with a very hearty reception, for as the W.M. remarked, the R.W. Bro. had endeared himself to all who knew him, both in and out of Masonry. The toast of "The Deputy Grand Master the Right Hon. the Earl of Carnarvon, and the rest of the Grand Officers past and present" was received with all honour, the special mention by the W.M. of the Earl of Carnarvon's services as the representative of the G.M. in Grand Lodge on several occasions, and of his long and zealous services in connection with the Order, before his appointment by the present M.W.G.M. as his deputy, met with re-echoing applause; the mention of other Grand Officers including the name of our much esteemed Bro. Jno. Havers, P.G.S.W., a member of the Berkhamsted Lodge, whose absence on this occasion was much regretted by all present, gave the W.M. another opportunity of saying more kind and fraternal things from the chair. "The Deputy Provincial Grand Master, and the rest of the Provincial Grand Officers, past and present" followed, and the toast was coupled with the name of Bro. Heath, P.Prov. G.W., and ably responded to by Bro. Heath, on behalf of the Provincial Grand Officers. The health of the W.M., Bro. W. Wilson, was then proposed by Bro. Heath, P.M., in highly eulogistic terms, and it was received in a most enthusiastic manner. The results of his devoted labours, great tact, and good management of the affairs of the Lodge had brought the Berkhamsted Lodge into its present flourishing condition. In the name of the lodge he presented him with a beautiful Secretary's jewel, which had been voted in lodge, of which the following is the inscription:—"1871, Berkhamsted Lodge, No. 504. To Bro. Wm. Wilson, W.M., Prov. G.D.C., in appreciation of valuable services rendered, especially when filling the office of Hon. Sec." (The jewel, which was much admired, was manufactured by Bro. Caney, 44, Cheapside.) The W.M. in reply said:—Bro. Past Master Heath, Past Masters, Wardens, and Brethren. The very kind and handsome manner in which the proposal of my health has been received by this numerous company, whose friendship and association I highly prize, and shall ever endeavour to merit, I need scarcely say, is most flattering to my feelings. It is indeed an honour which I am proud to acknowledge, and which calls forth my warmest thanks. When I look to my right hand and then to my left hand, and see around this social board so numerous and distinguished a gathering of metropolitan and provincial brethren, I can without hesitation state that the present moment to me, as Master of this lodge, is one of high gratification. Brethren, I have also to thank you on another ground for this beautiful jewel which has with so much eloquence been presented to me in your name by Bro. Heath. I know not how to find words to thank you for this valuable present, which has taken me by surprise, and which I feel I scarcely deserve. In fulfilling the various offices to which I have had the honour from time to time to be appointed, I have merely endeavoured to do my duty, as every true Mason ought to do. With reference to our annual trip mentioned by Bro. Heath, it would be untrue were I to say it causes no trouble, yet, after one receives so many kind expressions of pleasure and satisfaction with the days enjoyment, one feels more than repaid

for any trouble taken. You, consider, however, that empty words are but as bubbles upon the water which expand upon its surface and become attractive to the eye, yet, ere a few moments have elapsed, burst and leave not a trace behind wherewith to mark the spot whence they arose. This token, however, which you have presented to me is composed of lasting materials which may be handed down to succeeding generations, and when the harmonious concord of sweet sentiments with which its presentation was accompanied in the eloquent speech of Bro. Heath shall cease to vibrate in our ears, when we of the present age shall have passed away, I trust it may remain in the possession of those who may feel proud to exhibit it as a proof that their ancestor was of some little use in his time, and act as a stimulus to them to go and do likewise. The W.M. further said, that the great honour the brethren had done him in receiving and drinking the toast of his health so very cordially, —indeed enthusiastically—placed him a condition of embarrassment, for they knew he loved work, and to be doing rather than talking. Speech making he said was not a gift for him, but he should indeed be wanting in gratitude, and a proper appreciation of their great kindness if he did not do his best to thank them, and say how much he felt the compliments paid to him on that occasion, and not only just now at the festive board, but also in lodge, when they took him by surprise, and greatly delighted him by voting the very handsome, substantial, and unlooked-for token of their esteem and regard. To show that such meetings as the present did great good and were appreciated by those who joined in them as visitors. He referred to some of the former summer meetings and quoted some statistics, and expressed the pleasure he felt at receiving such valuable additions to the numerical strength of the lodge as had been proposed on the present occasion whilst at labour, and he concluded by again thanking the brethren for the manner in which they had received the toast and mention of his services. Amongst the other toasts was that of "The Visitors," proposed by the W.M. in a kind and fraternal manner, and he called upon Bros. E. Baxter, W. Smith, C.E., and Dr. Barringer more particularly, to respond thereto. Bro. E. Baxter expressed the great pleasure he had had in visiting the lodge a second time on the occasion of its July meeting and annual "outing," he had enjoyed himself so much that he had asked his friend Bro. George Lambert, to propose him as a joining member, and he therefore hoped next year to play the part of host instead of being simply "an invited and honoured guest" as he had been on two occasions. Bro. W. Smith, C.E., said as for himself he had many opportunities afforded him of visiting lodges and of seeing good working, and many more of responding to invitations such as the present, to "assist" at high festivities, such as those in which they had all taken part to day, but amongst the many similar pleasant meetings he had attended, he did not remember one whereat everything was so well ordered and so effectively carried out, showing the admirable generalship of the W.M., and the experiences and tact he had brought to bear was to insure success. The selection of the route through which they had that day been taken, presenting much lovely scenery, and many historical incidents, had been a happy one, and the weather had been especially propitious, but the almost princely hospitality and the anticipation of all their possible wants reflected the highest credit on the W.M., more especially, and on all concerned, but whilst their thorough enjoyment at the "outing" was ensured by the provision and foresight of the W.M., and the hospitality of the lodge had been as agreeable as it was large, and well ordered, they, the visitors, had also been permitted to take part in the labours of the lodge, by assisting at the admission and passing of several brethren. Bro. Dr. Barringer in responding for himself and the other visitors, regretted that although a P.M. of the lodge, his engagements prevented his continuing his membership. He was delighted to see the increase in numbers and the general prosperity of the lodge. He quite agreed with Bro. Smith and others that such occasions as the present, aided much to the well being of the lodge, as well as to the health of the members. And he thought their example would be well followed by London lodges. A good dinner was enjoyable, and so was a days' pleasure in viewing the beauties of nature, but the two combined as they had been that day, formed a treat truly enjoyable, and not to be excelled. The health of "The Initiates," was given by Bro. Adams, P.M. both initiates responded. The "Health of the Past Masters," proposed by the W.M., was responded to by Bro. Adams, I.P.M.

The toast of "The Treasurer and Secretary," proposed by Bro. Wright, P.M., was responded by Bro. Lane, P.M., Treas. The "Officers of the Lodge," by the W.M., responded to by the Senior Warden. The "Tyler's toast" brought the meeting to a close.

[The particulars of the excursion to the places of interest in the neighbourhood was given in last week's Magazine, under the head of "Masonic Festivities."]

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—An emergency meeting of this Lodge was held at the Freemason's Hall, on Friday, the 7th inst. In the unavoidable absence, until a later hour of the evening, of the W.M., Bro. Stretton, P.Prov.G.Reg., the chair was taken and the ceremonies performed by the Prov. G.M. and Senior P.M., R. W. Bro. Kelly, assisted by Bro. Toller, Prov. G. Sec. There were also present:—Bros. Weaver, P.M. and Treas.; Crow, S.W.; Widdowson, Sec.; Palmer, S.D.; Smith, J.D.; McAllister, as I.G.; Elwood Edwards, Wilkinsons, Worthington, and Bembridge, Tyler. Visitors, Bros. Dr. Bakeswell, Sec. 405; Trinidad; Toller, P.M.; Buzzard, P.M.; Partridge, Sec; Thorp and Thomson, of No. 523. The business was to raise Bros. Wilkinson, Edwards, Ellwood, and C. J. Worthington to the third degree, which, after due examination, was done in ancient form. A letter from his widow having been read, in reply to the vote of condolence on the decease of the late Bro. Pettifor, P.M. P. Prov. G.S.W., the lodge was closed, after which refreshment followed labour.

THE ROYAL ORDER OF SCOTLAND.

The annual meeting of the above Order was held at Freemasons' Hall, Edinburgh, on the 4th inst. After reading the minutes of previous meetings, which were confirmed, Comps. Charles Fendelow, Wolverhampton, and David Forsyth, Edinburgh, were initiated members of the Order, and the office-bearers were re-elected.

After the Installation, the Companions sat down to a sumptuous dinner, presided over by W.D. Grand Master and Governor, J. Whyte Melville, and spent a very pleasant and agreeable evening.

It may be mentioned that at the business meeting the Grand Secretary intimated that he had been in communication with several Companions in London, who were desirous for the formation of a Provincial Grand Lodge of the Royal Order there, and he had no doubt that by the next Quarterly Communication the matter will then have assumed such a shape as will entitle it to be taken into consideration by the Grand Lodge.

THE MARK DEGREE IN ENGLAND.

(Continued from page 39).

Accordingly the following minute was entered into between the Grand Lodge and the Grand Chapter of Scotland:—

"The Committee appointed by the Grand Lodge and Supreme Grand Royal Arch Chapter having held a Conference with a view to carrying out the remit to them, unanimously agree that what is generally known under the name of the Mark Master's Degree was wrought by the operative Lodges of St. John's Masonry in connection with the Fellow Craft Degree before the institution of the Grand Lodge of Scotland. That since that date it has continued to be wrought in the Old Operative Lodges, but in what may be called the Speculative Lodges it never was worked at all—or at all events only in a very few—that this Degree being, with the exception of the Old Operative Lodges above mentioned, entirely

abandoned by the Lodges of St. John's Masonry, the Supreme Grand Royal Arch Chapter assumed the management of it, as the fourth Degree of Masonry, in order to complete the instruction of their candidates in the preliminary Degrees, before admitting them to the Royal Arch. That this Degree, whether viewed as the second part of the Fellow Craft Degree or as a separate Degree, has never been recognised or worked in England, Ireland, or the Continent, or in America, as a part of St. John's Masonry; and that it is now most desirable that an arrangement may be made which will reconcile the differences between the Grand Lodge and Supreme Grand Royal Arch Chapter of Scotland, and which will admit of the three first Degrees of St. John's Masonry being worked in the Lodges in Scotland in a manner similar to that allowed by Sister Grand Lodges. Resolve to recommend the Grand Lodge of Scotland and the Supreme Grand Royal Arch Chapter of Scotland to enact and declare as follows:—"1. That all Lodges holding of the Grand Lodge of Scotland shall be allowed to work this Degree in virtue of the Charters which they already possess. 2. That to prevent confusion with Brethren belonging to Lodges out of this Kingdom, or with Sister Grand Lodges, this Degree although held by the Grand Lodge to be a second part of the Fellow Craft Degree, shall only be conferred on Master Masons, and the secrets shall only be communicated in presence of those who have taken it either from a Lodge or Chapter entitled to grant it. 3. That the Grand Lodge of Scotland and the Supreme Grand Royal Arch Chapter of Scotland shall adopt the same ritual in conferring the Degree, being that now adjusted by their respective Committee. 4. That any candidate applying to be admitted to the Royal Arch Degree, if he has received this Degree in a regular Lodge of St. John's Masonry, shall not be required to take it a second time from the Chapter into which he seeks admission, but in event of his not having received it he shall be obliged to take it from that Chapter. 5. That as regards the Royal Arch Degrees, this Degree shall be reckoned the fourth Degree in Masonry. 6. That nothing contained in these regulations shall interfere with the superintendence which the Supreme Grand Royal Arch Chapter claims over Mark Masonry out of Scotland, or with the Lodges holding of it in England or abroad." The Grand Lodge and Grand Chapter of Scotland agreed to this, so that now we are quite at one. Matters continued in his state till the year 1864, I think, for the first time communications were opened between Bro. Binckes, as representing the body of which he is now Secretary, and the Grand Chapter of Scotland as to the position of the Mark Degree in England. A memorial was sent down from Bro. Binckes to the Supreme Chapter of Scotland, and having given it our most careful consideration we were very anxious at the time to see if any arrangement could be made by which the superintendence of the Degree would be taken up by the Grand Lodge or Grand Chapter of England. I may say that personally we have not the least hostility to the Grand Lodge of Mark Masters of England. Nor did we attach too much importance to its spurious origin, as that might have been got over; but the difficulty we had at that time was that it should be the last resort to recognise a Governing body, which has an existence in no country in the world, excepting England. We know what a Grand Lodge of St. John's Masonry is; and we know what a Grand Chapter means; and we know what a Grand Council of Rites means; but I believe we have not anywhere, except in England, a Grand Lodge of Mark Masters. And the point was put to us in Scotland, that we might as well have a Grand Lodge of Fellow Crafts. We thought in 1864 it would be very desirable if we could get the Grand Lodge, or the Grand Chapter of England, to take up the question. when we would most gladly have

retired from English ground altogether; and, accordingly we sent up a very full Report of all the proceedings, generally such as I have now been speaking to, to the Grand Lodge and Grand Chapter of England, and this Report concludes as follows:—"In these circumstances your Committee do not recommend the Supreme Chapter to acquiesce in the call made upon it in the document now under consideration. But they would be very glad to see the Degree of Mark Master put on the same footing in England as in Ireland, Scotland, Canada, and America, and with this view they recommend the Supreme Chapter to bring the matter before the Grand Lodge and the Grand Chapter of England; and should either of these bodies sanction the working of the Mark Master's Degree, as a part of the Fellow Craft Degree (as have been done by the Grand Lodge of Scotland), or separately as in the case in the Grand Lodges and Chapters of Ireland, Canada, and America, or should they recognise the Grand Lodge of Mark Masters as the lawful head of the Order in England—in any of these events your Committee would recommend the Supreme Chapter at once to recall the warrants already granted to Lodges in that country, and to cease from granting new ones in time coming. But until the recognised governing Masonic Bodies in England do this, your Committee do not think the Supreme Chapter could take the initiative in recognising as a lawful governing body the Grand Lodge of Mark Masters of England." That was in 1864. On the 11th of November, 1864, the Committee met and passed that Report. This was sent to the Grand Lodge and Chapter of England, in December, 1864, along with a Memorial; and this Memorial, after relating the fact that the Report had been adopted, asked a deliverance on the following points:—"1st. Whether these Grand Bodies are prepared to sanction the working of the Mark Master's Degree in England, either as a part of the Second or Fellow Craft Degree (as has been done by the Grand Lodge of Scotland), or as a separate Degree, as in the case in the Lodges holding under the Sister Grand Lodges of Ireland, Canada, and America; or, 2nd. Whether these Grand Bodies are prepared to recognise the Body styling itself 'The Grand Lodge of Mark Masters of England, Wales, and the Colonies and Possessions of the British Crown,' as the lawful head of the Order of Mark Maonry in England," and this Memorial concludes as follows:—"In submitting these questions to the Grand Lodge and Chapter of England, the Supreme Chapter of Scotland would express a hope that some arrangement may be made which will have the effect of bringing about a similarity of working in the two countries, which, from their close alliance, is much to be desired; and that in this way the proper place may be assigned to the Mark Master's Degree in the Degrees of Masonry." This was sent to Grand Lodge of England in December, 1864, and in June, 1865, there was received by Bro. Whyte Melville, Grand Z. of the Grand Chapter of Scotland, from Bro. Gray Clarke, then Grand Secretary to the Grand Lodge of England, a letter containing the following replies to the queries submitted, viz.:—"1st. That the Grand Lodge of England in the Book of Constitutions has declared and pronounced 'That pure Ancient Masonry consists of Three Degrees and no more—viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch,' and consequently it gives no sanction to the working of the Mark Master's Degree in England. 2nd. That the Grand Lodge of England does not acknowledge the Mark Master's Degree to be part of pure Ancient Freemasonry, and does not recognise the Body styling itself 'The Grand Lodge of Mark Masters of England, Wales, and the Colonies and Possessions of the British Crown.' And the same letter, merely altering the name of the Grand Body, was sent from the Grand

Chapter of England. In consequence of that communication the Grand Chapter of Scotland declined to recognise the Grand Lodge of Mark Masters of England to any effect whatever, and matters went on in this state for some time longer, till negotiations were again opened by Bro. Binckes to see if some arrangement could not be made whereby something might be done which would put matters on a better footing. At that time the idea of a Conference between all bodies interested was suggested, and the matter came before the Grand Chapter Committee in the first place in September last year, when the following report was made:—"The Committee having taken into consideration communication from Bro. Frederick Binckes, London, proposing a Conference between Delegates of the Supreme Chapter and the body which he represents, and having also carefully considered the previous communings relative thereto, unanimously recommend the Supreme Chapter to agree to send Delegates to a Conference provided Grand Lodges and Chapters of England, Ireland, and Scotland, are parties to it." That is the recommendation of the Committee, and I wish to read to you also the Minute of the Grand Chapter following thereon, but before doing so I should mention that between the meeting of the Committee and Grand Chapter, Bro. Binckes sent to us a communication from Ireland, from which it appeared that the Grand Chapter of Ireland, although it has never formally recognised the Grand Lodge of Mark Masters of England, has recognised the certificates issuing from it. It goes so far back as 1860, and being a long time ago had been entirely overlooked by every body until the meeting of Grand Chapter, and we only then learned the position Ireland occupied in reference to this matter. This was laid before the Grand Chapter as also a letter from the Grand Chapter of Canada, agreeing to a recognition of the Grand Mark Lodge. *This is the minute of the meeting. The date is the 21st September, 1870. "The Supreme Chapter then took into consideration communications from Comp. Frederick Binckes, of London, and Bro. the Rev. G. R. Portal on the subject of the proposed Conference with the body which these Brethren represented with the view to a recognition of that body of the Supreme Chapter, also the copy letters therein referred to from the Grand Secretary of the Grand Lodge of England, the Deputy Grand Master of Ireland, and the Grand Secretary of the Grand Lodge of Canada, and the report of the Committee thereon. After a long discussion it was ultimately unanimously resolved to adopt the recommendation of the Committee, and to agree to appoint Delegates with a view to a Conference, provided Delegates were also appointed by the Grand Lodge and Chapter of England, the Grand Lodge and Chapter of Ireland, the Grand Lodge of Scotland. In coming to this decision the Supreme Chapter did not overlook the documents laid before them by Brothers Portal and Binckes, nor underrate their important bearing upon the question now under discussion, more particularly in so far as they disclose the sentiments of individual members of the Grand Lodge of England as such, but keeping in view: (1) The decided expression of the minds of the Grand Lodge and Chapter of England as contained in the resolutions of these Grand Bodies dated respectively, the 7th June and 2nd August, 1865, not to recognise "the body styling itself the Grand Lodge of Mark Masters of England and Wales and the Colonies and Possessions of the British Crown," and (2) the serious complications which might arise were the Grand Lodge of England at any future time to adopt the same view of the Mark Degree as has been adopted by the Grand Lodge of Scotland—viz.: that it is not a separate Degree at all, but a part and portion of the Fellow Craft Degree,

and to assume the management of it; while on the other hand were recognition awarded to a body such as the one now craving it (which exists in no other country except England), and were it insisting on abiding by the recognition so given. The Supreme Chapter did not feel disposed to undertake the responsibility of entering into any negotiations unless the Grand Lodges and Chapters of England, Ireland, and Scotland were parties to it." This was communicated to Bro. Binckes, and he having a great difficulty in the matter in so far as relates to the Grand Lodge and Chapter of England, asked a Conference with the Committee of the Grand Chapter of Scotland. As we were always glad to see our friend Bro. Binckes, we agreed to meet him, and the meeting took place on the 14th October, 1870, in Edinburgh. The minute of that meeting was as follows:—"This meeting being convened principally at the request of Brother Binckes, London, the Committee heard that Brother fully on the subject of the last minute of Supreme Chapter. After a long discussion, it was ultimately agreed to recommend the Supreme Chapter so far to modify that minute to the effect that if the Grand Lodge and Chapter of England were formally invited to send Delegates to the proposed Conference being held." This came before the Grand Chapter on the 22nd of December last when the recommendation of the Committee was adopted, and it was agreed so far to modify the previous resolutions, that if the Grand Lodge and Chapter of England were formally invited to the Conference, absence of Delegates from either or both of these bodies should be no bar to its being held. It was agreed to send Delegates, and the Grand Chapter indicated an opinion who the Delegates should be. Then on the 14th of February, in consequence of some doubt being expressed as to the attendance of the Grand Chapter of Ireland, it was resolved to delay appointing Delegates until Ireland had returned an answer, and I also wrote Bro. Binckes explaining our views on that point; but having received a letter from Bro. Binckes that not only Ireland had appointed Delegates, but that the Grand Lodge of England, although not recognising the Mark Degree, would still have brethren connected with that body present at our Conference in order to report anything that might occur to the Grand Lodge. On the 1st of March of this year the Grand Chapter remitted to the Committee to appoint the Delegates to Conference in terms of the previous resolution to that effect, and this was done by the Committee upon the 6th March, 1871, appointing the Delegates "to the Conference to be held in London, on the subject of the Mark Degree in England." And I produce to the meeting an official extract from the Minutes of our appointment to represent the Grand Chapter of Scotland.* Having now briefly stated the position which the Grand Chapter holds in this matter, what has taken place from first to last with respect to the Mark Degree, I would just say in conclusion, if we can by this Conference do anything towards bringing about a uniform system of working in the three countries, we shall feel that our labours have not been in vain. It is very unfortunate that there should be any dissension between us, and if these can be settled and uniformity of working established, the advantages to Masonry in general will be very great. For myself, personally, I think that the first thing we should do is to lay before the Grand Lodge and the Grand Chapter of England, our views upon the position which the Mark Degree ought to hold. The Grand Lodge of Scotland had a strong feeling, and a stronger feeling probably than the Grand Lodge of England has, as to the Mark Degree not being a Degree falling under their Constitutions.

* See Appendix B.

The Grand Lodge of Scotland holds three Degrees only, the Entered Apprentice, the Fellow Craft, and the Master Mason. But they were compelled to admit, though against their own inclinations, and what is now called "the Mark Master's Degrees" is only a part and portion of the Fellow Craft. The ground, upon which they came to that conclusion I need not enter upon, as Bro. Kerr, one of the Delegates from the Grand Lodge of Scotland, will explain them fully to you, and after hearing him you will see why I think our course ought to be to lay before the Grand Lodge and Chapter of England, the reasons which induced the Grand Lodge of Scotland to admit that this Mark Degree is a part and portion of the Fellow Craft Degree, and also that we should lay a full report of the proceedings before the Grand Lodge and Chapter of Ireland. If these Grand Bodies take the same view that was taken in Scotland all difficulty is for ever removed, because if these Degrees are taken up by St. John's Masonry, then you put the Grand Lodge and the Grand Chapter of Scotland in a position to make a proper arrangement. I believe were the Degree acknowledged to be a part of the Fellow Craft Degree the Grand Chapter would cheerfully give up all connection with it as a Degree, which has never had anything to do with Capital Masonry, and was only taken up because the Grand Lodge had taken no charge of the working of it, and is now only retained because many Lodges holding under Scotland do not work it. Although tolerated it is not enforced. But if an arrangement could be come to by which it would be admitted that this is not a separate Degree in Freemasonry in any country, but a portion of the Second Degree, we should establish a point that would overcome great difficulties. In this way if a Master Mason came up, wishing to be exalted to the Royal Arch Degree who was not in possession of the Mark Degree we should immediately send him back to his Lodge to get it in the same way as if a Fellow Craft came up, to be made a Royal Arch Mason who had not taken the Master Mason's Degree. Therefore, I think it is of great importance that we should lay before the Grand Lodges of England and Ireland the whole history of this Mark Degree, the position it holds, and the arguments and the evidence which induced the Grand Lodge of Scotland to adopt it as a part of the Fellow Craft Degree. Although we sent the Memorial to which I have referred, we did not enter into the question of the evidence. But if, having all this evidence, and all these facts before them, the Grand Lodge and Chapter of England should decide that they will never in all time coming recognise the Mark Degree or anybody presiding over Mark Masons, then I think the time is not far distant when Bro. Binckes may realise what he calls one of the dreams of his life and bring about a recognition of this Grand Mark Lodge by Scotland and Ireland. If England were out of the field we might easily come to an arrangement, but I should like in the first instance that we brought it before Grand Lodge and Chapter of England. If they recognise you our labours are ended. If they decide that they will not, then we are at liberty to arrange with Ireland, and I do not think there can be any doubt as to what we will do. That is the first point. You will now have an opportunity of hearing the facts concerning Mark Masonry from Bro. Kerr, but in order to fill up a blank in my statement, Bro. Entwistle, who was intimately acquainted with the matter at the time of the formation of the Grand Mark Lodge, and was Right Worshipful Master of one of the Mark Lodges in England, will now address you; and from these various statements we shall probably derive sufficient information to enable us to come to a sound decision as to the action which is to be taken.

Bro. Entwistle: What I have to say is merely to give a slight narrative of the facts, and I do not know that they bear on the present questions further than they will enable the members of the Conference to ascertain the exact position of the different bodies claiming to exercise jurisdiction over the Mark Degree in England. I have been acquainted with Mark Masonry now since its commencement in England, under the Bon Accord Chapter some fifteen years ago. The first petition from six members of the Bon Accord Chapter praying that Chapter for a warrant to enable them to establish a Mark Master's Lodge in London was on the 11th September, 1851. On the 27th June, 1854, the warrant had been granted, and Lord Leigh was installed (by dispensation) Master of the Bon Accord Lodge in London. In November of the same year, at a Quarterly Convocation of the English Grand Chapter, a Committee was

appointed on the suggestion of the M.W. Grand Master, to confer with six members of the Board of General Purposes and report to him (the G.M.) whether it was advisable to attach the Mark Degree to our present constitution, and several members of that Committee took the Degree in the Albany Lodge and in the Isle of Wight, and in the Ben Accord Lodge, London. In the following month, at a meeting of the Grand Chapter of Scotland, it was agreed to grant Mark Warrants in England.

Bro. Portal: Was this before the Report was made by the Committee of Grand Chapter?

Bro. Entwistle: It was on the 19th December, 1855.

Bro. Portal: It seems then to have been rather a hasty step.

Bro. Entwistle:—The Report of the Committee of the Grand Chapter was made on the 1st February, 1856, and it stated that the Mark Degree formed no part of the Arch Degree, but was a portion of the Fellow Craft. In the Grand Lodge Communication following, on March 5th, 1856, it was declared that the Mark forms no part of the Royal Arch Degree, but a link between the second and third Degrees, and recommend it to be added to the Fellow Craft Degree. This, as we know, the minutes of that Communication were non-confirmed at the meeting in June. They did not require non-confirming in the Chapter, because Grand Chapter Committee reported that the Mark Degree was not a portion of the Royal Arch.

Bro. Mackery:—When was the first Chapter granted by Scotland?

Bro. Entwistle:—On the 18th June; fourteen days after the Grand Lodge had non-confirmed the minutes. There was a letter in the "Freemasons Magazine" at the time to Lord Leigh from three members of the Ben Accord Lodge, protesting against the unconstitutional conduct of several members of that Lodge and the great irregularities practised in his Lordship's name. In May, 1857, Lord Leigh issued a letter calling a meeting of all parties working Mark Lodges under whatever jurisdiction, in which he says:—"It appears to me very desirable, that the whole of the brethren of the Degree in England and Wales should be invited to attend a General Meeting for the purpose of expressing their opinion as to whether it is better to unite as a whole under a constitutionally elected governing body or to continue as at present—some under the English Constitution, and some under Irish, Scotch or American warrants, each relatively to the other, in effect irregular." There were four Lodges at that time under the Scotch Constitution—the Thistle, the Mark, the Arnott, and the St. John's. The meeting was held at the Freemason's Tavern on the 31st of May, 1857, the Ben Accord Mark Masters, those acting under Scotch Warrants, and time immemorial Lodges being fairly represented. The following resolutions were unanimously carried.

Resolution—

1. That this meeting of Brethren practising the Mark Degree, regret that this portion of Freemasonry should have been, since 1813, omitted from the ceremonies recognised by the Grand Lodge of England, and is anxious to promote the working of Mark Masonry.

2. That this meeting deploras the difference of Authorities, of working and organisation, at present existing among Mark Masters, and is anxious to promote unity and uniformity on these points.

3. That a Committee be appointed to ascertain and represent the views of all parties practising the Degree, with respect to the means to be adopted to promote such unity and uniformity.

REVIEWS.

The Universal Masonic Directory, Calendar and Pocket Book for 1870-71., (issued July 1, 1871), 276 p.p. London: 19, Salisbury-street, Strand.

This work contains complete lists of the whole of the Office bearers of the Grand Lodge and Grand Chapters, the Grand Mark Masters Lodge, the Grand Conclave of Knight's Templars, the Supreme Council 33°, and of other Grand, Provincial, District and subordinate Masonic bodies in England, Scotland, &c., appointed to office in the year 1871 up to the 30th June last, together with a vast amount of useful information relating to the various Masonic bodies throughout the world. The information contained is exclusively Masonic. Several improvements over the previous issues are noticeable, and the work is very convenient as a pocket book of reference for Masonic purposes.

DOCTRINES OF MASONRY AS TAUGHT IN OUR ENGLISH LODGE.

Speculative Masonry Defined.

Speculative Masonry is a complete system of instruction in the great truths of natural and revealed religion veiled in allegory, and illustrated by symbols. It is progressive, commencing in the first degree with natural religion, advancing in the second to the law, and in the third to the gospel; though the principles of Christianity are, to a certain extent, contained in all.

First Degree.—Natural religion includes all that man can learn without Divine revelation, and practise without Divine grace, viz., belief in God, and reliance on His providence, and the four cardinal virtues of Fortitude, Temperance, Prudence, and Justice. It is to these that the signs and symbols connected with initiation to the Entered Apprentice degree refer. But in addition to these the candidate is admonished as to the necessity of possessing the three Christian graces of Faith, Hope, and Charity, and he is referred to the Bible as the spiritual tracing board of the Great Architect of the Universe, the unerring standard of truth and justice by which his faith is to be governed.

Second Degree.—The instruction of the second degree has special reference to the Temple of Solomon, the great type of Christian Churches.

Third Degree.—An explanation of the legend of the third degree is given in the *Freemasons' Magazine*, vol. xviii., page 42. It is only by the light shed upon it by the gospel that its signification can be discerned, and no one who is not a Christian can realise the full depth of its meaning, and the great beauty of its imagery. So long as the ceremony of raising to the degree of Master Mason remains unaltered, the separation of Masonic teaching from Christian doctrine is impossible. From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

SECRET SOCIETIES.—But it is said to be inconsistent with the Gospel to hold societies thus secretly guarded. Let Him who "spake as never man spake," speak for Himself—"Unto you," He says, to His disciples, "it is given to know the mysteries of the Kingdom of Heaven, but unto them without all these things are done in parables." When He stood before the High Priest, and was asked of his doctrine, He replied, "I spake openly to the world; I ever taught in the synagogue, and in the temple, and in secret have I said nothing" contrary thereto. This He said of His doctrine and teaching. But the secrets and mysteries of the Kingdom of Heaven were another matter. It was only a few hours before He thus spake of His teaching—His doctrines—That He had instituted the great sacramental mystery of His religion, in secret, with His disciples alone. And this sacrament of the last supper was, for some centuries, always a secret mystery, known only to those who by baptism had been initiated; until, alas! the Church began to court the world, and then those sacred mysteries of that heartrending event were made a public spectacle of,—alas for the Church that it is so!—Rev. E. M. P. Wells.

THE GREATEST OF THESE IS CHARITY."

Such was the declaration of one whose eloquent sayings, whose profound knowledge of human nature, and whose acquaintance with Hebrew lore and Jewish law were never excelled. Who ever could delineate like faith like Paul? who better elucidate the hidden springs of hope than he? And yet, Charity, which as then written, means love, outranked both Faith and Hope, for faith, based upon hope, is "the evidence of things not seen," the main-spring to action, and the direct incentive to that love which embraces every object which God had created under the dominion of man, and liable to need pity, commiseration on relief. The same model writer also tells us that "without faith it is impossible to please God" and that "faith works by love." Hence no faith is acceptable but that which does work by love or charity.

Laws are necessary; there must be defined rules of action, and human dependence compels reciprocal benefits and protection. It is indeed lamentable that these laws are broken, and that men forget the obligations they owe to each other. Nor can those appointed to enforce the laws, be excused for non-fulfillment of their sworn duties. They may be gentle, numane and well-bred, but their duty must be done.

But all wrongs do not come under the eye of human enactments, nor do all sins require the notice of human law.

But all wrongs and all sins are a violation of law, and offences, immediate or remote, against society. The inducements—the provocations, the temptations and weakness which lead to crimes, sins and wrongs, are among the things unknown, or if known, not fully understood.

It is the mission of Masonry to disregard intolerance and attacks upon itself, and to foster the very highest idea of pity for the unfortunate, relief for the distressed, comfort for the mourner, protection for the weak, education and culture for the orphan, and an open hand to to him who, having sinned, is ready to repent and do better.—*Masonic Trowel.*

THE STAR-SPANGLED BANNER, THE NATIONAL ANTHEM OF AMERICA.

Oh! say can you see by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars through the perilous fight
O'er the ramparts we watched were so gallantly streaming;
The rockets' red glare, the bombs bursting in air,
Gave proofs through the night that our flag was still there.
'Tis the star-spangled banner, &c.

On the shore, dimly seen thro' the mist of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze o'er the towering steep,
As it fitfully blows, half conceals, half exposes?
Now it catches a gleam of the morning's first beam,
In full glory reflected, it shines in the stream.
'Tis the star-spangled banner, &c.

Oh! thus be it ever when freemen shall stand
Between their loved homes and dread war's desolation,
Blest with vict'ry and peace, may the heav'n rescued land
Praise the Power that has made and preserved us a nation;
Then conquer we must, for our cause it is just,
And this be our motto, "In God is our trust,"
And the star-spangled banner, &c.

Additional verse by Bro. Walter Montgomery; dedicated to the
American Guests of Earl Shrewsbury.

See our Eagle so free, and old England's brave Lion,
Henceforth and for ever in amity blending,
Since the treaty is sealed 'twixt the sire and the scion,
With the blessing of heaven aye surely attending;
Then let Britain's sweet shamrock, leek, thistle, and rose,
Those time-honoured emblems for every repose
With the star-spangled banner, oh! long may it wave
O'er the homes of the free, and the land of the brave.

July 4th, 1871.

[The "Star-Spangled Banner" was sung by Sir Knight Slack, of the Allegheny Commandery, on the occasion of the banquets to the American Masons now visiting Europe.

The additional verse was written by Bro. Walter Montgomery, the celebrated actor, who was a fellow passenger with the American Masons on the voyage across the Atlantic.]

"Many of the antediluvian arts were lost at the deluge; and amongst the rest the use of fire, which was not regained for a long period afterwards. Goquet makes this observation, and affirms 'that it is a truth attested by the most ancient and most unanimous tradition.' The Egyptians, Persians, Phoenicians, Greeks, and several other nations, acknowledged that their ancestors were once without the use of fire. The Chinese confess the same of their progenitors. However, incredible these facts may appear, yet they are confirmed by what several writers, both ancient and modern, have declared of nations who were their contemporaries, and in this state of ignorance and barbarity when they knew them. Pomponius, Mela, Pliny Plurarch, and other ancient authors, speak of nations, who, at the time they wrote, knew not the use of fire, or had but just learned it. Facts of the same kind are attested by several modern relators. The inhabitants of the Marian islands, which were discovered in 1521, had no idea of fire. Never was astonishment greater than theirs, when they saw it on the descent of Magellan on one of their islands. At first they believed it to be a kind of animal that fixed itself to, and fed upon wood. Some of them, who approached too near, being burnt, the rest were terrified, and durst only look upon it at a distance. They were afraid, they said, of being bit, or lest that dread animal should wound them with his violent respirations; for these were the first notions they formed of heat and flame. Such, too, probably were the notions originally of the Greeks. And there is no doubt, for this reason, that there were some nations anciently who eat the flesh of animals quite raw. These facts may enable us to form a judgment of the savage and barbarous state of mankind after the confusion of tongues, and dispersion of families."—*Dr. Oliver.*

Poetry.

THY WILL BE DONE.

When those we love give up their breath,
And pass like shadows to their rest,
Then, as we close their eyes in death,
And to our lips the hand is prest;
When the last look and kiss are given,
Oh! let us hope that they have won,
A crown of light and life in heaven,
And cry,—Thy will be done!

The feverish lip, the burning brain,
The sinking heart, the fading bloom,
And many a throb or cry of pain,
May warn the body of its doom;
And though in these the spirit clings
To earth! and lingers with the sun,
Yet let it ere to heaven it wings
Sigh soft,—Thy will be done.

J. H.

A PRAYER.

By B. T. L.

Grand Master of the Lodge on High!
Hear thou my earnest prayer:
And teach me so to labour here,
That I'll be worthy there
To labour in Thy Lodge supreme,
When Death shall take me o'er
The dark and turbid stream, that flows
Between me and the shore.

Where all good Masons hope to meet;
In unity to dwell;
"Obey Thy will, and Thy commands,
Who doeth all things well."
Give me the heart and mind to know,
"And e'er defend the right;"
Nor let oppression's ruthless hand,
My earnest efforts blight.

Teach me in sympathy to feel
My brother's slightest grief;
Give me the power and will to do,
In granting him relief.
Let words and acts of kindness be
My greatest earthly care;
Whate'er reward I may receive,
Let all my brothers share.

Give to my brothers of the Craft,
That which I most desire;
"More light" to guide them on the road,
To which we all aspire.
And when my labours here are done,
With Level, Plumb, and Square,
Grant the reward for which I strive—
Admittance "Over There."

Pomeroy's Democrat.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JULY 21st, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, July 17th.

Quarterly Meeting Boys' School at 12.
LODGES.—Panmure, Balham Hotel, Balham; Marquis of Dalhousie, Freemasons' Hall.

Tuesday, July 18th.

Board of General Purposes at 3.
LODGES.—Salisbury, 71, Dean-street, Soho; Camden, York and Albany, Gloucester-gate, Regent's-park; St Mark's, Duke of Edinburgh Tavern, Brixton.—CHAPTER.—Industry, Freemasons' Hall.

Wednesday, July 19th.

General Committee Grand Chapter at 3.
Lodge of Benevolence at 6.
LODGES.—Beaumont, Greyhound Tavern, Dulwich; Blackheath, Royal Standard Tavern, Blackheath.

Thursday, July 20th.

House Committee Girls' School, at 4.
LODGE.—Burdett Coutts, Approach Tavern, Approach-road, Victoria-park.

Friday July, 21st.

House Committee Boys' School.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

In consequence of a number of Lodges and Chapters of Instruction in our usual List which do not meet during the summer months, we shall discontinue its publication till the re-commencement of the season. We shall, however, give the announcement of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

TO CORRESPONDENTS.

. All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges are requested to Address in full to

"The Editor of
The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

The Reports of the Installation meeting of the Sun, Square, and Compass Lodge, Whitehaven, Cornwallis Lodge, Belvidere, Kent, and several others are unavoidably held over till next week.

Letters from "Only a Past Master," "A Mason who believes in his O.B.," "A Lover of Liberty," and "A Red Cross Knight," are received and shall be attended to.

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LONDON, SATURDAY, JULY 22, 1871.

GRAND LODGE OF CANADA.

'The Annual Communication of Grand Lodge, to be held at Ottawa during the present month, will not probably challenge any special discussion. It is fortunate that during the last Annual Communication, almost all the arrears of business were wiped off, so much so that at the meeting of the Board of General Purposes in February, there was little to be done beyond the annual auditing of the accounts. Since that time, no cases of special importance, calling for the interference of Grand Lodges have arisen; so that there will in all likelihood be an almost total absence of those cases of appeal, which occasionally take up so much time, and sometimes unfortunately excite much warmth of debate. The fact is satisfactory, as showing the prosperous condition of Freemasonry throughout the jurisdiction, and as establishing beyond doubt the absence of offences bringing discredit upon the Order. We look forward, therefore, in this respect, to an exceedingly pleasant communication.

Possibly some members of Grand Lodge will seek to re-open the question connected with the unfortunate movement of some of our Quebec brethren, and that discussion upon the subject will be inevitable. It may be as well to say here that we yield to no one in our anxiety for the settlement of this dispute. Upon that point there is really no difference of opinion amongst the Freemasons of Canada. The practical difficulty

which exists is how this settlement is to be effected. We fancy that no member of Grand Lodge would consent for one moment to place our brethren of of the Province of Quebec in the false position of compelling them either to unite with a movement, of the wisdom of which they entertain grave doubts, or to withdraw from the Order altogether; and in this is found the practical difficulty in the way of a settlement of the dispute. The resolution moved at the last Annual Communication by M. W. Bro. Wilson reserved the jurisdiction of the Grand Lodge of Canada within the Province Quebec, so far as Canadian Lodges were concerned, recognizing in all other respects the so-called Grand Lodge of Quebec. That resolution, had it passed, would have only added another embarrassment to those already existing, for the Quebec brethren could not have accepted it, and be consistent with the doctrine they have themselves laid down in relation to Grand Lodge jurisdiction. One of the grounds upon which they based their movement, and upon which they now claim for it the support of Grand Lodges throughout the United States, was that by it the anomaly of concurrent Grand Lodge jurisdictions within the same territory would be done away with. If that was an object of sufficient importance to justify a violent disavowance of the Grand Lodge of Canada, when there existed but a few English and Scotch Lodges in the jurisdiction, much more would it compel a refusal of recognition upon the terms offered in M. W. Bro. Wilson's resolution. Indeed upon this point we are not left to surmise; Bro. Graham, who is at the head of the Quebec movement, has not hesitated to declare that recognition, on the basis of a divided responsibility, would not be acceptable. There is, therefore, reason for congratulation that the resolution was voted down by Grand Lodge, as assuredly a rejection of terms of recognition, offered in apparent concert with the so-called Grand Lodge of Quebec, by that body, would have rendered more complicated, and more difficult of settlement, a question which already presents too many points of embarrassment.

It is important, therefore, that our brethren who favour the recognition of the so-called Grand Lodge of Quebec, should fairly consider this point. There can be no recognition, reserving a *quasi* jurisdiction within the territory given up. What is more, it is not desirable that there should be

any perpetuation of divided jurisdiction. There are but two solutions of the question: either an abandonment of their own hasty movement by the Quebec brethren and the re-union of all the Lodges under the Grand Lodge of Canada; or, the complete recognition of the so-called Grand Lodge of Quebec, and the absolute withdrawal of jurisdiction over any lodge within the territory. That is the position of the question, and it will be a great misfortune, if the subject is brought up at all, should those bringing it up, and Grand Lodge itself, fail to appreciate this fact.—*Craftsman*.

FREEMASONRY IN CONSTANTINOPLE.

To the British colony in Hasskeui, and especially to the Scotch element which predominates in that community, belongs the honour of founding the first Masonic Temple ever erected in any part of the Turkish empire. The establishment of a Masonic Lodge in Hasskeui, under the Scotch Rite was in itself an event in the annals of Freemasonry in that country, and, considering the many members of the fraternity resident in that suburb, was a really important addition to the group of social institutions which the Hasskeuites have planted in their own midst within the last few years. Such was the success of the "Caledonian Lodge," that in a very short time the £200 expended in lodge furniture, officers' clothing, jewels, &c., was paid-off. The accommodation the Lodge had obtained in an upper room of the Mechanics' Institute soon became inadequate, owing to continuous accessions of members; and it was not long before the idea was broached among the members of providing a building for themselves, so desirable on Masonic grounds, as well as for convenience and economical reasons. Convinced, as they soon were, of the financial as well as other advantages of the undertaking, the brethren, with that unity of purpose which characterises the Hasskenites, at once resolved upon carrying it out by subscribing among themselves for £T. 5 shares bearing 7 per cent. interest—to be derived from the rent payable by the Lodge itself and from the letting of part of the premises—the shares to be purchasable by the Lodge at par, so that the building should eventually become the property of the "Caledonians." Within a few weeks only, a capital of nearly a thousand pounds was subscribed for, on that basis; a site, in the Jew's Quarter, a few hundred yards above the Mechanic's Institute, was purchased; a contract was made for the erection of a suitable stone and brick building;

the ground was at once levelled and the foundations made; and on Saturday July 1, the corner-stone was laid with full Masonic "pomp and circumstance" by the Right Worshipful Bro. J. P. Brown, District Grand Master for Turkey, under the English Constitution, (*Chargé d'affaires* of the United States at Constantinople,) who was requested by the Master and brethren of the Caledonian Lodge to officiate on the occasion. The event brought together an assemblage of the Craft which would have been considered large and imposing on any similar occasion at home. Upwards of 160, including many brethren of foreign lodges, mustered in the Recreation Hall, where the District Grand Lodge was opened at 4 o'clock in the afternoon, by the R.W.D.G.M.; who was supported by his present Deputy, V.W. Bro. A. Thompson, and his late Deputy, V.W. Bro. G. Laurie, the Wardens' chairs being filled by W. Bro. J. Bevan, P.M. "Caledonian" and "Leinster," and Bro. W. Temple, S.W. of the "Oriental" and "Bulwer." The Lodge having been opened in due form, the officers and brethren of the "Caledonian" saluted in turn, according to seniority, all the other Lodges of the District, and the compliment was returned by the members of the latter. The Lodge was then adjourned, and a procession was marshalled by W. Bro. G. Warren, who acted as Director of Ceremonies, assisted by W. Bro. G. Mears. The cortège was conducted by a circuitous route over the Ok-Meidan to the site, with a view, no doubt, of giving Hasskeui a good opportunity of witnessing the disciples of the mystic art in all their glory of purple and gold and blue and silver. There was a great number of spectators, principally the Jewish inhabitants of the quarter, few, if any, of whom had perhaps, an idea that the spectacle they were witnessing was at all connected with their own race and religion. The brethren having formed in square round the foundations of the building, the R.W.D.G.M. Brown opened the proceedings by stating that he had been particularly flattered by the request of the Worshipful Master of the Caledonian Lodge to lay the foundation-stone of this edifice, and he assured him and his brethren that he accepted the invitation with much pleasure. Bro. Brown then called upon the Rev. C. B. Gribble, H.M., Embassy Chaplain, to open the proceedings with prayer, and the rev. gentleman offered up the following prayer, which we give entire as an excellent model of Masonic composition, appropriate to such an occasion, though the author, Mr. Gribble himself, is not a member of the Craft:—

Almighty Father, accept, we pray thee, the humble tribute of gratitude which we, Thy children and servants, now offer to thee. We derive from Thee our life, our reason, our faculties, our senses, and all things contributory to the enjoyment of our existence. From Thee, O Lord, cometh every virtue, the power to observe Thy laws, the will to do good, patience in well-doing, and the strength to suffer, to submit, and to revive when adverse advents, all ordered in Thy providence, occur to try our

faith, and to test our confidence in Thy mercy. We address Thee as our Creator; for Thou, O Lord, hast made the heavens, the earth the sea and all that is therein. Thy wisdom and vast designs in the structure of the universe and the laws by which all nature is regulated would have been unknown by us but for Thy goodness in giving streams of light to our darkened intellect. Is it from Thee that we learn to adore the majesty of Thy government in the realm of material nature; it is from Thee that we learn the inner law of love to Thy creatures, which we Thy creatures are duly bound to obey. Thou hast bestowed on man the power to found, to raise and consolidate states, societies, and brotherhoods, for the welfare of our race; we lament our failure; we confess that the great law revealed from heaven—glory to God, peace on earth and goodwill to man—has been neglected, and that its observance is our duty.

To discharge this duty, we meet to consecrate to thee a building devoted to philanthropy, the love of God to man, and of man to man. Deign, then, Almighty Architect, framer of the world, and beneficent Creator, to bless our enterprise. Prosper Thou our handiwork. Enable us to complete it without accident or injury to the workmen, and, when the house shall be finished, be pleased to give wisdom to our deliberations, soberness to our judgement, prudence to our measures, energy to our action, and an untrifling benevolence in helping the poor afflicted, so that when Thou, Almighty Overseer of our work, shalt be pleased to lay judgement to the line and righteousness to the plummet, we may be found wise master builders, discharging our duty with diligence and sobriety, and with a wise liberality. We humbly pray Thee to grant us in Thy mercy what we now ask in the name of Jesus Christ our Lord. Amen.

The prayer was followed by a hymn, admirably sung by a body of the Hasskeui Institute school-children of both sexes, under the direction of Mr. Stewart, master of the school, and then Mr. Fraser, Secretary of the Caledonian Lodge, read a history of the establishment of the Lodge and of the measures it had adopted for the erection of this Masonic Temple. This document, with some coins, and several copies of the "Levant Times" containing records of Masonic and other events connected with Hasskeui, including the issue of the same day, giving a report of the deputation to Lord Dalling and Bulwer, was placed in a sealed bottle, which was deposited in a cavity under the first stone. The R.W.D.G.M. then proceeded to lay the stone according to Masonic usage. Taking from his officers the plumb-line, square, and mallet he said:—

With this plumb-line, I test the stone, in order to ascertain that it is level; with this square, I prove the workmanship of the stone; and now hand them both to the architect, who is charged with the construction of the Temple. If the great Temple of Solomon was constructed without the sound being heard of the crafty labourers who were employed upon it, may this humble one be built with perfect harmony and may no harsh word be uttered by those who labour upon it! With this mallet I make three knocks upon the stone, so artistically wrought, and now declare that it has been tested by the proper implements and that I have found it duly tried and placed in its proper position by the craftsmen. I find it trusty and well-laid and sound, as should ever be the basis of the Masonic edifice, erected in the heart of all true Masons. I, moreover, declare that it is fitly placed as the corner-stone of the Caledonian Lodge of Hasskeui!

The brethren carrying the corn, wine, and oil then approached and severally handed those emblems to the R.W.D.G.M., who said:

Brethren, I scatter this corn as a symbol of goodness and mercy. May the blessings of Heaven be showered upon this undertaking! May the brethren of the Caledonian Lodge ever

remember the poor and the needy, the unfortunate and the afflicted, and may their hearts be ever filled with thanksgiving and gratitude and praise to the Great Architect of the vast universe which surrounds us!

Brethren, I pour this wine upon this stone as a symbol of joy and gladness. May the blessings of the Almighty be plentifully bestowed upon all of us this day, and in our own lawful enjoyments may we never cease to remember the poor and the unfortunate.

Brethren, I likewise pour this oil upon the stone as a symbol of the noblest principles of our Order, charity and benevolence. May that charity which is the bond of goodness ever rule in our hearts and inspire us with the desire of doing good to others whenever it may be in our humble power!

May these three symbols serve to cement not only this foundation stone, but the entire Masonic Temple, and unite together in a fraternal unity the hearts of all of its members!

Lastly, addressing Bro. Walker, the architect, the R.W.D.G.M. said, "I have examined the plans of the edifice confided to your skill. I have much pleasure in now handing them to you for your guidance, feeling sure that you will do full justice to the work, particularly as I believe you are not only theoretically, but practically a Mason, and that in your zeal you will emulate the architect of King Solomon."

W. Bro. W. S. Henderson, Master of the Caledonian Lodge, here presented to the R. W. Bro. Brown, as a souvenir of the service he had just rendered, a small but elegant silver trowel (the workmanship of M. Saury, silversmith and jeweller of Pera) one side of which bore a very artistically engraved inscription to Bro. Brown and on the other the names of the Masonic Temple Building Committee. The R.W. Bro. Brown then delivered an eloquent address, which we shall take an early opportunity of giving *in extenso*.

A hymn having been sung by the school children, the Rev. C. B. Gribble pronounced the apostolic benediction, and the brethren returned in procession, but this time by the directest route, to the Mechanics' Institute, when the District Grand Lodge was closed in due form, Bro. Jöry, Grand Organist, playing the National Anthem, as at the opening of the Lodge.

Soon afterwards, commenced the banquet—an excellent cold collation, provided by Bro. Nunn, conjointly with the proprietor of the establishment in which it was held, the British Club House. Nearly 90 brethren sat down, a number of whom, including all the officers of the District Grand Lodge, were invited, the rest paying half a lira each, which was by no means an immoderate charge, considering the quality of the repast, the efficient waiting, and the unstinted supply of champagne. W. Bro. W. S. Henderson, W.M. of the Caledonian Lodge, presided, being supported by the R.W.D.G.M., the D.D.G.M., the W.M. of the Oriental Lodge, P.D.D.G.M., and other Masters, Past Masters, and officers of Grand Lodge. Bros. J. Spence and A. Scott, Wardens of the Caledonian, occupied the vice-chairs. The first toast was that given at all assemblies of British Masons, "the Queen and the Craft,"

which was followed by the healths of the Sultan, the M.W.P.G.M., the Prince of Wales, the M.W. the Earl of Rosslyn, G.M. of Scotland, the M.W. the Marquis of Ripon, G.M. of England, and all other Grand Masters and Grand Lodges throughout the world,

The Chairman said the next toast was one that every brother present, and more especially the members of the "Caledonian," would respond to most heartily—"Prosperity to the District Grand Lodge of Turkey, with the health of its R.W. Master, Bro. J. P. Brown." Bro. Brown had most cheerfully consented to officiate on this occasion, and the presence of himself and his officers had not only given *clat* to the proceedings of the day, but had afforded a stimulus and an encouragement to the Caledonians in an undertaking which he (the Chairman) ventured to say would mark an era in the history of Freemasonry in Turkey.

R. W. Bro. Brown, in acknowledging the compliment, said he had thoroughly enjoyed himself, and had felt both happy and proud in the part he had to fill.

V. W. Bro. Thompson, in replying to the next toast, "the Officers of the District Grand Lodge," observed he hoped the day would come when they would have to assist at the laying of the first stone of a Masonic Temple in Pera, where there were so many lodges and so large a number of brethren.

W. Bro. Henderson, in returning thanks for the health of the "W.M. and officers of the Caledonian Lodge," proposed by the R.W. Bro. Brown, said he considered it a great honour to preside over so large a company of distinguished members of the craft, who were not merely speculative masons, but might be considered, from the work in which they had taken part that afternoon, to be also operative masons. If the great Temple of Solomon was built in Jerusalem, the humble imitation of it to-day was situated in Jews' Town, Hassakeui. His lines as a Master had fallen in pleasant places, for never had a Master of a Lodge a more dutiful or assiduous body of officers and members, and neither he himself nor any single brother among them had a right to take special credit to himself for results which had been achieved by the hearty, earnest and fraternal co-operation of all.

Bro. D. Frazer, Secretary of the Caledonian Lodge, after some humorous remarks, observed with reference to the W.M.'s allusion to the site of the Temple, that he was reminded of the circumstance of Joshua, commanding the twelve men belonging to the twelve tribes each one to take up a stone, and telling them that when their children in time to come asked of their fathers, What mean ye by these stones? they should reply that they were as a memorial unto the children of Israel for ever. When he (Bro. Frazer) saw the crowd of spectators of the proceedings that day who were descended from those tribes, it occurred to him that they were all wondering what these stones meant, and if they asked, let the masons of Hassakeui tell them that they were meant as a memorial to them and their children for ever. No one could tell what might be developed out of the work commenced that day, but he (Bro. Frazer) believed it quite within the bounds of possibility that the time would arrive when a future generation in this land, enjoying manifold blessings yet in store for them, would exclaim, "God bless the Caledonians!"

W. Bro. J. Laffan Hanley, in responding to "Prosperity to the Oriental Lodge, the Pioneer Lodge of Turkey," said that he esteemed it a great enhancement of the honour he enjoyed as Master of the senior Lodge in Turkey that it should have fallen to his lot to represent it on so interesting an occasion as the present. Though the Caledonians had been the subject of so much compliment to-day they could not suspect that it was flattery. The praise could not but be thoroughly sincere. For it involved on the part of those who bestowed it a reproach to themselves—a tacit consciousness of their own shortcomings. He (Bro. Hanley) trusted that the example set by the comparatively small body of Hessekuite Masons would inspire their more numerous and wealthier brethren of Pera with a wholesome shame which might act as a more powerful stimulus than any that had yet been brought to bear upon them as a body. They had years ago been unanimously agreed in Pera that they ought to have a Temple; in Hesseku, no sooner did they come to such a conclusion than the thing was done. He felt certain that the Perotes could also have a building of their own if

only half a dozen of them could be found possessing the same energy and unity of action as an equal number of Caledonians; and for his part he would render all the assistance in his power to such an undertaking as Master of the Oriental Lodge, which, by the way, had a fund accumulated for the very purpose.

W. Bro. J. Wetherill replied for the Leinster Lodge (Irish Constitution) which will be a tenant of the new Temple; W. Bro. C. T. Reppen, for the Deutscher Bund; Bro. Temple for the Bulwer; and other Masters and Past Masters responded for their respective Lodges. W. Bro. G. Laurie, P.D.D.G.M., responded for the Past Grand Officers. The health of Bro. Walker, who draw the plans of the Temple, was also duly honoured, as that of W. Bro. G. R. Warren, who had acted as Director of Ceremonies. The Masonic part of the proceedings concluded, according to custom, with the "Tyler's toast" which was drunk in solemn silence. A vote of thanks was then most cordially passed to the Rev. C. B. Gribble for having officiated on the occasion, in the absence of any Masonic Chaplain; and the health of Messrs. Burness and Duff, the contractors, was drunk.

It only remains to add that, from what we know of the plans of the proposed edifice, we have every reason to believe that the superstructure which, towards the end of the ensuing autumn (for the contractors undertake to have the building up by Oct. 15 next) will be seen above the foundation-stone raised on Saturday last, will be perfect in all its parts, and in every respect creditable to its builders. The Lodge-room will comfortably accommodate 150, masonically seated; the building will also comprise every convenience and its exterior will be creditable to the Craft. The site, which will leave a good space round the building, cost £T. 260, and the contract for the erection has been taken by Messrs. Burness and Duff for the sum of £T. 1,280.—*Levant Times*.

THE MYSTIC BEAUTIES OF MASONRY.

We have treated of the "Five Mystics Points, or Points of Fellowship." and in continuation of "The Mystic Beauties of Freemasonry," will now refer to the six periods, or six days.

1. Before the world was under the hand of nature's universal architect, old Chaos reigned; darkness profound clothed the deep abyss, and the ethereal spirits hovered over its mass. The Omnic fiat was no sooner sent from the Great Eternal bright abode, "Let there be light;" when forthwith light, first of things, quintessence pure, sprang from the deep, and from her native East began to journey through her native gloom. Light, day; and darkness, night, He named.

2. In order to keep new formed matter within bounds, on the second period, God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters;" and heaven he named the firmament.

3. On the third period, God said, "Let the waters under heaven be gathered together into one place, and let the dry land appear. The dry land, earth, and the gathering together of the waters, called he seas." The earth being cultivated, God spoke the word, and nature clad her universal force with green—the herb of every leaf, that sudden flowered, opening their various colours, and made gay her bosom, smelling sweet. Forth flourished the thick clustering vine, the humble shrub, the lofty tree, to adorn the forest and beautify the plain, and every herb before it grew on the green stem.

4. On the fourth period, the Omnipotent said, "Let there be light in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and years." First in the east the glorious sun was seen regent of the day; less bright the moon revolving on heaven's great axle, and her reign with thousand lesser lights dividual holds, with thousand thousand stars that there appeared, his plowing the hemisphere.

5. On the fifth period, the Great Creator said, "Let the waters bring forth abundantly the moving creation that hath life, and fowl that may fly above the earth, in the open firmament of heaven;" and he commanded them "to be fruitful and multiply." Forthwith birds, through extensive fields of liquid air, by quick transition, sported on the wing, and sung in various notes their Maker's praise.

The streams prolific poured the finny race, while mightily ocean with new monsters teemed—the whale, of bulk enormous to behold, behemoth, and the great leviathan, with every species of the rolling deep.

6. The sixth, and of creation the last, God said, "Let the earth bring forth the living creatures after his kind, cattle and creeping things, and beast of the earth, of his kind." The earth obeyed, and straight opening her fertile womb, innumerable living creatures, perfect formed, limbed and full-grown, out of the ground uprose, as from their lair. At once came forth whatever creeps the ground, insect or worm; then wave their limber fans for wings, and smaller lineaments exact, decked in all the liveries of summer pride, in spots of blue, and purple and scarlet and gold.

Now heaven in all her glory shone, and rolled

her motions, as the first Great Mover's hand first wheeled their course. Earth in her rich attire, consummate lovely, smiled; air, water, earth, by fowl, beast, fish, was swam, was walked frequent. Of the sixth period that remained, there wanted the master work—the end of all yet done—a creature, but endued with sanctity of reason, erect of stature, and upright, with front serene, to govern the rest; self-growing and from thence magnanimous, to correspond with heaven, but grateful to acknowledge whence his good descends; thither, with heart and voice, and eyes, directed to worship in pure devotion, and adore God supreme who made man chief of all his works; therefore the Omnipotent Eternal Father thus audibly spoke: "Let us now make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing on the earth." This said, He formed him out of the dust of the ground; into his nostrils he breathed the breath of life, and man became a living soul. Here the Father of Mercy accomplished the sixth period; yet not till He, from His work desisting, to the heaven of heavens, His high abode, returned, thence to behold this new created world. "Creation and the six periods," heaven sang, great are Thy works, Jehovah! infinite Thy power; to create is greater than, created, to destroy. Witness this new-made world—another heaven, from heaven's gate not far. Thrice happy man, and sons of men, whom God hath thus advanced—created in his image to worship him, and to multiply a race of worshippers holy and just; thrice happy if we knew our happiness and persevered upright. The further we inquire into the works of our great Creator, the more evident marks we shall discover of His infinite power, perfection, and glory, and, perhaps, in none more remarkable than in that wonderful chain of beings with which this terrestrial globe is furnished.

The earth is filled with innumerable orders of being superior to each other, in proportion to the qualities and faculties which God has thought proper to bestow upon them; for instance, in plants we find all qualities of mere matter, the only order below them, solidity, extension and gravity, with the addition of vegetation; in animals all the properties of matter, together with the vegetation of plants to which is added life and instinct; and in man we find all the properties of

matter, the vegetation of plants, the life and instinct of animals, to which is superadded reason, to remind us of the unerring law by which we are to regulate our lives, govern our actions while on earth. From the number of days which the Creator was pleased to take to bring this world from chaos to perfection, which he might have commanded by a single fiat, we are taught this grand and important lesson, namely, to be industriously employed in our several vocations.

"Six days" for the attainment of those comforts which our families may require, and on the seventh to enter His holy temple, and there to offer up the sacrifice—praise and oblation of a true and contrite heart—and with unfeigned gratitude to worship and adore the benevolent Author of every good.—*Pomeroy's Democrat*.

MASONIC JOTTINGS, No. 78.

By A PAST PROVINCIAL GRAND MASTER.

ELEMENTS OF TRUE MASONRY.

When reason was first infused by the Great Architect of the Universe into the human mind, the elements of true Masonry had already an abode there.

CRAFT PRAYERS IN SCOTLAND.

Bro. Hughan, in his Prayers of the Craft, "Freemasons' Magazine," vol xx., page 387, says, that in Scotland, even down to the present time, many lodges still preserve the reference to "our Saviour" in all their approaches "to the Throne of Grace," and would as soon renounce Masonry as change their system of worship.

OFFICE OF STEWARD.

Grand Lodge, December, 1727.—Upon the motion of Doctor Desaguliers, the ancient office of Steward was revived to assist the Grand Wardens in preparing the feast.

SOLOMON—ZERUBBABEL.

See a communication from the Past Provincial Grand Master for Kent, "Freemasons' Magazine," vol. xxi., page 506.

PRINCIPLE OF A UNIVERSAL CHRISTIANITY.

Brother, you are wrong in supposing that Desaguliers and Anderson had no principle of

Universality. They undoubtedly had their principle of Universality. But their principle of Universality was not, as you imagine, the principle of a Universal Natural Religion, but of a Universal Christianity.

UNIVERSALITY OF THE 1723 CHARGES.

If a brother will take the trouble of looking into the point, he will find that Christianity, and not Natural Theology, was the basis of the Universality of the 1723 Charges.

CONCLUSION OF BRO. HUGHAN'S FIRST PART OF HIS ANALYSIS.

An Entered Apprentice should read the conclusion of the First Part of Bro. Hughan's Analysis. This conclusion consists of a few examples of the Christian character of the Craft. He cites first, the commencement of the Constitutions of the German Masons of Strasburg, A.D. 1459. Next, the introduction to the Constitutions of Masonry, A.D. 1704. Thirdly, the first charge of the old York Constitution; and lastly, what he justly calls the abundant proof of the prayers of the Craft.

LECTURES OF 1720.

A Brother asks some questions respecting these Lectures, which I am unable to answer, many years having elapsed since an entire copy was within my reach.

THE LECTURES OF 1720.

Would Desaguliers and Anderson, if they had been Founders of a Universal Freemasonry, have framed the Lectures of 1720?

A BLAZING STAR.

Our first written Lecture states that Prudence in a Mason's Lodge is depicted by a blazing star; and then adds, that we apply this emblem to a still more religious import: it may be said to represent the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and *here* conducting our spiritual progress to the author of our redemption.

OUR OLD MASONIC WRITERS.

Brother, the error of our old Masonic writers, was not the supposition that there existed Masonry in the mysteries of ancient nations, but the supposition that the Masonry was true Freemasonry.

LORD COKE.

A young lawyer, who is a fellow craft, will find that there is a tradition of old Masons "that this most learned judge belonged to the antient lodge, and was a faithful brother."

TWO DATES.

There are two dates which a brother will do right not to forget: February, 1717, first Revival Meeting; June, 1721, Desaguliers and Anderson, commanded by Grand Master, the Duke of Montague, to frame the Book of Constitutions.

ONE CHRISTIANITY.

Whenever, by development, amalgamation, and purification, all Christianities shall become one Christianity, faultless, and perfect, the general Christianity of our Charges of 1723 will be that one Christianity.

YORK LODGE.

The Minutes of that Lodge begin 19th March, 1712.

MASONIC NOTES AND QUERIES.

THE FOUR OLD LONDON LODGES.

A correspondent sends long remarks upon the words of a Past Provincial Grand Master: "The four old London lodges enjoyed their rank under constitutions said to be immemorial." "It appears from the Book of Constitutions, 1738, that the constitutions of the four old London lodges were looked upon as time—immemorial constitutions." *

My correspondent is requested to consider some other words of the Past Provincial Grand Master:—"A brother may, if he pleases, call all that is said, all that is written, of the four old London lodges, Tradition. But he must bear in mind that the Tradition is more than a century and a half old, and that hitherto no attempt has been made to disprove its truth." †—CHARLES PURTON COOPER.

DESAGULIERS.

Brother,—I have been a Fellow of the Royal Society of London, well nigh, I believe, forty years. So far what you have heard is true; but what is said respecting my search in its archives, during my Grand Mastership of Kent, for certain Masonic papers, and particularly for a discourse upon Freemasonry ‡ supposed to form part of the Desaguliers manuscripts, is entirely without foundation.—CHARLES PURTON COOPER.

OUR LECTURES.

"There were no *prescribed* Lectures before A.D. 1717, but every Master of a Lodge exhorted his brethren to the practice of moral virtues in short

* See Jottings, "Freemasons' Magazine," vol. 24, pages 87 and 205.

† "Freemasons' Magazine," vol. 24, page 132.

‡ It is greatly to be regretted that this important discourse is unknown, and most probably is lost to us for ever.—FINDEL.

and *extemporaneous* addresses according to the capacity, and adapted to the comprehension of the Brethren and state of the Lodge."

These are the words of Dr. Oliver, as cited by Bro. Hughan, in his analysis, "Freemasons' Magazine," vol. 18, page 361.—A PAST PROVINCIAL GRAND MASTER. *

DESAGULIERS AND ANDERSON.

Brother,—According to a Contributor, Desaguliers and Anderson invented our English Speculative Masonry about the year 1717. During the last two or three years he has repeatedly put forth † his theory in the pages of our periodical, but commonly in language, which, for various reasons, an instructed member of the Craft declines to cite.—A PAST PROVINCIAL GRAND MASTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

SUBORDINATION IN THE HIGHER DEGREES.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Bro. Yarker says, he mentioned the trades of Pirlet and Lacome, as showing how ridiculous it was for a tailor and a dancing master to create Emperors and Princes. I reply, by saying, that, according to Mackey, the Rite, known as Emperors of the East and West, to which Bro. Yarker alludes, was not founded by them. Perhaps, I may as well here say that I was wrong in speaking of Bro. Yarker, as a rag merchant, and, in fact, as a merchant at all. There are merchants, and merchants; merchant princes, and merchant tailors.—I have even heard of winkle merchants,—but the Manchester directory, so I am told, fails to discover the name of John Yarker as a *merchant* at all. If I go into business, having saved £400 or £500, as a Clerk, and join somebody else as a cloth agent, if I can succeed in turning over £50 or £100,000 per annum, manage to make a *bare living*, I may advertise myself, at all events, amongst the Masons as a Merchant, and become in time, a *self-constituted member* of a spurious Council of Rites.

I may even publish a History of the "*Old English*

* "Masonic Lectures before 1717," "Freemasons' Magazine," vol. 24, page 386, and "Our Lectures and Traditions," *Ibid* page 425.

† It is here called his (a contributor's) theory. But it is fit to notice that a former Editor of the "Freemasons' Magazine" has recorded in its columns, 17th February, 1866, that some writers assert that the existence of Freemasonry can be reckoned only from the period when it assumed its modern character, and that Freemasonry must have originated by the heads of the English School, Desaguliers, Anderson, and others. See letter Past Provincial Grand Master for Kent, entitled "The 1717 Theory," "Freemasons' Magazine," vol 22, page 153.

or *York Rite of Freemasonry*," and father it on somebody else under a *nom de plume*—trying by abusive and mendacious statements to injure the Supreme Council, and to break up the Grand Conclave of Knights Templar, and in doing so I may quote myself as an authority, and put 33° and 90° after my name. Then if my bread, cast upon the waters of strife, returns to me after many days—but bitter with disappointed hopes, having failed in its object to make mischief—I can do the virtuous, and threaten to confine myself to the Craft, taking care to accuse the London governing bodies of being the *very hot-beds of Masonic vice and Masonic schism*. But *cui bono*? There are many people besides Bro. Yarker who mistake *notoriety* for fame—but when he actually threatens to recommend *everybody* to follow his example, and give up everything but the Craft, in case the irregular bodies should give in their allegiance to and be recognised by the Supreme Council. I am amazed at the egotism, and egregious vanity which leads him to think that the Masonic world will bow to his dictum, and accept his *ipse dixit*.

Bro. Yarker speaks as to my *quibble* about Mirabeau's History of the Court of Berlin, but your readers, I suspect, will take my statements for what they are worth, I ask no more. Bro. Yarker says that the Charleston Statutes, signed by Frederick the Great, were forged, inasmuch as Frederick was dying at the time they were said to be made. Well, I have before me a letter from an illustrious and learned brother, who says, "I have thoroughly studied Mirabeau's 3rd. Volume, and it shows that in the very year in which we say the Statutes were signed by Frederick, we took an active part in Freemasonry, and backed up some new system, which the writer jumbles up with all sorts of degrees." Bro. "Lupus," who asks for information on this point, will, I am sure, be allowed free access to the work, if he or any other Masonic student likes to apply to the Secretary General of the Supreme Council, at 33 Golden Square.

So far as Bro. Yarker and his *confrères* are concerned, I have nothing to say, except that their attempt to set the constituted authorities at defiance, and to breed a schism amongst the higher degrees, is sure to fail. We are quite content to rely upon the good sense and good faith of our superiors and subordinates in the Order of the Temple, and A. and A. Rite, and these efforts of an obscure set of malcontents are *simply contemptible*.

A MASON WHO BELIEVES IN HIS O.B.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It appears that friend Yarker, finding the luxury of being Grand Lama of a new Masonic sect so very much to his taste, has been airing his self-imposed dignities in Ireland. Unfortunately, for so great an individual, his Irish Acolytes were not able to save him from the fate of Scavus; for, upon presenting himself at the door of the Grand Lodge he was very properly refused admittance. True to their instincts, the followers (quasi patrons) of this Communistic Libertas made a fearful row, defying all authority.

I write this in the hope that some *real* friend of this unfortunate man will prevent him in the future from bringing our noble order into disrepute in the sister kingdoms. So long as he confined his vagaries to Manchester, where he is perfectly well-known and understood, there could not be very much harm done; and it was as well to let him vent his spleen in his own particular way in his own neighbourhood; but now that he has the means of getting abroad, someone ought to look after him.

A LOVER OF TRUE LIBERTY.

Manchester, July 13, 1871.

THE LITTLE TESTIMONIAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Certain friends of the intended recipient of this testimonial appear to be most pressing and urgent for the contributions that have not been offered, though applied for several times, by urgent circulars, quoting high names, and employing pressure to induce a compliance with the oft-repeated demand issued in various forms. Sir such unseemly touting and urgent pressure, administered with the legal air of a "formal demand," is, to say the least of it, alike offensive to parties who, like myself, have declined,—and unbecoming those who, as rulers in the Craft, have signed and issued them, seeing that the conduct of the brother who is to be the recipient, and who is an employé of Grand Lodge, has been extensively canvassed, and is to be brought formally before Grand Lodge. It would appear very much like desiring to secure the subscriptions of unwilling contributors before the question of the conduct of the person in question has been discussed.

Yours, &c.,

ONLY A PASTMASTER.

"LIBERTAS" AND BRO. YARKER.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.]

Dear Sir and Brother,—My attention has been called to a long printed letter signed "Libertas," containing quotations from Bro. John Yarker's letters to your contemporary, and indeed bearing ample evidence upon it of having emanated from that ostracised Mason himself. His letter has been sown broadcast through the country, addressed to the Registrars of Knights Templar Encampments; and as it is intended to create a mutiny in their ranks, and advocates withdrawal from Grand Conclave, unless the Tripartite Treaty, solemnly entered into between the Mark Masons, the A. and A. Rite, and the Order of the Temple, be abrogated. I think that if this letter can be distinctly traced to the brother named, he, or whoever wrote it, should be expelled the Order of the Temple. Wolves in our fold are doing their utmost to kill the flock; and unless strong measures are taken—and at once—much injury may be inflicted. I trust some member of that body will bring this matter before Grand Conclave in December.

Yours fraternally,

A RED CROSS KNIGHT.

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No 18, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

The W.M. and other brethren of the Norman Lodge of Freemasons, who had not previously subscribed through other channels, have just contributed the sum of £10 19s 6d. to the Mayor's Fund for the relief of the distressed sufferers by small-pox.—*Durham Chronicle*.

We are informed that the very interesting work (previously noticed in our columns) about to be published by Bro. Spencer, approaches completion. It is entitled "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland." The work is edited by Bro. the Rev. J. E. Cox, D.D., F.S.A., Past Grand Chaplain, and is illustrated with woodcut facsimiles, and two frontispieces, printed by the "Woodbury" process. It is dedicated, by permission, to Bro. H.R.H. the Prince of Wales, M.W.P.G.M.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LION AND LAMB LODGE (No. 192).—The Summer meeting of this Lodge was held on Thursday, the 13th inst., at the Royal Crown Hotel, Sevenoaks, Kent. About 20 members were present, together with their friends, numbering about 60. Amongst the brethren, were Bros. Kenning, W.M.; Goodyer, P.M.; Hosgood, P.M.; Marsh, P.M.; King, P.M.; W. Baker, J. Baker, Dickenson, Fitzjohn, Harwood, Bright, Davies, Newman, Fisher, Trott, and Abbott. The brethren left London Bridge by the 10.17 train, for Sevenoaks, and visited the several lions in and about the town. Knowle House and Park, the ancient Church of St. Nicholas, the Grammar School, and Alms-houses founded and endowed by Sir William de Sevenoaks, who became Lord Mayor of London, in the reign of Henry the 6th. On the brethren's return to the hotel they sat down to an excellent repast, served by Bro. Pawley; when ample justice was done by all present. During dinner, some excellent music was given, by the band, conducted by Bro. J. Weaver. After the cloth was cleared, the usual loyal and masonic toasts were given, and responded to. The National Anthem was sung by the musical brethren present. Bro. J. Brett responded for the the P.G. Officers, and Bro. J. Foulger, P.M. 177, on behalf of the visitors, the latter, in a very humorous speech, stating he was pleased to see Bro. Brett present, as he had voted against the Ladies joining the Domestic summer banquet, and hoped, after what he had seen this day, he would not do so again.

"What signifies the life o' man
If twer' na for the lassies O."

Mr. Reeves responded for the ladies, after which, they adjourned to the lawn for a dance on the green, but Jupiter Pluvius, reigned supreme; objecting to this monarch, they adjourned to the

ball room, where some excellent dance music and dancing were given; and all seemed to wish with Robert Burns

"Health to the sex ilk guid chiel says,
We merry dance in Winter days;
And we too, share in common
The gush o' joy—the balm o' woe.
The soul of life—the heaven below
Is rapture giving woman."

INSTRUCTION.

PANMURE LODGE OF INSTRUCTION.—(No. 720).—A meeting of this Lodge of Instruction was held at the Balham Hotel, Balham, on Thursday evening, July 13th, at half-past six, when the fifteen sections were worked, Bro. John Thomas, P.M. 720 and Preceptor of the Lodge, filling the W.M.'s chair; Bro. Guyder, S.W.; and Bro. Lemaire, J.W. The answers to the questions were given by the following:—Bro. Catherwood, H. J. Hodges, Martin, Poore Sen., Stevens, Larham, Ross, Lemaire, Guyder, and Thomas. The attendance of thirty brethren proved that this new Lodge of Instruction is well supported and the Lodge owes its best thanks to Bro. Thomas for the trouble he takes to make all who attend its weekly meetings on Friday evenings, good working masons. As this is a new Lodge of Instruction we may announce that it meets every Thursday evening at 7.30, at the Balham Hotel, near the Railway Station, and the brethren will be glad to receive visitors in search of knowledge and instruction.

ROYAL UNION LODGE (No. 382).—The members of this Lodge of Instruction met at the Horse and Groom, Wisley Street, Oxford Street, on Wednesday, 19th inst. The ceremonies of initiation, passing, and raising, were rehearsed for the benefit of Bro. Sedway (who has just completed his degrees). Bro. Sedway returns shortly to the Levant, and we are informed that his arrival will complete the number necessary to establish a Lodge which has been some time contemplated by English Masons resident there.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

WHITEHAVEN.—INSTALLATION OF BRO. E. W. HENRY AS W.M. OF SUN, SQUARE, AND COMPASSES LODGE (No. 119).

One of the most splendid Masonic *réunions* in connection with the Craft in this Province in general, and the Sun, Square, and Compasses Lodge in particular, was held on Monday last in this town. No. 119, the oldest constituted body of the "mystic tie" in Cumberland and Westmoreland, has been aptly named the "Mother Lodge or the Province," for few forget the centenary festival held three years ago; whilst from among the long roll of Past Masters will be found many of those shining lights who have done the craft excellent service in their capacities of Provincial Officers, from time to time, under the régime of the late Bros. Sir James Graham, M.P., Prov. G.M. and F. L. B. Dykes, Esq., Prov. G.M., and now under the banner of the Earl of Bective, M.P. One interesting fact in the history of the Lodge may be adduced in Brother P. Quin, who has lately attained his fifty years' servitude as a Mason, and was one who, years ago, preserved the old lodge from merging into obscurity, and has thus lived long enough to witness the Sun, Square, and Compasses actually second to none in status, numbers, and best of all, working capabilities: whilst another body (Lewis Lodge, 872) has sprung from its midst, the latter a flourishing and grand ornament in the Craft, which, in its turn, has also produced a first Master to more than one newly-formed Lodge in the Province.

About three o'clock the Brethren assembled at the spacious hall belonging to the lodge in College Street, there being a strong muster of deputations from neighbouring lodges. Bro. E. Fearon, W.M., P.G.S., took the chair, and was supported on the dais, by, perhaps, a larger number of Provincial Officers than is usually seen at a St. John's Festival. Amongst these

were Bros. W. B. Gibson, Treasurer and P.M. 119, P. Prov. G.S.W.; H. Spencer, P.M. 119, P. Prov. G.S.W.; C. Morton, P.M. 872 and 1,002, W.M. 1,267, P. Prov. G.S.W.; J. Barr, P.M., 119, P. Prov. G.S.B.; J. Pearson, W.M. 1,002, P. Prov. G.J.D.; J. Cooper 119, P. Prov. G. Organist; J. McKelvie, P.M. 119, P. Prov. G.J.W.; J. Ross, 119, P.G. Dir. of Cers.; J. Robertson, P.M. 872, P. Prov. G. T.; Rev. T. R. Holme, W.M., 872, P. Prov. G. Chaplain; J. R. Tickle, P.M. 371, P. Prov. G. Pursuivant; J. Spittal, P.M. 872, P. Prov. G.A. Dir. of Cers.; W. White, P.M. 119, P. Prov. G.T.; E. G. Hughes, P.M. 872, P. Prov. G.T. and P. Prov. G. Dir. of Cers.; J. Wilson, P.M. 962, P.G.J.D. The visitors included Bros. T. Mandle, J.W. 871, Maryport; W. Carruthers, A. Wedgewood, T. W. Bainbridge, R. Hullock, J. H. Jeffrey, R. Barnes, J. Baxter, W. Carlyle, J. W. Young, and J. Dick, 962, Workington; T. F. Taylor, and W. F. Lamonby, 1,002, Cockermouth; J. B. Mossop, and E. Clarke, 1,267, Egremont; W. Wittensteyn, 219, Glasgow. The members of the Sun, Square, and Compasses Lodge turned out in great force, there being present, in addition to those already mentioned, Bros. T. C. Windross, S.W.; E. W. Henry, J.W. and W.M. Elect; J. Tyson, Chaplain; J. J. Brydon, Sec.; W. Pagan, S.D.; I. Hartness and E. Tyson, Stewards; P. Quin, P.M., P. Prov. G.S.W.; G. Fitzgerald, J. Huggins, W. B. Renwick, W. Cowie, J. Franklin, R. Bell, J. Rothery, J. Swan, W. Hewitt, T. Hewitt, J. Sugden, J. B. Clarke, J. Shepherd, T. Richardson, H. Crossley, J. Tyson, J. H. Ladyman (Norwich), J. Gunson, W. Dalzell, E. Atter, H. Atkinson, W. Peile, J. Wilson, and W. Alsop.

Bro. Fearnon having opened the lodge in due form, the minutes of the preceding meeting were read and confirmed, after which a joining member was ballotted for, followed by the advancement of a brother to the second degree. Bro. Kenworthy, P.M. 119, Prov. G.J.W., the Installing Master of the day, was then announced, and thereupon assumed the presiding position; Bro. Fearnon presenting to him Bro. Henry for promotion as W.M. of the lodge for the next twelve months. After the reading of the charges and obligations, the installing Board was formed, the strength of which may be judged when we say that nearly twenty Past Masters of Lodges were present. On the re-admission of those who had not passed the chair, the newly-installed master was saluted according to the ancient custom by the brethren in the three degrees, and then the W.M. proceeded to invest his officers for the current term, the list being as follows:—Bros. W. Pagan, S.W.; J. J. Brydon, J.W.; Rev. F. W. Wicks, Chaplain; W. B. Gibson, Treasurer; Sugden, Secretary; Peile, S.D.; Atter, J.D.; Hartness, Dir. of Cers.; Cooper, Organist; Alsop, I.G.; E. Tyson and H. Crossley, Stewards; P. Quin, Tyler. The lodge was finally closed in form the ceremonial generally having been performed in the most beautiful and craftmanlike style by Installing Master, Bro. Kenworthy. We should also refer to the completeness of the musical details in connection with the installation. Bro. Cooper's labours in that respect being, as usual, unsurpassable.

After the usual business had been disposed of, the whole of the brethren adjourned to the large banquetting hall, attached to the lodge building, which had been decorated for the occasion in the most appropriate manner. The president at the head of the board was the newly-installed Master, Dr. Henry, and he was supported on the right by Bros. W. B. Clarke (Barnwickstead); E. Fearon, J. Ross, J. McKelvie, James Robertson, W. Alsop, Brown, J. Gunson, and R. Barnes; and on the left by Bros. G. Morton, T. R. Holme, W. Slade, J. Barr, W. B. Gibson, G. W. Kenworthy, J. R. Tickle, J. Spittal, W. White, E. G. Hughes, J. Wilson, and J. Cooper. The vice-chairmen were Bros. W. Pagan and J. J. Brydon, the new Wardens of the lodge. Grace before and after meat having been said by Bros. the Revs. J. Tyson and Rev. T. R. Holme.

The W.M. proposed "The Queen and the Craft," and in doing so said he hoped that many years would characterise Her Majesty's reign, and that a "Battle of Dorking" would never be fought during her rule.

The W.M. next gave "The health of the Prince and Peincess of Wales, and the rest of the Royal Family." As Masons, they were all very glad to know that their future king was one of the backbones of the Order—indeed, nothing could better show the interest the Prince of Wales took in Freemasonry than the fact that he always made it a point every year to preside at one or two of their festivals. The toast was drunk with full Masonic honours.

Bro. E. Fearon said that the most Worshipful Master had deputed him to propose the next toast, which was that of the "Most Worshipful the Grand Master of England, the Marquis of Ripon." The last time they met at that board, their Grand Master did not hold that high title, and two years ago his Lordship was elected to the high and exalted office of Grand Master of England. Since then, the Marquis of Ripon had been deputed by his sovereign to go to America, and settle the difficulties which existed between the two countries. The way in which His Lordship had performed the diplomatic duty entrusted to him in America ought to make the Masons of England proud of their brother. Their Grand Master had indeed proved himself a most worthy successor to the Earl of Zetland. The toast was drunk with full Masonic honours.

Bro. Pagen said he had the permission of the Worshipful Master to propose the next toast on the list, which was that of the "Deputy Grand Master of England, the Earl of Carnarvon, and the rest of the Grand Officers." He was afraid he was not sufficiently posted up in the history of the Grand Lodge to enable him to do justice to so important a toast; but he had no doubt that the Earl of Carnarvon was fully capable to fill the post of Deputy Grand Master of England, or his lordship would not have received the appointment. As they had already heard, the Marquis of Ripon had been called away from this country on another and totally different duty to that of Grand Master of English Masons; but they had the advantage of knowing that the Deputy Grand Master had well and worthily done his duty in his superior's absence. With regard to the rest of the Grand Officers, from what he knew, they were all competent, and without making any distinct allusions to Bro. Whitwell, one of the Grand Wardens—he might also mention the fact that another of the Grand Wardens (Lord Lindsay) was related to a member of Lodge No. 119 (Bro. Lindsay, Muncaster Castle.)

Bro. W. B. Gibson, who was received with applause, said he rose to propose "The health of the Provincial Grand Master of Cumberland and Westmoreland." It had been well and forcibly expressed of Freemasonry than an inviolable adherence to order and the spirit of fraternal union had given energy and permanence to our ancient constitutions, thereby enabling them to survive the wreck of mighty empires, and resist the destroying hand of time. Now, the Mason who did his best to promote those principles was peculiarly worthy of our regard. To speak in an architectural figure, the arch without the key-stone to cement and compress the whole structure was a very imperfect form; but since his installation the Provincial Grand Master had been emphatically the keystone of Masonry. He had ever been present with them at their provincial gatherings, thus perfecting the Arch of Masonry in Cumberland and Westmoreland; and whilst the pillars of that arch rested as they did at present on the volume of the sacred law, though we could stretch forth the band of brotherhood to men of all creeds, we need never fear that infidelity would raise its head in our midst, and whilst they, as subordinate members to that arch knowing as they did that distinctions amongst men were, necessary to preserve subordination, looked up with respect and submitted with cheerfulness to all lawfully constituted authority, they need not fear the disturbing influence which might upheave the outside circle. Every brother who had the privilege of meeting the Provincial Grand Master in the Provincial Grand Lodge must have felt as he (Bro. Gibson) had done, that Lord Bective, while maintaining the dignity due to his exalted station, had truly met his brethren on the level, as men sprung from the same stock, partakers of the same nature, and sharers in the same hope; thus realising the spirit of those lines, written by a Sheffield brother, descriptive of a Mason's Lodge:—

"We meet upon the level, though from every station come.
The king from out his palace, the poor man from his home;
For the one must leave his diadem outside the Mason's door,
And the other meets his true respect upon the chequered floor."

While the spirit of fraternal union was thus promoted, and while an adherence to order was thus preserved amongst them, we need not fear but that our ancient constitutions would, as they had hitherto done, "survive the wreck of mighty empires," and the principles of the noble Order of Freemasons

be spread with their blessings among the sons of men till time should be no more. He called upon them to drink with all honours to one who had faithfully and zealously discharged his duties as a ruler in the Craft, Earl Bective, Provincial Grand Master of Cumberland and Westmoreland.

Bro. M'Kelvie said the toast which had been placed in his hands needed no commendation on his part to recommend it. They were happy in their selection of a Provincial Grand Master, and he was sure that His Lordship's selection of a Deputy Provincial Grand Master was also most happy. All who came in contact with Bro. Whitwell felt he was a credit to the Order, and one whom they were proud of. They all knew the high honour which had been conferred upon him in the Grand Lodge, which was certainly a great honour to their Province. There were a few members of the Provincial Grand Lodge amongst them, and he would beg to couple with the toast the name of Bro. Kenworthy, the Junior Warden. They had all heard how beautifully Bro. Kenworthy had gone through the ceremony of that day, and he (Bro. M'Kelvie) hoped that Bro. Kenworthy would be spared to take the same duty for many years longer. He proposed the "Deputy Grand Master, and the rest of the Provincial Grand Officers, coupled with the name of Bro. Kenworthy."

Bro. Kenworthy thanked the brethren for associating his name with the toast. He could assure them that he considered it a great privilege to attend there in the capacity of Installing Master. With regard to the officers of the Province, he could say that wherever he heard of the name of Whitwell it seemed to strike home to the heart of every Mason present. Bro. Whitwell was too well known to them to need any eulogy from him; indeed, his selection as Grand Warden of England, by the Marquis of Ripon, would convey more than anything he could say. Although Bro. Whitwell was not present to day, he (Bro. Kenworthy) was confident he held a corner in the heart of every Mason in the Province. On behalf of the other Provincial officers he begged to return thanks.

Bro. W. B. Clarke said the toast which he had the honour to propose to them was one that, from the very kind manner in which Bro. Henry had been received to-day, would, he was certain, meet with that cordiality which it so well deserved. It was a pleasing duty he had to perform on that occasion, to propose "The Health of the Newly Installed Master, Bro. Henry." It always gave him great pleasure to be present in Lodge No. 110. He had in his mind's eye so many pleasing reminiscences of the past in connection with that lodge, that whenever he returned to it, it seemed to imbue him with those kindly feelings which were the elements of fraternal happiness. Although he could not help feeling that he was a very unworthy member of the lodge to have entrusted to him such an important toast—he nevertheless cheerfully responded to the invitation to do so; because when he recollected the warm friendship which had subsisted between Bro. Henry and himself ever since he had had the pleasure of forming his acquaintance, he was impressed with the fact that language could not convey to them the high estimation in which he held Bro. Henry. He had learned since he came into that room that it was only three years since Bro. Henry was initiated into the Order of Freemasons. During that time he had occupied two offices in the lodge, and had discharged the duties of those offices to the perfect satisfaction of all belonging to the lodge. Bro. Henry having so riveted himself to them in so short a time, he (Bro. Clarke) felt persuaded that he would, during the next twelve months, fulfil the duties of the office which they had now appointed him to in the same able manner, and give the same satisfaction which he had given in the past. It was unnecessary for him to make any further remarks. If he were to step out of the track to attempt to portray the beauties and grandeur of the craft, he should fail to do so in anything like the manner in which it could be done by Bro. Gibson or Bro. Kenworthy; but he would say, in the presence of Bro. Henry, that there was no occurrence in his connection with Freemasonry which had given him more pleasure than the duty now placed in his hands. He (Bro. Clarke) knew Bro. Henry as a personal friend; he knew him as a professional man; it was his privilege to know him also as a Mason; and he felt sure that, during his year of office, his best energies would be devoted to the interests of the lodge which it was his distinguished honour to represent, and that as W.M. he would ever prove himself active in the promotion of those great truths which were so indelibly implanted in the constitution of Free-

masonry. He called upon them to drink the health of their newly-installed Master, Bro. Henry, as the toast deserved.

The Worshipful Master, who was received with general applause, said it was with feelings of gratitude and pride that he rose to respond to the toast which Bro. Clarke had so kindly proposed, and which the brethren had so cordially received. Proud was he to stand there as Master of 119, he might say the most influential lodge in the Province. It was an honour which he should regard far more than any Provincial honour; because he considered that the brother who was called to be Master of the Lodge in which he was initiated, passed, and raised, received the greatest compliment that it was possible for him to enjoy as a Mason. Freemasonry, as they all knew was a noble science. The outside world had called their institution political; others, again, had called it atheistical. But they all knew that in no sense was theirs a political society, and less still did it deserve to be characterized as atheistical, inasmuch as no person could be enlisted under the banner of Freemasonry who did not possess the passport of belief in the Grand Geometrician of the Universe. They would all, no doubt, remember the eloquent sermon preached to them last September by the Lord Bishop of Carlisle. His lordship said that, although he was not himself a Mason, yet he had been told by one who was a Mason, that though Freemasonry was not a system of religion, it was nevertheless based upon the sacred word, and properly worked out by its members, could not fail to illustrate Christian principles to the world at large. It was in connection with an institution of such a high character as this that he felt that evening the proud position to which he had attained. It would be his constant study during the ensuing year to carry out the great principles which were inculcated by the order, and more particularly to maintain the high and honourable position which Lodge 119 had always held in the Province, not only on the way in which its ritual had been kept, but likewise for the discretion which it had manifested in choosing its members. He was reminded that it was three years that night since he was initiated a member of 112. It was a very short period to look back upon. He trusted that during that time he had won the good feeling and good fellowship of Masons of neighbouring lodges as well as of those belonging to 119. If he had not done so, he could assure them it was due to his own imperfections, and not to any desire on his part to work otherwise than in a spirit of true Masonic harmony. In his new connection with the lodge, they might rely upon his discharging his duties to the best of his ability, and in the most impartial manner. He had nothing further to say, except to thank them for the very exalted position in which they had that day placed him, and his esteemed Bro. Kenworthy for the very able manner in which he had installed him to the office of Master.

The Worshipful Master then proposed the "Health of the Installing Master, Bro. Kenworthy," and in doing so, said he need only mention it to meet with their approbation. He was sure that they had all been very much pleased with the beautiful way in which Bro. Kenworthy had gone through the ceremony of that day. Bro. Kenworthy was endowed with an expansive mind, which enabled him to perform the ceremony in a way not to be excelled by any one.

Bro. Kenworthy said he felt very much complimented indeed by the way in which Bro. Henry had been good enough to propose his health, and for the manner in which the brethren had been pleased to receive the toast. He could only assure Bro. Henry that if his services had been of any account in connection with that day's proceedings, they had been rendered with the greatest of pleasure. He (Bro. Kenworthy) could not help remarking, looking at the able officers which Bro. Henry had that day appointed, that the new Master of 119 would carry out Freemasonry during his term of office in such a manner as would be a credit both to him and the lodge. He begged again to thank them for the very cordial manner in which they had drank his health.

Bro. Morton proposed "The Past Masters of the Lodge." Reviewing the Past Masters from the time when Bro. Gibson, (who, he said, was something like Johnson's Dictionary in the English language, having Masonry at his fingers' end), was Master of 119, down to the present time, he complimented the Past Masters of the Lodge, as a body, for their general efficiency in the Craft, and for the zeal and ability with which they had had respectively performed the duties of W.M. Referring to the retiring Master, he, (Bro. Morton) remarked that since he

became a member of the Craft no one had filled the chair with greater ability than Bro. Fearon; and he felt sure that Bro. Henry would regard the honour which had that day been conferred upon him as all the greater, by reason of his having been elected as the immediate successor of Bro. Fearon as an ornament to Lodge 119 during his term of office as its W. Master, did not doubt that that brother, as a Past Master, would continue to add additional lustre to their proceedings so long as he remained a member of the Lodge. He begged to couple the toast with the name of Bro. Fearon.

Bro. Fearon, in reply, said it had given him great pleasure to occupy the chair of 119 during the year which had just terminated. He acknowledged the kindness which he had received from Bros. Gibson, Kenworthy, and Barr. Indeed, he might safely say, that had it not been for Bro. Barr, who taught him the ritual, he should not have been that day the Immediate Past Master of 119. Referring to the position held by him as W.M. of the lodge, he assured the brethren that he had experienced the greatest pleasure in discharging the duties of that office; and furthermore, that he had derived personal benefit from holding the appointment. Most of them knew that he was naturally of a somewhat impulsive temperament; but well did he recollect Bro. Kenworthy's admonition to him before he was elected W.M. of that lodge, which included the gentle reminder, "that the Master of a Lodge should be a man easy of access, courteous in manner," and so forth, and, as he said before, the recollection of what was expected of him as Master had exercised a beneficial effect upon him personally. On behalf of the rest of the Past Masters and himself he begged to thank Bro. Morton and the brethren generally for the compliment paid them.

Bro. Barr proposed "The Worshipful Masters of Neighbouring Lodges," coupled with the health of Bros. Holme, Morton, and Wilson.

Bros. Holme, Morton, and Wilson severally responded, the latter, in doing so, alluding to the fact of his late father having filled the chair of 119.

Bro. Holme proposed "The newly Invested Officers." It gave him great pleasure to propose that toast, as he had not very long ago been S.W., and as he was now Master of a Lodge (Lewis Lodge, 872) he felt that it was of the very greatest importance that every one of their newly-invested officers should have their healths proposed, and that they should be encouraged by every possible legitimate means. It had been his privilege to attend lodges in Chili, Peru, San Francisco, the Cape, Sierra Leone, and a great many other places, in all of which he had been struck with the remarkable regularity with which the proceedings were conducted; and since he had had the honour to be connected with lodges in this country, he had seen the same endeavour made to do that which was right, and how efficiently the officers generally had done their duty. He had not, he regretted to say, been so regular in attendance in his place as he could have liked to be, having, as they all knew, been prevented by indisposition; and he consequently often had to depend upon the kindness and brotherly consideration of others, for which he was at all times extremely grateful. He hoped, however, to be able to attend more regularly in future. He trusted that his friend Brother Henry would go on prosperously, that his newly invested officers would work harmoniously with him, and that he would keep them well up to their work by a careful attention to his own duties as Master. That they would all—Master and officers—do their duty he did not doubt. He did not think Brother Henry could have made a better selection. Both the S.W. (Brother Pagan) and the J.W. (Bro. Brydon) were admirably fitted for the posts assigned to them; When he was S.W. of 872 he did not learn so much as he might have learnt; had he learned more he should have had fewer difficulties to encounter after he attained to the Master's chair. It was no use any brother taking office without he had made up his mind to learn the duties. He begged to couple the toasts with the names of the Senior and Junior Wardens.

Bro. Pagan (on behalf of Bro. Brydon—who was absent at the time—himself, and the rest of the officers) having responded.

Bro. Slade proposed "The Health of Bros. Clarke, Ross, and Gunson," which was cordially drunk, and duly responded to, by each of those gentlemen, Bro. Ross remarking that, although he had some years ago been called away from Whitehaven, and

had since resided in a district where there was no lodge, yet his heart was still with them as a Mason.

Bro. Robertson, in proposing "the Retiring Officers," remarked that, in order to the proper carrying on the business of a lodge, it was essential that the Master should have an efficient staff of officers. Bro. Fearon was fortunate in having a most excellent staff, and they all, he believed, discharged their duties to the entire satisfaction, not only of Bro. Fearon, but of the brethren generally. He was pleased to find that the Worshipful Master had that day selected such a staff of officers, and he did not doubt that they should attain to the position which Bro. Henry had attained to, and to which he had been so honourably elected—and they were all of them worthy of it—that they would discharge their duties with credit to themselves and the lodge to which they belong. He begged to couple the toast with the name of Bro. Windross.

Bro. Windross having briefly replied,

Bro. Aleop proposed "The Visiting Brethren," coupled with the name of Bro. Miles, who briefly responded.

Bro. Edward Tyson proposed the health of Bros. Cooper, E. G. Hughes, Sugden, and Franklin, for their musical services on the occasion.

Bro. Cooper having briefly responded the toast,

Bro. Gibson thought there was one toast, not upon the programme, which they ought not to separate without drinking, and that was the health of Bro. Rothery, who, during the past year, had kindly undertaken the office as almoner. He thought the lodge was indebted to Bro. Rothery or having, at great personal inconvenience, fulfilled the duties of an office requiring so much good judgment and discriminations that of almoner.

Bro. Rothery, in returning thanks, said, he was much obliged to Bro. Gibson, for his kind recollection of his small services, but he could assure them that he did not require to be thanked. Anything that he could at any time do for the good of Freemasonry, he should be most happy to do. In regard to the office which he had held, the duties had only been light, as whenever any difficult question arose, he had always the benefit of Bro. Gibson's advice, he being their Treasurer. Any little thing he might do he did not wish it to be mentioned. Anything he had done he had done from a pure love of Masonry. He begged to thank the brethren for responding to the toast which had been so kindly proposed by Bro. Gibson.

Bro. Atter proposed, in gallant terms, "The Bonny Lassies of Cumberland," coupled with the health of Bro. Edward Tyson, who feelingly responded.

The Chairman proposed "The Tyler's Toast," after which the proceedings terminated.

KENT.

BELVIDERE.—*Cornwallis Lodge* (No. 1107).—This flourishing Lodge held its annual meeting, on Wednesday, 5th July, at Bro. Long's the Belvidere Hotel, Belvidere, Kent, under the presidency of its W. Master Bro. C. T. Sutton, P. Prov. G. A. D. C. of Kent, assisted by his officers, and several P. Masters. The Lodge was opened in due form, and the minutes of the previous lodge meeting having been read and confirmed, Bro. J. Henderson, P. M., presented Bro. T. W. Knight, W. M. Elect, to the W. M., to receive from him the benefit of installation, which ceremony was proceeded with, the Lodge having been opened in each degree. A Board of Installed Masters was then opened, and Bro. Knight was placed in the chair of K. S., and saluted according to ancient form. He then invested as I. P. M., Bro. Sutton, and the Board was closed. The Master Masons, Fellowcrafts and Entered Apprentices, were now admitted and the W. Master was proclaimed and saluted in each degree. The W. M. was pleased to appoint the following officers for the ensuing year, viz., Bro. G. Harvey, S. W.; W. Perry, J. W.; J. Henderson, P. M. Sec.; J. Storey, S. D.; C. Reuter, J. D.; J. Wood, I. G.; the Rev. W. Smith, Chaplain; M. H. W. Sherwin, Org.; and Bro. Pain, D. C.; who with Bro. T. Wyatt, Treas., and Bro. Peen Tyler (Re-elected by the Lodge) were invested with the jewels of their respective offices by the Installing Master, Bro. Sutton, who after presenting the W.M. with the warrant, of the Lodge, delivered the usual address to the W. M., Wardens, and the Lodge, which ended the ceremony. The W. Master then said, he had every pleasing duty to perform, which was, to present Bro. Sutton, with the jewel voted to him at the last meeting of the Lodge, remarking, that he trusted he would have the pleasure for many years, to see him amongst his Brethren, in perfect health, to which Bro. Sutton replied that

as in the course of the evening, he would have an opportunity of addressing the Brethren, he would merly thank them for the high compliment they had conferred on him. It was then proposed by the W. M. and seconded by P. M. Henderson, that the sum of five guineas be given from the Lodge funds to the Provincial Grand Sec. Testimonial, which was put to the Lodge and carried. Proposed by the W. M., seconded by Bro. Storey, J. D.; that Bro. T. Wyatt be presented with a Treasurer's jewel of the value of five guineas, which was also put and carried unanimously. There were two propositions for candidates for initiation at the next meeting, and nothing further being offered for the good of Freemasonry, the Lodge was duly closed, and adjourned to the Pier Hotel, Erith, where the brethren partook of an excellent banquet, provided by Bro. F. Wain, at which over 70 Brethren sat down. The cloth having been removed, the usual loyal and Masonic Toasts were given and responded to, the Provincial Grand Chaplain, the Rev. Bro. Hill, said that he had been called upon to perform a very important and pleasing duty, which was to present Bro. Sutton, P.M., in the name of the members of the Cornwallis Lodge, a very handsome and valuable tea and coffee service of solid silver, weighing over 800z., raised by the brethren of the Lodge, in acknowledgement for the many services rendered by him to the Lodge, he also mentioned that the Lodge had presented him with a P. M. jewel of the value of five guineas from the funds of the Lodge, he therefore hoped, that Bro. Sutton would live long to enjoy the goodwill and affection of the brethren of the Cornwallis Lodge. Bro. Sutton, P.M., in thanking the brethren for their kindness towards him, remarked that he could not find words to express his feelings, he said that he had worked hard for the Cornwallis Lodge; his aim was to make it second to none in the province, and he believed it bid fair to be so at no very distant period. He said that it was a young Lodge, only five years old and mustered over 50 members, and still increasing. The respectability of its members he thought, was a guarantee for its success, he therefore thanked them for the valuable presents they had been pleased to make him with, and he trusted that the day would be far distant, for him to be severed from the brethren of the Cornwallis Lodge. During the evening the brethren were delighted by the excellent singing of Miss Rebecca Isaacs, Miss Roberts, Bros. Ransford and Sherwin, Mrs. G. Tedder presiding at the Pianoforte. The musical arrangements were by Bro. G. Tedder. After spending a very happy evening the brethren parted in harmony. Amongst the visitors were Bros. the Rev. W. Hill, P.G. Chaplain, Kent; G.M.C. Snow, P. Pro. G.S.W. Kent Atkins, P. Pro. G. Reg. Kent; J. Grayson, P.M. 13, 913 P. Pro. G.S.D. Kent; Paget, P. Pro. G.O. Kent; J. Smith, P.M. 829; Denton, P. M. 13, P. Pro. G. P. Kent; Avery, P.G.S.D. Middlesex; Martin P. Pro. G. S. D. Kent; Harvey, P. Pro. G.S.D. Kent; Bruce, P.M. 869; Davis, W.M. 13; Graham, W.M. 700; A. Ellis, W.M. 913; Mackney, P.M. 299; Russell, P.M. 299; Sidney Clark, S.W. 706 and several other brethren.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 882).—The regular meeting of this Lodge was held on Monday, 17th inst., at the Masonic Hall, when there were present Bros. Jaquin, W.M.; Lonsdale, S.W.; J. L. Coulton, J.W.; E. C. Woodward, Treas.; Coombes, P.M., Hon. Sec.; Cloake, S.D.; Swallow, J.D.; Davies, newly appointed to office as I.G.; Blockley, Org.; T. A. Adams, P.G. Purst.; W. H. Coulton, P.M.; C. Horsley, P.M.; W. Smith, C.E., P.G.S.; Weedon, P.M.; Wools, Hodgkinson, Russ, Farina, Marshall, Hatfield, and McPherson. The Visitors present included Bros. Dairy, 141; Sedway, 1,238; Jones, S.D. 145; Luok, *Id Lingon*, (French Lodge). The Ballot was declared unanimous for two Gentlemen, viz., M. Field, and C. Folkey. Bros. McPherson, Farina, and Sedway, (a member of Gooch Lodge), were severally raised to the sublime degree of M.M. Bro. Russ was passed to the second degree. Mr. C. Folkey was initiated. Bro. Cloake proposed a Candidate for election at the next meeting of the lodge in October next. Bro. Coulton, P.M. proposed and Bro. Horsley, P.M., seconded, that the Prov. G.M. for Middlesex, Bro. Col. Burdett be made a full member of the Royal Union Lodge, which was enthusiastically carried, although from the position of the Prov. G.M. for Middlesex, such motion was unnecessary, he being a member of every lodge of his province, ex-officio. The Ceremonies in the first, second, and third

Degrees were most ably worked by the W.M., Bro. Jaquin, who proved himself a worthy successor to the esteemed I.P.M., Bro. W. H. Coulton. After the business of the evening had been concluded, the brethren adjourned to a substantial repast at the Railway Hotel, kept by Bro. Marshall, whose efforts to please were in every sense of the word crowned with success, and the brethren returned to town at nine p.m.

ROYAL ARCH.

METROPOLITAN.

CHAPTER OF FIDELITY (No. 3).—The annual meeting of this Chapter took place on the 7th inst., at the Crystal Palace, under the able presidency of Comp. Charles Greenwood, M.E.Z., and P.Z. The meeting, though not large, was especially interesting, this occasion having been selected for the presentation of a well merited testimonial to Comp. J. Newton Tomkins, P.Z., and P.G.S.B., the late Treasurer of the Chapter, who had held that office for 14 years. It was, however, subject of regret, that Comp. Tomkins was unable to be present on the occasion, and the cause of his absence, ill health, was deeply deplored by the Companions present, as it will be by those who for the first time learn it through these columns. The regret experienced at the absence, and cause, was, however, much modified by the presence of the late worthy Treasurer's Nephew, (Comp. S. Leith Tomkins, P.Z., No. 2, and P.G. Pr. Soj.) who was invited to represent him. After the usual loyal and Masonic toasts had been properly disposed of, the M.E.Z., in proposing the toast of the evening, "The late Treasurer," very gracefully alluded to the number of years Comp. Tomkins had held the office, and referred to his unwearied anxiety for the comfort and welfare of the Chapter. As a Treasurer, he, the M.E.Z., considered him a model to the Craft; for while he determinedly, and effectually, checked extravagance, he did so in such a kind and courteous manner, which it was impossible but to appreciate. The motto of his conduct was *fortiter in re, suaviter in modo*. Besides the duties he had rendered as Treasurer, the Chapter was indebted to him for the very great services, and able assistance he had rendered to each successive Principal. After the more important duties of the day, his unflagging wit and humour were a source of great enjoyment to the companions. The Chapter deeply regretted the cause of his retirement, and begged his relative to convey to him, accompanied by the best wishes of the Chapter for his speedy restoration to health, the subject of presentation, which consisted of a very handsome Silver Claret Jug, (executed with much chasteness, and artistic skill, by Comp. Figg, and a subject of general admiration,) with the following most tastefully engraved inscription:—"Presented by the Companions of the Chapter of Fidelity, No. 3, to Comp. J. Newton Tomkins, P.Z., on his retiring from the Chapter, as a token of their high personal regard, and as an acknowledgment of his valuable services as Treasurer for 14 years, 7th July, 1871." Comp. S. Leith Tomkins in returning thanks, said: His esteemed relative would fully appreciate the kind feelings which accompanied the handsome present, and it would be his pleasing duty to convey to him the sentiments of the Chapter. He (Comp. S. Leith Tomkins) was well able to sympathise with the loss the Chapter had sustained; he well knew the charms of his uncle's society, and ventured to hope they might yet again see him at their meetings. The beautiful claret jug would be an extremely welcome present, his uncle having always evinced great admiration for "Etruscan Art." The health of the Visitors was coupled with the name of Comp. Glover, who expressed his high sense of the hospitality he had received. The members present were Comps. Greenwood, M.E.Z.; Dearsley, (the father of this old and influential Chapter), Spencer, Figg, Shackleton, and Neville, P.Z.'s; and Comps. Cordwell, MacNamara, Terry, Stewart, Stoltenhoff, Dosell, Brookes, and Pritchard. The Visitors were Comps. S. Leith Tomkins and Glover.

DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—The quarterly meeting was held at the Masonic Rooms at noon on Thursday, July 13th; when the chapter was opened by M. E. Comp., Dr. Hopkins, acting as Z., Ex. Comp. Marks, H. and J. Heath as J. A board

of installed 3rd. Principals having been constituted, Ex. Comp. J. Pridham was duly obligated and installed in the 2nd. chair. A board of 1st Principals was then formed, and Ex. Comp. Marks was placed in the chair of Z. for the ensuing year. The Companions having been admitted, Comp. Niner, E. read the minutes of the previous meeting, which were confirmed. M. Ex. Comps. Rev R. Bowden and Dr. Hopkins thought it desirable, in order to avoid all misapprehension, to state that a new Chapter is about to be opened at Torquay, and explained the circumstances under which they had consented to fill the 1st and 2nd chairs in it, namely, that the members desire to have those at their head who are experienced in the work, and stating their intention still to adhere to, and to promote the interests of the Pleiades Chapter. Ex. Comps. J. Heath and J. Pridham expressed their reliance on the continued help of those who had already done so much for Arch Masonry at Totnes, without whose services it would not have been carried on, and their feeling that the new chapter at Torquay had adopted the best course to ensure success. The name of one Candidate for exaltation was given on the circular, but he failed to present himself, and no other business offering, except an alteration in the day of meeting proposed by Dr. Hopkins, of which due notice had been given, the chapter was closed at 2 o'clock.

MARK MASONRY.

HAMPTON COURT.—*Carnarvon Lodge.*—At a meeting of this Lodge, held on Wednesday last, the 19th inst., at the Mitre Hotel, Bro. J. Davison, D. Prov. G.M. for Middlesex and Surrey, W.M.; Bro. Capt. G. F. Blake, and Bro. E. B. Liddell, (the latter Bro. a member of the Zetland Lodge No. 1157, Alexandria, Egypt,) were advanced to the Mark Degree. The W.M. was ably assisted by Bro. F. Binckes, who gave the charges &c., in his usual efficient manner. The other members present were Bros. Dumas, S.W.; Dibdin, Hon. Sec.; Burgess and Mure, Overseers. Bro. R. Spencer was the only visitor. After the ceremony, the brethren adjourned to the banquet, which—has it always is in this Lodge—was most enjoyable, particularly when the meetings are held at this Hotel, delightfully situate as it is in the immediate vicinity of old Father Thames, and opposite the Royal Palace of Hampton.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 26).—The quarterly meeting was held at 6 p.m. on Thursday, July 13th. The Lodge was opened by Bro. A. B. Niner, W.M.; assisted by P.M.'s Dr. Hopkins, Rev. R. Bowden, and J. Heath respectively as I.P.M.'s S.W., and J.W. There were but few Brethren present. The minutes of the previous meeting were confirmed. There were six Candidates for advancement, 5 of whom had already been admitted by ballot, and the suffrages being taken for the other, the result was unanimously in his favour. Only two of these presented themselves, Bros. Goodridge and Westhead, who were duly advanced by the W.M.; Bro. Dr. Hopkins acting as S.D. in the early part of the ceremony, afterwards taking the W.M.'s chair, completing it, and giving the lecture. Owing to the small attendance and to the recent low condition of the Lodge, there was a difficulty in at once filling the chairs of the officers, and therefore the P.M.'s kindly consented to afford their help. Accordingly Bro. Dr. Hopkins was invested as I.P.M.; Bro. Goodridge was appointed M.O.; Bro. Westhead, S.D.; Bro. Taylor Org.; Bro. Crocker, Tyler. A letter from the Grand. Sec. was read, and the W.M. promised that it should receive immediate attention. The Lodge was closed at 8 o'clock.

KNIGHTS TEMPLAR.

CHESHIRE.

PROVINCIAL GRAND CONCLAVE.

The annual meeting of the Provincial Grand Conclave of Cheshire was held at the Royal George Hotel, Knutsford, on Wednesday, the 12th inst.; the V.E.P.G.C. Sir Knight G. Cornwall Legh, M.P., on the throne.

The meeting was of an unusually pleasing character, seeing it was the first time for four years that the V.E.P.G.C. had been enabled to occupy his place in Provincial Grand Conclave, owing to a long and most severe illness. A large number of Knights were present, who warmly welcomed their Commander.

The following Prov. G. Officers were appointed for the ensuing year, and invested by the V.E.P.G. Commander:—

Sir Knight Richard Cope	...	Dep. P.G. Commander.
Lord de Tabley	...	P.G. Prior.
S. W. Wilkinson	...	P.G. Sub-Prior.
The Rev. C. W. S.	...	P.G. Prelate.
Stanhope	...	
J. H. Brown	...	P.G. First Captain.
H. Bulley	...	P.G. Second Captain.
J. Woodcock	...	P.G. Chancellor.
J. A. Birch	...	P.G. Vice Chancellor.
Jno. Wood	...	P.G. Registrar.
James Hampson	...	P.G. Treasurer.
Thomas Smith	...	P.G. Chamberlain.
W. J. Bates	...	P.G. Hospitaller.
B. Davies	...	P.G. First Expert.
E. G. Reuss	...	P.G. Second Expert.
J. Siddeley	...	P.G. First Standard Bearer.
E. J. Leveson	...	P.G. Second Standard Bearer.
Philip Chetham	...	P.G. Almoner.
E. G. Simpson	...	P.G. Dir. of Cers.
Thomas Pattinson	...	P.G. First Aide-de-camp.
John Beresford	...	P.G. Second Aide-de-camp.
F. Gaskell	...	P.G. First Capt. of Lines.
John Reynolds	...	P.G. Second Capt. of Lines.
W. Astle	...	P.G. Sword Bearer.
Rd. Wilkinson	...	P.G. First Herald.

We must congratulate the members of the De Tabley Encampment (in whose Rooms the P.G. Conclave met) on their beautiful furniture and appointments. The rooms also are lofty and spacious. We do not remember ever attending any P.G. Conclave which gave us more pleasure and satisfaction. Everything was well arranged, no bustle or confusion, each officer understanding and performing his duties with efficiency. After the business of the Conclave was over, the Knights adjourned to the banquet-room, where a sumptuous entertainment was spread out, which was done ample justice to by about thirty Sir Knights.

After the banquet, the V.E.P.G.C. gave the health of "The Queen." He remarked that in Cheshire the health of the Queen was received right loyally, but more particularly amongst Cheshire Knights. The toast was enthusiastically received.

The National Anthem was well sung by a party of glee singers, consisting of Messrs. Stafford, Dumville, Alcock, and Roscoe.

The V.E.P.G.C. next gave "The Health of Sir Knight, His Royal Highness the Prince of Wales and the Princess of Wales," taking occasion to express his delight at being able to speak of him as a Knight Templar. It was through the instrumentality of the King of Sweden that his Royal Highness had entered the Order, and while wishing long life and happiness to the most Eminent and Supreme Grand Master, he yet hoped the time would come when the Order of the Temple would be presided over by the heir to the English throne. The toast was drunk with honours.

The V.E.P.G.C. next proposed "The Health of the Sir Knight William Stuart," Most Eminent and Supreme Grand Master; Drank with honours.

The V.E.P.G.C. next gave the health of Sir Kt. the Rev. J. Hayshe, the very High and Eminent Deputy Grand Master and Grand Officers. Drank with honours.

Responded to by the E.D.P.G.C. Sir Kt. Capt. Cope.

The E.D.P.G.C., Capt. Cope, next proposed the health of the V.E.P.G. Commander. He said how pleased they all were to welcome back amongst them, their most esteemed P.G. Commander, Geo. Cornwall Legh. All knew how ill he had been, but he, (Capt. Cope) hoped he would be spared for many years to rule this province.

Drank with enthusiasm.

The V.E.P.G.C. rose and said he thought there was some appropriateness in the song which had just been sung. He felt like the Froubadour returning after a long and weary absence. He said, "I have been very ill, very ill indeed, but it has pleased Providence to restore me to health, although I am not

yet very strong. I trust this is the beginning of a new life, that I shall now be able year by year, for some years to come, to take my place in P.G. Conclave. This will afford me much pleasure, though I fear the province will not benefit by the change. The able manner in which my much esteemed deputy, Sir Kt. Capt. Cope, has discharged the duties devolving upon him in my absence is beyond all praise. I cannot hope to compete with him, but this I can promise, that I will do my very utmost to perform my duties to your satisfaction; if I fail, it will not be through want of will, but from want of ability to come up to my esteemed friend on my right. I hope to be present at Macclesfield next year, and I have no doubt the Macclesfield Knights will give us a hearty welcome and provide sumptuously for us. I give them due notice, so they can have no excuse on that score; I may safely fix the date, I think, say the Wednesday nearest the 12th of July next. I am proud to meet you all here, and also proud of this opportunity of publicly thanking my friend and Deputy for his kindness in performing my duties for so many years. His kindly disposition and gentlemanly bearing have won him the respect of all he has come in contact with, whilst his great experience in masonic matters enables him to govern with discretion. Sir Knight Cope, I tender you my sincere thanks for all the trouble you have taken on my account, during my long and severe illness.

The V.E.P.G.C. next proposed the health of the strangers, coupling with that toast the name of Sir Kt. Dr. Royle, of the Province of Lancashire.

Sir Kt. Royle, said he thanked the V.E.P.G.C. and the Kts. present, on behalf of himself and the other visitors for the handsome manner in which the V.E.P.G.C. had proposed the health of the strangers. He could assure the V.E.P.G.C. that great sympathy had been expressed in the neighbouring Province of Lancashire towards him during his illness, and he hoped he might be spared many years to rule over his Province. He, (Sir Kt. Royle) had experienced much pleasure in being present on that occasion, and could assure the Cheshire Knights that they, one and all, would receive a most hearty welcome, whenever they felt disposed to visit the neighbouring Province.

The V.E.P.G.C. next gave the health of all poor and distressed Knights Templar.

The Brethren separated about 8.30, after a most pleasant and agreeable meeting.

LAYING THE FOUNDATION STONE OF A MASONIC HALL AT SWANSEA.

(From our own Correspondent.)

A Provincial Grand Lodge of Freemasons, for the Eastern division of South Wales, was held on Thursday the 6th inst., at Swansea, with the view of laying the foundation-stone of a new Masonic Hall. The ceremony was performed by the Right Worshipful Provincial Grand Master, Bro. Theodore Mansel Talbot, the gathering of Freemasons from all parts of the province, and from the neighbouring districts of Monmouthshire, Carmarthenshire, Pembrokehire, Breconshire, Cardiganshire, and other distant districts, being larger than has been known in Swansea for a long time past.

The Provincial Grand Lodge opened at the Mackworth Hotel at 12 o'clock, when a right Masonic welcome was given to visiting brethren from the neighbouring provinces. With the exception of the Worshipful Provincial Grand Master for Monmouthshire (whose unavoidable absence was apologised for) that province was represented by the whole of the Provincial Grand Officers—an honour to the brethren of the Eastern Division of South Wales which was as graceful as it was deserved. The Provincial Grand Officers attending from Monmouthshire were as follows: Bro. S. J. Homfray, Dep. Prov. G. M.; Bro. H. M. Kennard, Prov. G. S. W.; Bro. J. Hillier, Prov. G. J. W.; Bro. H. Williams, jun., Prov. G. S. Deac.; Bro. J. Lewis, jun., Prov. G. J. Deac.; Bro. W. Pickford, Prov. G. Treas.; Bro. R. J. Chambers, Prov. G. Registrar; Bro. H. Lawrence, Prov. G. Supt. of Works; Bro. Phillips, Prov. G. Dir. Cers.; Bro. L. A. Homfray, Prov. G. Sword Bearer; Bro. R. S. Ropes, Prov. G. Steward; Bro. James Philips, W. M. 1098; W. Davies, S.W. 1098. Bro. Captain Clarke, and Bro. Captain Perkins, 21st Regt.

The Provincial Grand Lodge having been opened in due form, the Right Worshipful the Provincial Grand Master, in giving a hearty welcome to the visiting brethren, alluded to the pleasure it gave him to find his request to hold a Grand Lodge so fully responded to, and more particularly by the Officers of Grand Lodge of Monmouthshire. He trusted this would have the effect of still more firmly uniting the brethren of the two neighbouring Provinces in the bonds of Masonic affection.

Bro. Homfray replied on behalf of the Provincial Grand Lodge of Monmouthshire, and stated that the visit was looked upon as only a slight return for the many acts of Masonic kindness which the brethren of Monmouthshire had received at the hands of their brethren of the Eastern Division of South Wales, between whom and themselves, he was happy to say, the most perfect Masonic Unity existed, and would, he hoped, still continue to exist.

The Right Worshipful the Provincial Grand Master then ordered that a minute recording the thanks of the Lodge to the brethren from Monmouthshire and neighbouring Provinces, be placed on the books of the Grand Lodge, after which he invited those present to assist him in laying the foundation stone of a new Masonic Hall for the accommodation of the indefatigable Lodge 237, for which purpose they had been summoned together. A Procession was then formed, which marched in the following order:—

Two Tylers with drawn swords.

Band of the Royal Glamorgan Artillery Militia.

Brethren, not being Members of any Lodge, two and two,

Members of the "Talbot" Lodge, No. 1823.

"	"Bute"	"	960.
"	"Afan"	"	833.
"	"St. David's"	"	679.
"	"Brecknock"	"	651.
"	"Cambrian"	"	364.
"	"Indefatigable"	"	237.
"	"Loyal Cambrian"	"	110.
"	"Glamorgan"	"	36.

Members of other Lodges, Visitors.

Architect with Plans. Builder with Trowel on cushion.

Cornucopia with Corn—Bro. David Williams, P.M. and P. Prov. G. Sec.

Ewer with Wine—Bro. Thos. Powell, P.M. & P. Prov. G.D.C.

Ewer with Oil—Bro. J. T. Nettell, P.M.

Past Prov. Grand Pursuivants.

Prov. Grand Pursuivant.

Past Prov. Grand Organists.

Prov. Grand Organist.

Past Prov. Grand Directors of Ceremonies.

Prov. Grand Director of Ceremonies

Past Prov. Grand Superintendents of Works.

Prov. Grand Superintendent of Works, with Plate bearing inscription.

Past Prov. Grand Sword Bearers.

Past. Prov. Grand Deacons.

Past Prov. Grand Secretaries.

Prov. Grand Secretary, with Book of Constitutions on a cushion.

Past Prov. Grand Registrars.

Prov. Grand Registrar, with Bag.

Past Prov. Grand Treasurers.

Prov. Grand Treasurer, bearing phial with coins, &c.

Past Grand Wardens.

Visitors of Distinction.

Corinthian Light,

borne by Bro. Peter Holway.

Column of Prov. J. G. W.

borne by Bro. Gilbert Tulloch.

Prov. Junior Grand Warden, with Plumb Rule.

Doric Light,

borne by Bro. William Bowen.

Column of Prov. S.G.W.,

borne by Bro. E. M. Castle.

Prov. Senior Grand Warden, with Level.

Prov. Junior Grand Deacon.

Past Prov. Grand Chaplains.

Prov. Grand Chaplain, bearing the Sacred Law on a cushion.

Prov. Grand Steward, with wand.

The Deputy Provincial Grand Master.

Prov. Grand Steward, with wand.

Ionic Light, borne by Bro. Simon Goldberg.
Mallet, borne by Bro. W. T. Canton.
Banner.

Prov. Grand Sword Bearer.
Prov. Grand Steward, with wand.

THE PROVINCIAL GRAND MASTER.

Prov. Grand Steward, with wand.
Prov. Senior Grand Deacon.
Prov. Grand Tyler.

The procession left the starting point at one o'clock, and proceeded up Wind-street, through Castle-square, Castle-street, Temple-street, Goat-street, to Carr-street, to the site of the new Hall, next to the St. Ives. On reaching the site of the building the brethren at the head of the procession halted, opening right and left, facing inwards, leaving room for the R.W. the Provincial Grand Master to pass up the centre of the avenue thus formed, he being preceded by his Standard and Sword Bearer. The Worshipful the Deputy Provincial Grand Master, Bro. E. J. Morris, the Provincial Grand Officers, and brethren followed in succession from the rear. At this point the band played selections from the "Creation," ("The Marvellous Works.")

The stone being previously prepared, the upper stone was raised, and the Provincial Grand Chaplain (Bro. Mr. Davies, the Rev. vicar of Llanmadoc) offered up prayers. The inscription on the plate was then read as follows:—"On the 6th day of July, A.D. 1871, and in the thirty-fifth year of the reign of her Majesty Queen Victoria, the foundation stone of this Hall, for the use and occupation of the members of the Indefatigable Lodge, No. 237, Swansea, was laid in accordance with ancient custom, and with Masonic rites, by Theodore Mansel Talbot, of Margam Park, Taibach, Esquire, Right Worshipful Provincial Grand Master of Freemasons of South Wales, Eastern Division. Thomas Davies architect; Thomas White, builder."

The Provincial Grand Treasurer having, by the command of the R.W. Provincial Grand Master, deposited in the cavity various coins of the present reign, copy of the *Freemasons' Magazine*, *Cambrian* newspaper, by-laws of Provincial Grand Lodge and of the "Indefatigable" Lodge, No. 237, also a list of present officers of the "Indefatigable" Lodge, and copy of the programme, the cement was laid on the stone with the trowel which was presented for the purpose, and the upper stone was slowly let down, solemn music playing. Being properly placed, the R.W. the Provincial Grand Master proved that it was properly adjusted by the plumb rule, presented to him by the Provincial Junior Grand Warden, by the level delivered to him by the Provincial Senior Grand Warden, and by the square delivered to him by the Deputy Provincial Grand Master, after which the mallet was handed to him, with which he gave the stone three knocks. The R.W. the Provincial Grand Master then delivered to the Builder the several implements for his use; the plans of the building were presented by the Provincial Grand Superintendent of Works, and the R.W. the Provincial Grand Master, having approved them, delivered them to the Architect, for his guidance. The brethren bearing the corn, wine, and oil, now approached and presented the vessels in order to the R.W. the Provincial Grand Master, who, after pouring them upon the stone, declared the stone properly laid according to ancient custom. The Provincial Grand Chaplain concluded with the Benediction, after which, the band played the "National Anthem."

The procession then re-formed in the same order, and returned to the Lodge room, when the Provincial Grand Lodge was closed, and the presence of several officers and past officers of distinction was noted by the Right Worshipful the Provincial Grand Master, who thanked all present for the assistance they had given him in performing the interesting ceremony of the day.

The Brethren afterwards dined together at the Mackworth Hotel, upwards of 250 sitting down to the banquet, presided over by Brother Laurence Tulloch, P. Prov. G.S.B., W.M. of the Indefatigable Lodge; the vice-chairs being filled by Brother Geo. Bradford and Brother W. E. Brown. An excellent spread was served up, to which ample justice was done, the band playing a selection of music during the banquet, under the leadership of the bandmaster, Mr. H. Clowes.

The Chairman proposed "The Queen and Craft." "The M.W. the Grand Master," and "The Deputy Grand Master and the

Officers of Grand Lodge," which were warmly and masonically responded to.

The Chairman next proposed "The Right Worshipful the Provincial Grand Master, which was received right heartily, and drunk with Masonic honours.

The Prov. Grand Master, who was warmly received, rose to respond. He said that during the time he had the honour of presiding amongst them, he had had many occasions to respond to their good wishes, but this was the first time he had been called on to execute one of the privileges of a Provincial Grand Master, that of laying the foundation stone of a new Masonic building. He was pleased to know, that on no former occasion, when he had found it necessary to call a Provincial Grand Lodge together, had there been a better gathering than the present. The occasion that had brought them together was not a common one. It had never happened before during his mastership, and might not occur again. He thanked them all heartily and sincerely for responding so readily to his call, and also expressed his thanks to the W.M. of the Indefatigable Lodge for the hearty welcome which had been given to him, and for the handsome trowel which had been presented to him. He looked upon all this as an earnest of the good will which was entertained towards him by the members of the Indefatigable Lodge, and which he would do his best to reciprocate.

The Chairman next proposed "The Worshipful the Deputy Provincial Grand Master," which was heartily drunk with Masonic honours.

Bro. E. J. Morris, D.P. Prov. G.M., responded. He said that the occasion was one in which he had taken the greatest possible amount of interest, and it afforded him sincere gratification to see the undertaking commence under such favourable auspices. He wished with all his heart continued prosperity to the Indefatigable Lodge, and happiness to the members, and he sincerely hoped the future of the lodge would be as deeply graven and as satisfactorily written in the annals of prosperity and success as had been its past.

The Chairman then proposed "The Provincial Grand Lodge of Monmouthshire."

Bro. S. G. Homfray, Prov. G.M., who was received with cheers, responded, and while thanking the brethren of the Eastern Division, for the kindly feeling which had been displayed by them towards the Monmouthshire brethren at all times, hoped the present gathering would have the result of cementing still closer the bonds of brotherly feeling between the two provinces. He assured them that it afforded the Monmouthshire brethren a great deal of pleasure to be present there that day, in order to make some return for the handsome way in which the brethren from the Eastern Division of South Wales supported the installation of the Provincial Grand Master for Monmouthshire some time ago. They felt that it was the starting of a new era amongst them, and that they should see the two provinces united more than ever. One thing, the brethren of the Eastern Division of South Wales might depend upon, and that was, that they would always find the Provincial Grand Lodge of Monmouthshire supporting them in every way.

The Chairman then proposed "The Provincial Grand Officers," which was received with enthusiasm, and drunk with Masonic Honours.

Bro. J. G. Hall, P. Prov. G. S. W., and Bro. Colonel Hill, Prov. G. S. W. (Cardiff), responded.

The Right Worshipful the Provincial Grand Master then rose, and said it was now his pleasing duty to propose the toast of the day—"Success to the Indefatigable Lodge, and long life to its worthy and Worshipful Master." This was not the first time, by a very great many, that he had had the pleasure of getting up to propose success to the Lodge and the health of its Master, and it was with very great satisfaction that he rose to propose it again. Circumstances had so happened that it had been found necessary to erect a new building. The old Assembly Rooms, in which they had passed very many happy and pleasant meetings, were required for other purposes, and it became necessary that the Indefatigable Lodge should go elsewhere. He could only express a hope, that the very many happy hours they had spent in the Assembly rooms would be repeated within the walls of the new Hall, the foundation stone of which they had that day laid. He was sure they would allow him to make special reference to the Worshipful Master of the Indefatigable Lodge (Bro. Laurence Tulloch). In placing Brother Tulloch at the head of the Lodge, they had unquestionably placed the right

man in the right place. They had seen him in the various offices which he had been called upon to fill, and they now saw him occupying the high and distinguished post, which he had filled with so much ability. He wished Brother Tulloch, heartily and sincerely, every success, and prosperity to the Lodge over which he presided. (The toast was warmly received, and was drunk with Masonic honours, given with a will.)

Bro Tulloch, in responding to the the toast, thanked the Worshipful Provincial Grand Master for the kind way in which he had spoken of him, and also thanked him, together with the other Provincial Grand Officers and brethren who had taken part in the day's proceedings, for the interest which they had manifested in the undertaking, which was was to provide them with a new and spacious Masonic structure. He also personally thanked Bro. David Williams, for the very warm interest he took in the movement, and for the active part which he took in Lodge matters for the good of Masonry generally. Alluding in the most delicate terms to a slight misunderstanding that had arisen in the past, but which was now well nigh forgotten, he expressed a hope that when, going out of office, he hung the badge of honour upon his senior Warden, (Bro. George Bradford), the sore would be completely healed, and all would work together for the masonic good, and with the single aim of carrying out the noble precepts of the Craft which they all honoured and loved.

The toast of "The Visitors" was coupled with the names of Bro. Clarke (Cardiff), Bro. Harris (Tenby), and Bro. W. E. Jones (of the St. Francis Lodge, Canada), all of whom responded, which brought the official list of toasts to a close.

A dinner was given to the workmen engaged at the new building, which was supplied by Bro. H. C. Tate, Nelson Hotel. The weather throughout the day was most unfavourable.

LODGE OF BENEVOLENCE.

The regular monthly meeting of the Lodge of Benevolence was held at the Board Room, Freemasons' Hall, on Wednesday, the 19th instant.

There were present: Bros. Clabon, President, as W.M.; Joshua Nunn, Sen. V.P. as S.W.; J. Brett, Jun. V.P., as J.W.; John Hervey, G. Sec.; J. S. Brownrigg, G. Chaplain; J. E. Saunders, S.G.D.; John Savage, P.G.D.; J. Smith, P.G. Purst.; John Coutts, G. Purst.; W. Smith, C.E., P.G.S., P.M. 33; J. R. Sheen, P.M. 201; H. Garrod, P.M. 749; W. Reed, P.M. 733; E. Marsh, W.M. 99; J. M. Vaughan, P.M. 907; W. H. Ley, W.M. 1091; J. Green, W.M. 171; M. Clark, W.M. 255; John Child, W.M. 901; Thos. Tyrrell, P.M. 704; Alfred Kelley, W.M. 169; E. Johnson, W.M. 140.

The Lodge of Benevolence was opened by the President punctually at six o'clock.

The Grand Secretary read from the Book of Constitutions the rules governing the Lodge of Benevolence.

Seven grants made at the last meeting of the Lodge of Benevolence, amounting to £130, were confirmed. They consisted of three recommendations to the M.W.G.M.—two of £20, and one of £15; also three of £20, and one of £15, for which the recommendation was unnecessary. Sixteen new applications were considered; and grants and recommendations were made as follows:—

	£	s.	d.
A Brother of Amity Lodge, 171 (Greenwich) ...	30	0	0
A Brother of Royal York Lodge, 815 (Brighton) ...	2	0	0
A Brother of Combermere Lodge, 295 (Macclesfield)...	10	9	0
The Widow of a Brother of Royal Edward Lodge			

1,088 (Stalybridge)...	20	0	0
The Widow of a Brother of Lodge Industry and Perseverance, 109 (Calcutta) ...	10	0	0
A Brother of Lodge True Love and Unity, 248 (Brixham) ...	15	0	0
A Brother of Royal Sussex Lodge, 491 (Jersey) ...	15	0	0
A Brother of Lodge, 375 (Scotland)...	10	0	0
A Brother of Lodge Peace and Harmony, 60 (London)	10	0	0
A Brother of St. John's Lodge, 1247 (Plymouth)	10	0	0
The consideration of five applications was deferred, and one dismissed.			

Obituary.

BRO. EDWARD WALKER SHAW.

Bro. Edward Walker Shaw, Surveyor and Engineer, died at his residence, Farnmouth, near Warrington, Lancashire, on Tuesday, 4th inst.

Bro. E. W. Shaw, was initiated in the Wakefield, Lodge, Wakefield, Yorkshire, in the month of December, 1845, and he continued a Subscribing Member of that Lodge until the year 1851, when he accepted the appointment of Borough Surveyor of Bradford; to which Town he removed, and where he joined the Lodge of Hope; that Lodge was then, as it still is, one of the largest Lodges (if not the very largest) in the Province of West Yorkshire, and, consequently it held out but small hopes of preferment to those Brethren who joined it with the expectation of obtaining reasonably prompt promotion. Bro. Shaw soon saw the necessity of forming a new Lodge in the Town, but for several years a number of circumstances combined to prevent him carrying the resolution he had made into effect, and it was not until the year 1863, that, in conjunction with Bro. W. Foster, (subsequently Provincial Senior Grand Warden for West York) he was enabled to form the Pentalpha, a Lodge which was ushered into existence with a ceremonial at once the most imposing, and the nearest approach to the typical ideal of a true Masonic consecration of any that it has been the writer's lot to witness. The lodge thus formed still continues a model of correct ritual, and the means of refined Masonic intercourse to all its members. Some years afterwards Bro. Shaw resided for a time at Torquay, where the long illness which has but now cut off his useful career first made its appearance,—in fact, he never thoroughly recovered from the effects of a sun-stroke from which he there suffered.

Bro. Shaw possessed, in a high degree, that love for archæological research which is so essential to the pursuit of the Science of Freemasonry; and for several years of his life he devoted his leisure hours, and great ability, to the collection and arrangement of the materials necessary to compile a work on "Masonic Marks." Although the pleasure of seeing that work in print has been denied him, yet it is to be hoped his labours will not be lost to those who are left; and that his valuable drawings and papers may yet be published, and become a source of pleasure and intellectual profit to thousands in our Order.

[Bro. Shaw was, for a lengthened period, a valued contributor to our Magazine, amongst others, upon the subject of "Masonic Marks," a great number of examples of which were engraved for our pages.]

THE MARK DEGREE IN ENGLAND.

(Continued from page 58).

This Committee met twice; but before its second meeting the Bon Accord Grand Lodge met on the 16th June, and passed resolutions to this effect:—That any body of Freemasons who can prove that they have met and worked as a Mark Lodge before the Quartely Communication of the Craft Grand Lodge, June, 1856, shall have a right to unite with Lodges under this constitution, without number, and rank next under the Bon Accord Lodge.

Also, Lodges working in England under a warrant granted by a Foreign Grand Lodge, shall have a right to form union with the Lodges under this constitution, taking rank according to the date of their respective charters.

Thus, I think, virtually withdrawing from the Committee which at its second meeting passed no resolutions, and came to a premature close. At this time, I believe, there were no Lodges under the jurisdiction of the English Grand Lodge of Mark Masters but the Bon Accord Lodge. And shortly after this Lord Leigh sent a circular, inviting Lodges to place themselves under the authority of the Grand Lodge of England, on the presumed authority of a Report of a committee to enquire into the subject, which report never was submitted to the committee at all. To this meeting which I am speaking of, Bro. Warren and some other Brethren, members of the Committee, had never been summoned: and it was very irregular. It never received sanction, none of the Scotch Lodges ever acknowledged its authority, and up to this time none of the Scotch Lodges had joined the English Grand Mark Lodge; but some time after this (on the 18th of November, 1857) there was an irregular procedure on the part of Bro. Gaylor, Scribe E. of Scotland. He issued two Grand Chapter certificates, and very soon after that the English Mark Lodges went over and joined the English Grand Lodge of Mark Masters, which at that time represented sixteen Lodges. In April, 1858, there was another Conference. A Committee was then proposed, and what they suggested was that the Scotch Lodges should not join the English Lodges, but that they should form a new Grand Lodge altogether; and since that time, September, 1858, I have not had any communication whatever with respect, to the English Grand Mark Lodge.

Bro. Binckes: I think you are not quite right as to one or two little matters. I understood myself that the Bon Accord Lodge in England was the first Mark Lodge which derived its warrant from a Subordinate Chapter, in Aberdeen, and that is one reason why I refused to join it. One complaint was, that three or four Brethren who had made enquiries as to the Mark Degree, were told to apply to the Bon Accord R. A. Chapter in Aberdeen, who would give a warrant, and that they applied for a warrant.

Bro. Mackersy: There appears to be here a confusion of dates, the proceeding of Bro. Gaylor, to which Bro. Binckes refers, had nothing whatever to do with the Bon Accord Lodge. It was connected with a Lodge called the Old Kent; it was an act done by the Secretary without any authority, and it was entirely repudiated by the Grand Chapter of Scotland. It appears that some English Brethren were affiliated in absence in a Scotch Chapter through Bro. Gaylor's private act in 1857, and they applied for a Mark Warrant to work a Lodge in London to be called the Old Kent. Our Grand Chapter knew nothing of these facts, and granted the warrant, but the facts having been disclosed at the very next meeting of the Grand Chapter, the Brethren were struck off the roll and the warrant re-called. I do not think the warrant was even delivered; but, at any

rate it was ordered to be cancelled, and the Petitioners for it were ordered to be struck off the roll of Scotch Royal Arch Masons.

Bro. Binckes: Had I known this subject would have been brought forward, I would have come prepared with the documents which were necessary to show the real state of the case. The General Meeting was held almost immediately after the non-confirmation of the Minutes by the Grand Craft Lodge in June, 1856, and it was a meeting of the Bon Accord, the Northumberland and Berwick, the Old Cumberland (Bath), and the Kent Lodges, which joined in the formation of the new Grand Lodge.

Bro. Mackersy: Bro. Entwisle maintains that the Bon Accord Lodge called itself a Grand Lodge, and started without any authority except his own, and that these Lodges afterwards joined it. You say they all jointly and severally formed a Grand Lodge, and invited others to join it.

Bro. Binckes: The words of the Report are:—"Other Mark Master Masons who had taken the Degree in various old (time immemorial) English Lodges, together with the members of the Bon Accord Lodge, gladly welcoming the increasing appreciation of the Mark Degree, but not approving the attempt to introduce a foreign Supreme Masonic Authority into England, resolved to constitute a Grand Lodge with jurisdiction over the Mark Degree in this country and its dependencies, in the establishment of which they at once received the adherence of the following Lodges:"—those, viz.—as above, and others.

Bro. Mackersy: Which is very much like what Bro. Entwisle says.

Bro. Entwisle: In the establishment of your Grand Lodge you did not consult with all the Mark Lodges in the country.

Bro. Binckes: I do not contend that we did consult with all, but with a large number.

Bro. Entwisle: Where was the authority for your meeting and forming a Grand Lodge after a few months of your first meeting.

Bro. Binckes: In conjunction with the members of other Lodges we had a right to do so.

Bro. Mackersy: Bro. Entwisle says that first of all the Bon Accord declared itself a Grand Lodge and got the adhesion of these others afterwards.

Bro. Binckes: The Report quoted from was drawn from written documents in our possession and does not bear out that statement. In 1857 the Grand Lodge under Lord Leigh, being then a Grand Lodge, as we contend, did put itself in communication with all the jurisdictions wherever they could be found throughout the kingdom, and four Scotch Lodges—No. 1, St. Mark's; No. 3, the Thistle, No. 4, the Arnott, and No. 11, Southwark, had subsequently a Conference amongst themselves.

Bro. Entwisle: No, they had not; but they were represented at the meeting convened by Lord Leigh, held on the 30th May. Their desire was to establish a new Grand Mark Lodge by the union of all Lodges, which object, I believe, would have been accomplished if the Bon Accord Grand Lodge had not passed the resolutions referred to before the Committee appointed at this meeting had made its report.

Bro. Binckes: I must repeat that the Lodge mentioned had such Conference as that stated, and I will produce a Circular corroboration of my statement.* At that Conference they unanimously agreed to transfer their allegiance to the Grand Lodge of England. I admit that all, however, did not give effect to the agreement.

Bro. Portal: Bro. Mackersy has stated as a point

* See Appendix C.

somewhat of congratulation that he is not himself responsible for the aggressive invasion by the Grand Chapter of Scotland, as I must respectfully call it, of the jurisdiction of England. I must also congratulate myself on having no connection with what was done at the time by the Bon Accord Lodge. But the Grand Chapter of Scotland, as we contend, had no business whatever to invade the jurisdiction of England or to grant warrants in England for a Degree which had already an independent existence here. Of course, if the Grand Lodge or Grand Chapter of England had either of them recognised the Mark Degree, they were the bodies to grant warrants. But as it was, any Brethren wishing to take the Mark Degree should have referred to those time-immemorial Lodges which worked it. I will merely remind Bro. Mackersay that St. John's Mark Lodge, at Bolton, dates from 1797, which is prior to the date of Grand Chapter of Scotland itself. With regard to the establishment of the Grand Lodge of Mark Masters, the question of dates is not of importance. I hold it to be Masonically true that any seven Masons, failing a supreme jurisdiction to take control over their Degree, are in point of fact a lawful and legitimate Lodge. It is well known to the learned Masons present that such is the case. Before warrants were granted any seven Masons make a Lodge, I am prepared then to maintain that seven, or any number of Mark Masters receiving the Degree in Scotland, and finding themselves here without a supreme governing jurisdiction, had a perfect right to meet as a Lodge; and that this warrant, as it has been called, from the Bon Accord, of Aberdeen, was merely a certificate that the Brethren named had received the Degree in Scotland. Then, as to the date I do not think that that signified; for the reason that the very first year that any of the old English or immemorial Lodges joined in the election of a new Grand Master over themselves, they in fact constituted a new Grand Lodge; and that any irregularity, if any had formerly existed, was entirely sunk. Now, the fact remains that there are no less than ten time-immemorial Lodges in England, besides six holding warrants from the Grand Chapter of Scotland, which acknowledge the Grand Mark Lodge, and annually take part in the election of Grand Mark Master; and I am bound to maintain that on all Masonic principles those are sufficient to constitute from year to year a Grand Mark Lodge.

Bro. Mann: Those time-immemorial Lodges must have been Master Mason Lodges.

Bro. Portal: They have always existed as independent Lodges.

Bro. Mann: Not Mark Lodges.

Bro. Portal: Yes.

Bro. Mann: Is not there a Craft Lodge called Northumberland and Berwick?

Bro. Binckes: No; but at Bath there is a "Cumberland" Craft, as well as a "Cumberland Mark," Lodge.

Bro. Mann: Do not they practise the Degree of Entered Apprentice?

Bro. Binckes: No; not the Mark Lodges so named.

Bro. Mann: Whom do they make Masters?

Bro. Portal: That is our point.

Bro. Binckes: There is only one we prove that took a warrant of constitution from us, and they did work the Degree while they were a Craft Lodge.

Bro. Mackersay: Had they no charter or warrant?

Bro. Binckes: No.

Bro. Mackersay: They generally get some sort of warrant.

Bro. Entwisle: They got it from the Ancient Masons, prior to 1813. After the Union when they were not allowed to work the Mark Degree in Lodge, they commenced to work it out, and they called themselves a Mark Lodge. They must then have begun at the Mark

Degree. Prior to 1813 they worked it under their Craft Warrants.

Bro. Kerr: That proves the position that the Mark was originally a portion of the Fellow Craft.

Bro. Entwisle: It was not the same as it is in Scotland, that a man must have the Mark Degree before the Royal Arch; but they gave it under their own Craft Warrants to all Master Masons.

Bro. Binckes: I believe there are some Mark Lodges in the North that have documents to show that they worked upwards of a hundred years ago.

— The Minerva Lodge at Hull, has worked the Mark Degree, if I am rightly informed, almost—if not quite—from its formation in 1782. I believe that the records will show that the Degree was conferred after that of Master Mason. But from this it must not be inferred that the Mark Degree were given in a Master Mason's Lodge, or that there was any unconstitutional mixing up of the two Degrees. That Lodge applied to us for, and received a warrant of confirmation.

Bro. Mackersay: They worked under Craft Warrants prior to 1813.

Bro. Entwisle: After 1813 they were not allowed to work.

Bro. Mann: Did these time-immemorial Lodges take a warrant or charter?

Bro. Binckes: Yes; confirmatory.

Bro. Mann: What did they confirm?

Bro. Binckes: The powers they previously possessed. They gave us incontrovertible proofs that they were entitled to work the Mark Degree, and they took a warrant from us confirming their right to do so.

Bro. Kerr: On the part of the Grand Lodge of Scotland I should like it to be distinctly understood that we came here, not from any hostile views towards the Grand Lodge of England. Our only desire is in connection with the Mark Master Masons of England, to endeavour to secure uniformity of working. The matter has been fully gone into by Bro. Mackersay, showing the advantage of an ultimate fraternal arrangement, and I beg to confirm his statement; but I would like to read a minute I have here in connection with the subject which he has passed over, and which explains our position.* In continuation of what is stated in these minutes I wish to show the position in which the Grand Lodge of Scotland stood with reference to the Lodges practising the Mark Degree, and the manner in which the present arrangement was arrived at. It was stated that the Lodge of Glasgow St. John, had conferred the Degree of Mark Master, as a section of the Second Degree, in a regular working Lodge. This was called in question and disposed of in the way which has been stated by Bro. Mackersay, because it was in accordance with their ancient working, and the Supreme Chapter of Scotland arranged to have all the candidates for the Royal Arch Degree initiated as Mark Masters before they took that Degree. Previous to coming to a decision on the subject, the Grand Lodge of Scotland appointed a Committee of Investigation, who conferred with the Lodge of St. John, which is No. 3 bis on the Roll of Grand Lodge. This Lodge holds a charter from Malcolm Canmore, against which some objections have been stated; but they have another of William the Lion, which is indisputable, dated 1174. They also state that, as representing the ancient builders of Glasgow Cathedral, they only now practise the traditional Masonry received at that early period; and on consulting their oldest members, they found that the ritual which they were practising in 1860, was stated to be exactly the same as those old men, seventy or eighty years of age, had practised when young. This statement was confirmed by their books, which were brought forward. It was then shown from various sources that some of the old Lodges in Scotland had existed from a very early period—for example, the Lodge of Edinburgh, No. 1, Mary's Chapel,—went so far back in her history as to say that the Lodge was originally brought to this country by David the First, and as a travelling Lodge erected the Chapel of Holyrood in 1128; also Melrose Abbey, and various other buildings, and came back and settled in Edinburgh. They were a Lodge of operative Masons, and continued

* See Appendix D.

so until the last century. From this body rose the Incorporation of Masons. They had greater powers by their Charter of Incorporation than as a Lodge, none else being allowed to do Masons' work within Burgh. It was also found that in the Lodge of Edinburgh, Mary's Chapel, the members signed the book with their marks. "At a Conference or Grand Lodge held in Holyrood Palace in 1598," it was ordained:—"That no Master or Fellow Craft be received or admitted without the number of six Masters and two entered Apprentices, the Warden of that Lodge being one of the said six, and that the day of the receiving of the said Fellow Craft or Master be orderly buikit (booked), and his name and mark inserted in the same book."

Bro. Portal: Were or were not the Lodges then really operative?

Bro. Kerr: Purely operative, with the exception of certain members of the Craft: that is to say, noblemen and clergymen being patrons of the Craft.

Bro. Binckes: But were any speculative practices then carried on.

Bro. Hay: All those lodges and all those guilds of the period were certainly operative, but "speculative," also in so far as that refers to teaching a system of morality by means of a symbolism derived from the implements or materials of their labour.

Bro. Binckes: That is what we want to get at. That is very important.

THE ROYAL ALBERT HALL CONCERTS.

We quite coincide with the general opinion of our contemporaries, that Her Majesty's Commissioners of the International Exhibition, as well as the public, have every reason to be satisfied with the use that is made by the several musical Societies of the Royal Albert Hall. On Monday Bro. G. W. Martin gave "the Creation" the last of a series of Concerts under his conductorship, in which 1,000 members of the National Choral Society took part, the principal vocalist being Miss Matilda Scott, Mr. Vernon Rigby, and M. Lauder. On Wednesday the fifth Concert given by the Society of Arts, in aid of musical education took place to the expressed gratification of a very large and fashionable assembly; the orchestral pieces embraced Auber's Overture "Gustave," Sullivan's, "in Memoriam," Beethoven's "Leonora," and Mozart's "Le Mozze de Figaro." The artistes comprised the names of Mademoiselles Titians and Fernandez, Madame Lemens Sherrington, Signor Vizzani, Signor Foli, and Mr. W. H. Cummings. Herr Ernest Pauer's solo performance on the "Pianoforte," "La Campella" and "Tarantelle," was delicately elegant, and distinctly heard in every part of the Hall. Sir Michael Costa Conducted. Next Wednesday the last of the Series of the Society of Arts Concerts, will take place, doubtless, with as complete success as all the rest.

THE FREEMASON'S WINK.—There is a popular belief amongst certain people that it is a desirable thing to be a Freemason, from the selfish idea that no matter what strait, pecuniary or otherwise, one may get into, a mystic wink to a brother Mason will bring instant relief. According to the Calcutta "Englishman" this is not always the case. It appears that some degenerate Freemasons of that place having been trying to work on the brotherly feelings of Mr. J. B. Roberts, a magistrate, by making the "signs" when they appeared as defendants in his court. Instead, however, of their obtaining the sympathy they claimed, they only received a brotherly rebuke. "Now, with what object it is done," said Mr. Roberts, "I do not know, but I feel it necessary to inform those whom it may concern that it is highly improper for any person to attempt to influence the bench in that way. It is most objectionable, and I may say it amounts to a contempt of court. If they think that it will benefit them in any way, all I can say is they are very much mistaken." It is certainly as well, says the "Pall Mall Gazette," there should be no misunderstanding on this point, for if a suspicion prevailed that magistrates or judges, who are Freemasons look with a kindly eye on their brethren under any circumstances, there are many persons in the neighbourhood of Whitechapel and elsewhere contemplating the commencement or continuance of a career inconvenient to the general community, who would use every exertion to gain admission to that honourable Fraternity, and avail themselves largely of the benefits supposed to be derived from telegraphic communications.—*The Future.*

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JULY 28TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Tuesday, July 25th.

LODGE.—Industry, Freemasons' Hall.

Wednesday, July 26th.

LODGES.—United Pilgrims, Horns Tavern, Kennington-park; Prince Frederick William, Knights of St. John Hotel, St. John's Wood; High Cross, Seven Sisters Tavern, Page Green, Tottenham; Royal Oak, White Swan Tavern, High-street, Deptford; Temperance in the East, Private Assembly Rooms, 6, Newby-place, Poplar.

Thursday, July 27th.

General Committee Girls' School, Freemasons' Hall, at 4.

Friday July, 28th.

LODGE.—Royal Alfred, Star and Garter, Kew Bridge, Ealing.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcement of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—

ROYAL UNION LODGE (No. 382), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

TO CORRESPONDENTS.

. All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges are requested to Address in full to

"The Editor of
The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

The Reports of the Installation meeting of the Sun, Square, and Compass Lodge, Whitehaven, Cornwallis Lodge, Belvidere, Kent, and several others are unavoidably held over till next week.

Letters from "Only a Past Master," "A Mason who believes in his O.B.," "A Lover of Liberty," and "A Red Cross Knight," are received and shall be attended to.

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LONDON, SATURDAY, JULY 29, 1871.

CHARITABLE INSTITUTIONS IN INDIA.

The "Masonic Record of Western India" publishes the prospectus of the scheme for the establishment of the Punjab Masonic Institution for educating children of Indigent Freemasons, proposed by W. Bro. Major G. H. Basevi, Deputy District Grand Master. The earnestness and generous spirit in which the matter has been brought to the notice of the Craft by this distinguished and warm-hearted brother will, we feel, ensure for it every success.

In establishing schools for the instruction of the children of Masons, the Craft evince how much they are disposed to carry out practically those tenets of universal benevolence and fraternal affection which are indisputably the leading characteristics in their theory of Masonry. The formation of charitable establishments, under the operations of which the orphan offspring of Masons may be instructed in the varied duties of the several situations to which they have been destined by Providence, and by which they may be rendered, through His blessing, patriotic citizens and exemplary Christians, is a reflection replete with delight to the heart capable of feeling, and to the head capable of appreciating in their extended sense, those great cardinal virtues, Faith, Hope, and Charity. Where is the man, with "soul so dead," who can regard with heart

unmoved and eye unmoistened, the glowing spectacle witnessed at the anniversary meetings in England and Ireland, when hundreds of untainted innocents are presented to view, to whom the invaluable benefits of such institutions have been widely and liberally extended. And if by the "uninitiated or popular world,"—to whom all the rich mysteries of the Fraternity are "a sealed book";—if by them the success of those societies has been regarded as another link in the adamant chain of philanthropy and real patriotism, how can he who has spent a life amidst the bounties of those mysteries, watch with mere cool and calculating eye, the progress of opinions which demonstrate to all mankind the practical excellence of Masonry?

Well may it be said in the language of the Poet:—

"The orphan's blessing rest on thee;

* * * * *

The heart, unaltered in its mood,
That joys alone in doing good,
And follows in the heavenly road,
And steps where once an angel trod
The joys within such hearts that burn,
No loss can quench, nor time o'erturn!
The stars may from their orbits bend,
The mountains rock, the heavens rend,
The sun's last ember cool and quiver.
But these shall glow and glow for ever,"

Bengal and Madras have each their Charitable Institutions, and Bombay alone, with its boasted progress in Freemasonry, is behind hand in this good work. Not that we are deficient in deeds of charity, for there is abundant proof of this in the numerous calls that have always been promptly and liberally met; but what we contend for is a local institution of our own; and we earnestly appeal to the heads of the Order (English and Scotch), to make a movement towards attaining this most desirable object.

The following is the prospectus referred to:—

PUNJAB MASONIC INSTITUTION FOR EDUCATING CHILDREN OF INDIGENT FREEMASONS.

Children of both sexes to be eligible for admission into the Institution, at the age of six years, and continue therein until they have attained the age of fifteen years.

Elections to take place at a General Meeting; votes by proxy to be allowed.

The funds of the institution to be devoted solely to the board and education of Children in Schools in India.

A General Meeting of Subscribers to be held twice in the year, in April and November.

The general conduct of the affairs of the Institution to be entrusted to a Committee to consist of the President, Vice-

Presidents, and Life Governors, to meet in Lahore on dates to be fixed.

The District Grand Master of the Punjab to be President (in his absence the Deputy D. G. M. to act).

The institution to be supported by the following contributions:—

1. A donation of Rs. 500, made in one or more payments, constitutes the Donor a Vice-President, with the privilege of 5 votes.

2. A Donation of Rs. 100 constitutes the donor a Life Governor, with the privilege of 1 vote, and 1 vote for each additional Rs. 100.

3. A subscription of Rs. 12 per annum entitles the subscriber to 1 vote (and an extra vote for every additional Rs. 12 for that year.)

All donations and subscriptions to be accumulative, paid in consecutive years; omission of one year will nullify the advantages of previous payments, when not amounting to Rs. 100.

The conditions to be the same whether the donor or subscriber be an individual or a Lodge, Chapter, or other Society.

At the Grand Lodge meeting held on the 14th January, 1871, it was proposed by W. Bro. Basevi, that as a commencement, District Grand Lodge should give at least Rs. 500 as a nucleus, and that the report and proposition should be forwarded to all, the Lodges in the district, with a letter inviting their co-operation.

THE SPURIOUS CHAPTER OF ANTIQUITY.

The following circular letter is published by permission.

Grand Chapter of the Prince Masons of Ireland.

Most Excellent Sir and Brother,

I am directed to call attention to the following Resolution which was unanimously adopted at a Special Meeting of the Grand Chapter, held at Freemason's Hall, on Wednesday, the 31st day of May, 1871:

It having come to the knowledge of the Grand Chapter of Prince Masons, that several Brethren on the registry of Ireland had received certain Degrees, purporting to be Masonic, and amongst others the Rose Croix Degree, in a body or assembly, styling itself the JERUSALEM CHAPTER OF ANTIQUITY, and meeting in Manchester; and the Supreme Council of the 33rd Degree for England and Wales having officially intimated to the Supreme Council of the 33rd for Ireland, that said body or assembly is illegal, and not in connection with or recognized by said Supreme Council for England and Wales, this Grand Chapter hereby declares that it does not recognize said Manchester body as Masonically legal, nor acknowledge any Degrees conferred by it; and hereby cautions all Chapters of Prince Masons, and other bodies under its jurisdiction, against admitting to their meetings any Brethren claiming to have obtained any Masonic Degrees in said

illegal Manchester assembly. All Prince Masons are likewise prohibited from holding any Masonic intercourse with such Brethren, in reference to said Degrees so illegally obtained.

By Order,

L. H. DEERING,
Secretary General.

THE MYSTIC BEAUTIES OF FREEMASONRY.

The five Mystic Points, or points of Fellowship, are among the most beautiful of the Mystic Beauties of Freemasonry, and may be thus explained.

1. From the friendship manifested toward each other in these mystic points, Masons are naturally led to a faithful discharge of those duties which charity and brotherly love delight in; and should at all times, and on all occasions, be ready to manifest the sincerity of our hearts by cheerfully administering to the wants of every fellow-creature in distress; to strew flowers in the path of misery, and sprinkle compassion over the rugged thorns of adversity, is not only gratifying to every enlightened mind, but pleasing in the sight of Him from whom all goodness springs.

2. Therefore, forgetting injuries and selfish feelings, we should be ever anxious to press forward in well-doing, always having in remembrance that we are sent into this world to aid, support, protect, and mutually assist each other. It behoves us as Masons and brethren, to be swift in the exercise of mercy and benevolence; to save, to strengthen, support, and assist a fellow-creature. To be the friend of indigent merit, to wipe the tear from the afflicted's cheek, to soothe the miseries of a deserted, helpless human being, is magnanimous indeed! But it is obsolete, and but little known in modern practice.

3. As the good things of this life are partially dispensed, and some are opulent while others are in distress, we should testify our zeal for the welfare of every individual. To advise the ignorant, relieve the needy and comfort the afflicted are duties that fall in our way almost every day of our lives. Riches alone do not allow the means of doing good; virtue and benevolence are not confined to the walks of opulence. The rich man,

from his many talents, is required to make extensive works under the principles of virtue; yet poverty is no excuse for an omission of that duty, for as the cry of innocence ascends to Heaven, as the voice of babes and sucklings reach the throne of God, and as the breathings of a contrite heart are heard in the regions of immeasurable dominion, so our prayers are mutually required for the welfare of each other.

4. Let us seriously reflect on the real danger which awaits those who deviate from the paths of rectitude, which admonishes us to be true to our trust and never, through malevolence or wantonness, betray that confidence which a fellow-creature may have reposed in us, by betraying his secrets; for that, perhaps, were to rob him of the guard which protects his property or his life. Elegant speculations are sometimes formed to float on the surface of the mind, while bad passions possess the interest of the heart. But the tongue of a Mason should be void of offense, and without dissimulation, speaking truth with discretion, censuring with moderation, and never exceed the bounds of right reason; maintaining a heart free from vice, locking up secrets, an advocate in the cause of virtue, and communing in charity and brotherly love.

To defame a brother, or suffer him to be defamed without interesting ourselves for the preservation of his name and character, there is scarce the shadow of an excuse to be found.

Defamation is always wicked.

Slander and evil-speaking are the pests of civil society, are the disgrace of every degree of moral and religious profession, are the poisonous bane of all brotherly love. Remember, you are all brethren; value therefore the reputation of your brother as you would your own; his disgrace, especially in the relation of it, will always be a part of your own, and if he deserves not your esteem and friendship, he has at least a demand upon your pity and commiseration.

Speak not evil of one another; he who speaks evil of his brother errs, for judgment is not the prerogative of man.

5. The principles of Masonry, in conjunction with these points, most forcibly enjoin us to be anxious in supporting and administering to the happiness and comfort of every individual. Like a fruitful olive tree, planted by the side of a fountain, whose boughs overshoot the wall, so is a

Mason's charity; it spreads abroad its arms from the strength and opulence of its station, and lends its shade for the repose, protection and comfort of all those who come under its branches. Let us, then, haste to the cottage of affliction, where misery reigns with her iron rod, and lay the arm of affection beneath the neck of a distressed fellow-creature. Whilst they live, support their drooping heads, and cheer their afflicted hearts; cover them with the garment of kindness and of friendship, administer to them the cordial cup of brotherly affection, and, however great or small our abilities may be, we should always remember that a cup of wine, or even of water, given in the name, and with the heart of a brother, shall in no wise be forgotten.

Wherever we go, let the orphan cease to weep, and in the sound of our voice let the widow forget her sorrow. Let our presence at home be the constant felicity of our families. Let the integrity and affability of our conduct in the world be the subject of conversation to all those with whom we travel through life; and let charity and benevolence be the armorial bearings of our Masonic honours.—*Pomeroy's Democrat*.

A SUMMARY OF THE HISTORY OF THE INDEFATIGABLE LODGE, No. 237.

COMPILED FROM THE MINUTES AND OTHER DOCUMENTS, BY BRO. DAVID WILLIAMS, P.M.

The following account of the history of the Indefatigable Lodge, Swansea, the members of which have just laid the foundation stone of a new Masonic Hall* in which to hold their meetings, will be found an interesting accompaniment to the proceedings on that occasion.

The warrant of the Lodge is dated the eight day of May, 1805, and was issued under the authority of the Grand Master, his Royal Highness George Augustus Frederick, Prince of Wales, by the Earl of Moira, Acting Grand Master. It recites that a warrant of constitution was granted in the year 1777 to several Master Masons therein named, for the purpose of holding a Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons; which Lodge was accord-

See "Freemasons' Magazine," page 75, *ante*.

ingly opened at the Angel Inn, at the town of Neath, in the county of Glamorgan, under the denomination of the Knoll Lodge, No. 506; but on a general alteration of the numbers in 1792 it became No. 333. That in or about the year 1800 it was removed to Swansea, and took the name or denomination of the Indefatigable Lodge. It further recites that the said warrant hath unfortunately been lost or destroyed, and that upon the petition of our right trusty and well-beloved William Essery, William Luce, George Lewelling, Alexander G. Davis, T. Francis, J. Howell, and several other brethren, members of the said Lodge, the said brethren are confirmed as a regular Lodge of Free and Accepted Masons, to be held at Swansea, with every right and privilege they might or could enjoy by virtue of the original warrant of constitution.

A letter from the Grand Secretary, dated Jan. 11th, 1811, states that he had, by request, searched the books of the Society for information respecting the Lodge, and had found that the Knoll Lodge was instituted in 1777, at the Angel Inn, Neath, and was numbered 406. By the alteration of numbers in 1781, it became No. 412. In 1781 is removed to the Ship and Castle. By the alteration of numbers in 1792, it became No. 333. In 1800 removed to Swansea, and took the name of the Indefatigable Lodge.

The first minute in the possession of the Lodge is dated December 24th, 1804, and describes the celebration of St. John's Day, at the Lodge House, the Fountain Inn, Strand.

A Committee meeting, held Feb. 8th, 1805, "for the purpose of settling the accompts of the Lodge," shows that the Lodge had been working between 1800 and 1804.

The Lodge was removed to the Tiger Inn, Strand, Oct. 16th, 1805; to the Mackworth Arms, Wind Street, Nov. 22nd, 1810; to the Cambrian Hotel, Burrows, May 25th, 1813.

On August 23rd, 1814, the number of the Lodge was altered to 427.

On Feb. 27th, 1816, the Lodge was moved back to the Mackworth Arms.

On July 11th, 1817, the Lodge was held by adjournment at the Fountain Inn, when it was agreed to remove from the Mackworth Arms to the Bush Inn, High Street, which was done July 22nd, 1817.

On Feb. 10th, 1818, it was unanimously

resolved that an application should be made to Grand Lodge to permit the Lodge to be henceforth designated "The United Indefatigable and Beaufort Lodge," and on Dec. 28th, 1818, the name was altered accordingly.

On Jan. 22nd, 1833, the number of the Lodge was altered to 288.

The Lodge remained at the Bush Inn until Dec. 13th, 1836, when it was removed to the Assembly Rooms, Cambrian Place.

On April 10th, 1838, it was discovered that the alteration in the name of the Lodge had not been communicated to Grand Lodge, and the Secretary was directed to see the error rectified.

On June 16th, 1840, the Lodge was removed to the Cameron Arms, High Street; on April 13th, 1841, it was removed to the Bush Inn; on Oct. 6th, 1846, to the Cameron Arms; on March 14th, 1848, to the Cambrian Coffee House, Fisher Street.

Dec. 12th, 1848, the name of the Lodge was altered to "Indefatigable," only. Feb. 27th, 1849, the Lodge removed to Mr. Young's, 55, Wind Street. Aug. 13th, 1850, to the Assembly Rooms. On July 21st, 1863, the number of the Lodge was altered to 237.

Jan. 17th, 1871, the Lodge was removed to the premises of the Talbot Lodge in Wind Street; and on Feb. 14th, 1871, was removed to its present place of meeting, at the Mackworth Arms.

On May 26th, 1870, a plan was approved of for building a lodge room for the use of the members, since which time various plans were submitted from time to time, but have not resulted in the desired end. This has at last been successfully accomplished, and the members of the Indefatigable Lodge have had the pleasure of seeing the foundation stone of the new building laid by their respected Right Worshipful Provincial Grand Master, Bro. Theodore Mansel Talbot, assisted by the Worshipful Deputy Provincial Grand Master, Bro. Edward James Morris, and the Officers of the Provincial Grand Lodge.

ADULTERATED DRINK.—The effort to grapple with adulteration ought to be supported. Bad liquors not only impair the health of the consumers, but they are one of the causes of excessive drinking. Beer and spirits are doctored not to quench, but to excite thirst. It is the poorer classes who mostly suffer from the adulteration of liquors, and they ought to be protected. We would, however, suggest that the inspection should not be confined to public-houses, but include all stores of wines, spirits, and beer.—*Food Journal*.

AN ADDRESS

DELIVERED BY R. W. BRO. BROWN, DISTRICT
GRAND MASTER OF TURKEY, ON THE OCCASION OF
THE LAYING THE FOUNDATION STONE OF A MASONIC
HALL AT HASSESKEUI.

Delivered on the occasion of the laying the foundation stone of a Masonic Hall in Constantinople.

Brethren, We have assembled here to day for the purpose of laying the foundation stone of a Freemasons' Lodge, to be erected for the use of the "Caledonian Lodge" under the jurisdiction of the Grand Lodge of Scotland.

To many of those now present, this may seem to be only an ordinary occurrence, inasmuch as so many other lodges have been constructed in other countries. It is, however, far from being a common occurrence. It is for the first time that, in the vast Ottoman Empire, a Masonic Lodge has ever been erected; and the event is therefore one of peculiar interest to us all as Freemasons, not only in Turkey, but to our more distant brethren in every part of the world. Indeed, it forms an epoch in the history of Freemasonry, and, as such, is destined to be mentioned in all time to come, as one wherein our brethren of Scotland took the lead here in promoting the welfare and prosperity of our beloved institution, by the erection of a lodge in what may be truthfully called the country or empire, in which Freemasonry originated. For this reason all of my brethren now present will, I am confident, join with me in applauding the zeal and the great efforts of our Scottish brethren in this laudable undertaking. It will, hereafter, be stated by them with pride, that on the first day of July, 1871 the "Caledonian Lodge" of Constantinople, or more properly, of Hasskeui, laid the foundation-stone of the first lodge ever erected in the East.

To those who are not familiar with the history and traditions of our Order, a Lodge of Freemasons may seem to be only an ordinary edifice erected for the performance of certain rites and ceremonies of a mysterious character; and this conviction will be more calculated to repel rather than to invite our sympathies and good wishes for its success and prosperity. To them I would

declare that this Lodge is truly, I believe, destined to be only another new temple dedicated to the cultivation and the preservation of the highest principles of morality and virtue existing amongst mankind; that it is dedicated to the Supreme Author of all divine providences; to the worship and adoration of Him whom we call "The Great Architect of the Universe," the Creator of all things; that none other than a sincere believer in the actual existence of our Divine Lord and Master will ever be permitted to enter it; and that all disbelievers will be kept away from it. I am also sure that it will aid in spreading, far and wide, a desire to contemplate and acquire a more intimate knowledge of the works of our divine Creator, even when taught in symbols and allegories; and, that the conventional and harmless signs and tokens of its brethren will only serve to designate those who sympathise in the sublime principles of one Universal Benevolence from those who do not.

The Almighty and Omniscient Creator of this little world, and of all the other far more vast worlds by which it is surrounded, in the three thousandth year of man's existence, commanded one of His faithful servants to erect a temple in the city of Jerusalem, to be dedicated to the adoration of Himself. History and tradition inform us that the great Temple of Solomon was erected on a spot peculiarly interesting to mankind. Every Masonic Temple is a humble imitation of that great Temple of God. It represents the greater temple of the world, the great vault of the heavens, and the surface of our globe, with reference, also, to the cardinal points; all indicating that Freemasons thus fully recognise and humbly adore the Great Architect of the Universe.

When we remember that there are so many thousands—I may even say millions—of Freemasons, of the very highest and of the lower degrees of social life, scattered over the world—shewing how much our Institution is respected and esteemed—many persons will very naturally ask what are the peculiar attractions which connect so many men together, by what we call our "Mystic Tie," what are the great principles which form its basis, and have continued, through so many ages, to sustain it in public estimation, when so many others have only survived only a brief period and ceased even to be remembered? This query is easily answered.

The great principle of Freemasonry is Humanity, and the welfare of mankind in every part of the world and in every position of life. To this must be added Benevolence and Philanthropy, with an ardent desire to unite all men together as the children of one great divine Creator as so many brethren, irrespective of their religious faiths and their nationalities; to lead them to divest themselves of their human prejudices to respect the religious sentiments of every one, to bear with and, if possible, to correct their frailties; and to elevate them above degrading and harmful passions of weak prejudices and the fancied superiorities of life; to place all mankind upon one broad platform of Humanity and of a common origin; to induce them to regard knowledge, intelligence, and a virtuous conduct in each and every sphere of life, industry and labour, as the most noble and elevating principles of man; and, above all things, of a never-ceasing conviction of a common individual responsibility for their moral acts to the Great Architect of the Universe.

Perhaps some of the ladies present, who have honoured us to-day with their presence and their sympathies, will ask how it is that, as humanity and universal benevolence are the first principles of Freemasonry, why they are not likewise initiated into our Order. If there be indeed any, I may answer them, and appeal to the whole world, to history and tradition, for a confirmation of my declaration that the female heart needs no such institution. It is, naturally, always actuated by the noblest sentiments of humanity and benevolence, and, therefore needs no "Mystic Tie" to develope. How many memorable instances, ever fresh in our recollection, might be cited, wherein man, wayward man, ambitious man, ambitious even in his thirst for knowledge, has, when reduced to the extreme depths of misery or misfortune, owed even his life to the natural benevolence of the female heart. In fact, the ladies are all Freemasons by nature, and art or craft can add nothing to the divine gift so largely bestowed upon them. The world has its snares and its attractions to offer wayward man, which are unknown to those who adorn the dear place called home. There the mother, the wife, the sister, or the daughter, exercises each her natural feelings of love and benevolence within her own particular sphere.

What the brother is within the lodge the sister is beyond it; and thus each promotes the first principles of our beloved institution.

I sincerely and confidently believe that when Freemasonry is perfectly understood in this country, appreciated as it fully deserves to be, and acted upon with sincerity, it will become as highly esteemed and as popular as it is in all other parts of the world. Whatever may be the distinctions of official and social life Freemasonry holds that all men are on the footing of one common brotherhood, united by the "Mystic Tie" of mutual interest and mutual affection. It has no design to extend any peculiar views of religion or politics. Any deviation from this rule is a serious error which degrades our Order. In both it fills a perfectly neutral position, though it strongly inculcates the principle that each brother should sincerely act up to those of his own faith, and be devotedly loyal to his Sovereign, his country, and his government. What more liberal principle than this can be proclaimed to the world? Within its own sphere it also calls for the strictest conformity to its own laws and regulations, and obedience to its own authorities.

I hope that this example of the Caledonian Lodge will soon be followed by other lodges in this country. The same fraternal feeling of unity, which unites it with the admirable and excellent Leinster Lodge under the jurisdiction of the Grand Lodge of Ireland, would soon promote the erection of other Masonic Temples, both in Constantinople and throughout the East, so that, under the blessing of divine providence, Freemasonry may extend its benign influences among the varied peoples of the Ottoman Empire, and unite them together in one common fraternity. In conclusion, may our mysteries prove to be only those of nature, and of its Divine Creator. May this Caledonian Lodge become one more symbol of the great temple which surrounds us wherever we be; and its members fully appreciate the supreme truth that even the deepest recesses of our Masonic hearts are, here and everywhere, open to the all-seeing eye of the Great Architect of the Universe. And, may this new Lodge, of which we have just laid the foundation stone, be the means of spreading, far and near, the learning of Scotland's Dugald Stewart and the tenderess of heart of Scotland's Burns!

MASONIC JOTTINGS, No. 79.

By A PAST PROVINCIAL GRAND MASTER.

THE FIRST POST-REVIVAL LECTURES AND CHARGES.

The first Post-Revival Lectures and Charges are known to have been the joint productions of a Calvinist, and the Pastor of a Presbyterian Church. It would be strange, indeed, if the Religion of the Revival was not a fusion of certain Christian Doctrines.

THE OLD LECTURES.—THE OLD CHARGES.

Our old Lectures are for the instruction of Christian Masons. Our old Charges open the door of our Lodges to Christian Masons only.

THE JEWISH BRETHREN.

Until the publication of the Charges of 1738, there was no law; printed or written, by virtue of which the Jewish Brethren were received into our Lodges.

ABROGATE.

A Correspondent writes:—"abrogate that portion of our Fundamental Laws, called the Charges of 1738, and Mahomedans, Jews, Parsees and Natural Theists, will no longer be admissible into our Lodges."

THE 1723 CHARGES.

The 1723 Charges are no longer Fundamental Laws of our Masonry, but they are precious parts of our Archives, showing the first station of our Masonry on her road to universality.

THE TRUE FREEMASONRY.—A TRUE FREEMASONRY

A Correspondent will find the communication of the Past Provincial Grand Master for Kent entitled as above, "Freemasons' Magazine," 29th August, 1868.

GRAND LODGE OF THE CITY OF YORK.

Lancashire, Durham, and Northumberland came under the jurisdiction of the Grand Lodge of the City of York.—OLD MASONIC NOTES.

THE FOUR LODGES.

Somewhere in Bro. Hughan's Analysis a Correspondent will find these words:—"In the second Edition of the Book of Constitutions, A.D. 1738, the four Lodges who really formed the Grand Lodge are named."

MASONRIES OF ANTIENT NATIONS.

There must have been great resemblance between the Masonries of antient nations, notwithstanding the Masonry of each nation was the production of its own Lodge.

MASONIC NOTES AND QUERIES.

A STRAY NUMBER OF THE "FREEMASONS' MAGAZINE." THE LATE WAR.

My dear ———, What you have heard *did* occur; and we owe it to Masonry, and in part to our good periodical that the result was not so disastrous as in many instances it is known to have been.

Early in the war (before the affair in which ——— was made prisoner), a small Prussian detachment had been placed in occupation of Coulommies. There had been left on the library table a stray number of the "Freemasons' Magazine." The two officers commanding were both members of Berlin Lodges; and the number of the "Freemasons' Magazine" coming into their hands speedily made them aware that the young owner of Coulommies was the grandson of an English Past Provincial Grand Master.

In consequence orders were immediately given, which effectively prevented any kind of pillage, and are believed to have much moderated the accustomed military requisitions.

The stray number of the "Freemasons' Magazine" was that which announced the birth at Coulommies, of my great grandson.*—CHASLES PUNTON COOPER.

A CONTRIBUTOR IN THE CHARACTER OF A CRITIC.

A much esteemed brother, member of a lodge at Hong Kong, requests me to communicate to our periodical the following words, written by a contributor in the character of a critic. He is observing upon an address "On the rise and progress of speculative Masonry," delivered by the District Grand Master, China, to the brethren of the Zetland Lodge.

A contributor says "as to many statements they form a curious sort of hotchpotch, which I have not the time to go into. They, however, serve to show that a speaker may say a great deal, and yet fall very far short of the truth. It is not the amount said that is the true criterion, but the amount of truth contained in what is said that makes it valuable."—See "Freemasons' Magazine," vol. 22, page 91.

Now the address is such, that in my judgment it would be highly advantageous to the Craft, did many more like addresses, had they only half its merits, appear in the columns of the publication, not improperly called the organ of our English Freemasonry.

The address was greatly admired by those who heard it, and the contributor's words have, I am told, caused no small disgust.—A PAST PROVINCIAL GRAND MASTER.

DEPUTY GRAND MASTER MANNINGHAM'S LETTER

See the Jotting, "Freemasons' Magazine," vol. 22, page 67. The words are known as those of a lawyer who practised in the Courts of Westminster Hall upwards of 40 years, and during half of that time as counsel of King William IV. and Queen Victoria.

The law is not disputed. Still the facts to which the law is applied may be wrong; and it ought not to have created surprise when it was asserted without delay, that "in view of evidence which contradicts it,

a contributor considers that the letter does not afford sufficient evidence, historically and legally, that what our Freemasonry was in 1757, that it was in the 17th century." See "Freemasons' Magazine, vol. xxii, page 91. The evidence which contradicts the Deputy Grand Master's letter, has not hitherto been produced.—A PAST PROVINCIAL GRAND MASTER.

SPANISH MASONRY.

French masonic news is rather stale, as the Bulletin of the Grand Orient was put on short allowance during the seige. The French Lodge at Carthagena in Spain was formed in 1870, in agreement with the Masonic jurisdiction then in progress of formation in Spain. It counts, above 60 members, and its chiefs are Miguel Trigo, Eminent Rodriquez, and Antonio Garcia. The name is Sons of Hiram.

ROUMANIE.

From the same source we learn that the Grand Orient has added to its many lodges in Roumanie, one at Ploesti—the Concord.

MAHE.

There is another Lodge at Mahe in the Seychelles in the African seas. The Vénérable is Bro. Pascal de Giovanni.

THE JESUITS.

Ninety-eight years ago on Thursday, 20th ult., Pope Clement Gangangelli abolished the Order of Jesuits. On the same day, the society, with their General at their head, left Rome to establish themselves in Sicily, principally at Palermo.*

A PAST PROVINCIAL GRAND MASTER-ARCHITECTURE.

See a communication entitled as above, "Freemasons' Magazine," vol. 24 page 447.

For the former assertion that a Past Provincial Grand Master was "perpetually praising German architecture at the expense of English," a Contributor has now substituted the assertion that a Past Provincial Grand Master has "stated that the Germans taught the English."

A Past Provincial Grand Master will not permit this violation of the rules of literary controversy. †—A PAST PROVINCIAL GRAND MASTER.

WASHINGTON'S PRAYERS.

May the favour of Heaven be upon this Meeting! and as it is happily begun, may it be conducted in order and closed with harmony! Amen.

May the blessing of Heaven rest upon us, and all regular Lodges! may brotherly love prevail, and every moral and social virtue cement us! Amen.

[* We quote the above from the "Echo" of Monday, 24th July, and add we are sorry for Sicily in general, and Palermo in particular.—Ed. F. M. & M. M.]

† "There are rules of chess, and there are rules of literary controversy; and as men play not at chess with an opponent who will not observe the rules of the game, so they engage not in Masonic historical discussion with an opponent who will not observe the rules of literary controversy.—Charles Purton Cooper. "Freemasons' Magazine," vol. 22, page 505.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE MARK DEGREE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am sorry to have to observe that the *evidence* brought forward by Bro. Kerr, upon this subject, as recorded at pages 79 and 80 of your columns, is, in my opinion, full of mistakes, as has been already shown at pages 461, 463 of the Magazine for December 11th and 18th, 1869, and page 102, February 5th, 1870, &c.

The Lodge of Glasgow St. John, does *not* "hold a charter from Malcolm Canmore," while the document purporting to be such held by, or in possession of the Glasgow Incorporation of Masons has not only been denounced by the best authority in the kingdom as a recent forgery, but it has also been twice formally repudiated by the Grand Lodge of Scotland, viz., in 1850, and in 1870. Neither is it true that "they have another of William the Lion, which, is indisputable, dated 1174," for the William the Lion document referred to is not dated "1174," but was granted about A.D., 1190, not to the Masons, but to the Bishop (Joceline) of Glasgow Cathedral. Said document is lost; there is, however, a copy of it extant in the Register of the Bishopric, written in a band of the thirteenth century. The Lodge of Glasgow St. John, it must be stated, has never as yet been able prove its title to this document, which, in the opinion of Professor Cosmo Innes, the word "fraternitatem," which occurs in it, does not refer to a company of Operative Masons, but to "a body of zealous Churchmen, zealous Glasgow men — not operatives." And as to *their* "books, which were brought forward," these, as may be seen by perusing page 462, of the Magazine for December, 1869, only go back to 1824, not half a century. And in the Incorporation books which go back to 1600, there is nothing to shew that any *Mark Degree* ever existed before the latter half of last century, while Apprentices used marks as well as Fellow Crafts. Marks were in common use among all classes from their handiness, as people who could not write could affix their mark. In the 1628 Rosslyn "Charter," we find the Masons confessing that they could not write. There was no "Grand Lodge held in Holyrood Palace in 1598." The idea or assertion is, in my opinion, a piece of childish Scottish pretension, founded upon misapprehension and misrepresentation, and it is anything but creditable to Scotsmen to either bring forward or support such ideas. To return to the William the Lion Charter for a moment, allow me to observe that supposing operative masons, carpenters, &c., are either included or alluded to in it, it does not follow that said operatives were either the recipients or custodians of the Charter, and in fact such was not the case, as the document was given to Bishop Joceline and his confrères. The business of the seventeenth century, operative or friendly lodges, in contradistinction to the eighteenth and nineteenth century speculative lodges, was work, wages, and

their poor box, not a system of morality veiled in allegory, &c., and its accompanying idea and universal brotherhood—for the spirit of these old lodges was one of exclusiveness, and as to supposing that any old Scottish lodges either knew aught of or practised our symbolic teachings before last century, that is a mistake. The "symbolic teachings" now taught in Scottish Lodges being simply borrowed from England, in and after A.D. 1721.

The first Masonic Grand Lodge in the world was held in London in 1717, with Anthony Sawer, Esq., for its first Grand Master, but none such was ever held in Scotland until nineteen years after, viz., in 1736, when William Sinclair, Esq., of Rosslyn was elected as its first Grand Master.

I am,
Yours Fraternally,
W. P. BUCHAN.

MASONIC SAYINGS AND DOINGS ABROAD.

On the 17th June, Bro. J. D. Coutu was elected W.M., and Bro. J. G. Langesburg, Sec. of Manzanilla Lodge, Aspinwall, Panama, No. 25, of Grand Lodge of California.

At a recent meeting of Union Lodge, No. 60, of Ancient Free and Accepted Masons, Baltimore, there was presented to the lodge, to be laid up in its archives, a portion of one of the stones of Solomon's Temple.

The corner-stone of the new Court House at Williamsport, Warren Co., Ind., was laid, with Masonic ceremonies, on the 2nd day of last month, under the auspices of Williamsport Lodge, No. 38, M.W. Martin H. Rice, Grand Master of Indiana, being present, and officiating—

The "Masonic Advocate" says:—We frequently receive notice of the expulsion of Masons by lodges in this State, with a request that the same be published in the "Advocate." By referring to the regulations for the government of subordinate lodges, we find that rule 115 reads as follows.—"Lodges are prohibited from publishing, in a newspaper or periodical, the suspension or expulsion of any of their members." This will explain why such notices have not appeared in the paper. [We concur in the suggestion that this rule should be adopted everywhere.]

"Our Mutual Friend" is the title of a Monthly recently started in Detroit, Michigan, U.S. It is ably edited, and the varied contents are more than ordinarily interesting. *Apropos* of the high prices paid to those peculiar American Authors, who have lately become the rage, the Editor publishes a correspondence between himself and "Mark Twain." 500 dollars per page were offered for such matter as the latter saw fit to furnish, money paid on delivery of manuscript, and security

given for fulfilment of contract. Those terms were declined as Mark Twain was about taking a lengthened holiday.* In answer the Editor states, that the same offer is still open to any one who can write as well, or command the same popularity. A well-arranged Masonic department occupies a portion of its pages, conducted by Bro. Czar Jones, who has "passed through all stations and grades of office, from that of Tyler of a blue Lodge to the highest office in the gift of the Fraternity."

The grand Masonic celebration of St. John's Day at Nantucket, has been one of the most interesting festivals held by the Masonic Fraternity of New England for many years. The germ of the affair was the proposed celebration, by the Union Lodge of Nantucket, of its one hundredth Anniversary, it having received its Charter from the Grand Lodge of Scotland, in May, 1771, four years previous to the war of the Revolution.

The visiting brethren numbered about 500 persons, and, with their lady friends, and a very large number of persons attracted by the pleasure of a visit to this charming little sea-girt isle, augmented the number of visitors to about 2,000. The hotels were crowded, and hundreds of the wealthiest citizens extended their hospitality to the visitors. A mammoth tent was erected for the purposes of the celebration, the proceedings were inaugurated with the ceremony of the "Lodge of sorrow," in honour of the members of Union Lodge of Nantucket, who died during the past century, and whose names are on the records of that Lodge.

The ceremonies of the day were inaugurated by a grand dinner at 1 o'clock, at which nearly one thousand persons were seated. Afterwards a procession was formed, with the members in full regalia, and the orator of the day, Joseph S. G. Cobb, of Providence, was escorted to the Methodist Church. The oration, which occupied about one hour in its delivery, was of deep interest, especially to the members of the Fraternity. Following this, a centennial ode, written by Dr. Jecks, of Nantucket, was sung by a quartette choir. The festivities of the day closed with a grand centennial ball in the mammoth tent, commencing at 8½ o'clock.

A monument was dedicated to the late Bro. William Schneider, at Philadelphia, on the 24th June, with impressive Masonic ceremony. Bro. Schneider was Grand Tyler of the Grand Lodge of Pennsylvania and Tyler of all the subordinate lodges in the jurisdiction, for a period of nearly a quarter of a century.

The monument, which cost about 7,000 dollars, was a voluntary offering of the Masonic fraternity of Philadelphia, and is intended to perpetuate the memory of the deceased, as a slight acknowledgment of the distinguished services he has rendered for the Ancient Order in the prolonged discharge of his duties as Grand Tyler.

The idea of the monument originated with the "William B. Schneider Lodge," and the Committee who took the matter in charge, found a ready and hearty co-operation from the other subordinate lodges, and the movement was

* [This is in our opinion a very transparent, mutual self-aggrandizement arrangement.]

warmly seconded by the Grand Lodge. The position of Grand Tyler has been a heritage in the Schnider family for very many years past. The late William B. Schnider succeeded his father, who held the position for a considerable portion of his life, and the present Tyler, Brother Charles Schnider, is a son of William B. Schnider, and he inherits the family talent for the arduous and important position.

Invitations were sent to all the lodges in this jurisdiction to attend, and at 11 o'clock, when all the delegates had arrived, the procession was formed at the cemetery gate by Grand Marshal, George W. Wood,

After a prayer and a few remarks from the Grand Chaplain, the brethren present marched to an adjoining grove, where a platform was raised, on which Acting Grand Master Samuel C. Perkins; Senoir Grand Warden, Alfred C. Potter; Junior Grand Warden, Robert Clarke; Grand Treasurer, Peter Williamson; Grand Secretary, John Thomson; Grand Chaplain, Mac. Laughlin; Senior Grand Deacon, Andrew Robeno; Junior Grand Deacon, Jos. H. Boswell; Grand Stewards, William Noble, L. A. Ridgway; Grand Marshal, George W. Wood; Grand Sword Bearer, James Simpson; Grand Pursuivant, Charles R. Shantz; Grand Tyler, Charles Schnider; and Past Master, Henry M. Deohert, Lodge No. 274, took their seats.

The latter then delivered an elegant tribute to the memory of the deceased, of which the following is an abstract:—

Right Worshipful Sir and Brethren: Soon after the death of our brother, a few warm-hearted men, some of his personal friends, suggested the placing of a suitable memorial stone over his grave.

The proposition was so favourably received by the brethren that a committee was formed on behalf of a large number of the lodges in the jurisdiction, for a purpose of completing the work.

The monument stands upon a granite base, and is of pure and unblemished Italian marble; it has been sculptured by skillful workmen. The delicate carving almost rivals the tracing upon the leaves of the forest trees, the monuments of God's mercy and care for man.

We walk reverently down the aisles of this peaceful cemetery consecrated by the tears of thousands who have carried piously and tenderly their loved ones, called from earth to heaven. They are at rest now—all dust—and the grass waves in the summer breeze, and the rain falls upon them, but they heed it not.

We have turned aside for a brief hour from the busy scenes of life to take part in these solemn services. Standing in this resting place for the dead, we are reminded that we too are mortal, and that all those now sleeping around us once were animated with the hopes, the fears, and the joys of life.

Their morning hours shone bright in the beams of promise; they passed away as the leaves of the forest before the summer's storm or the autumn's blast, and like unto them, their bodies have withered and gone again into the dust from whence they sprang.

The infidel would stand here as one without hope. These graves, this silence of the dead, would tell him nothing, save the dread story of decay and of eternal death.

Masonry teaches us the doctrines of a blessed immortality

We have deposited in the grave of our lamented brother the evergreen as an emblem of our soul. We are reminded by it that we have an immortal part within us, which shall never die.

We have come here to renew our faith over the grave of our late brother, William B. Schnider, and to testify to each other as to the purity and in faithfulness of life. He walked in and out among us in the discharge of his official duties, and by his honesty and manliness of character won the esteem and love of all his brethren.

We were accustomed to receive from him the friendly summons to our several Lodges and Chapters; he is now gone, and we are left to commemorate his virtues, so that he may become an example for his children and children's children.

His brethren in Masonry have erected this monument, that all men who pass by may know of him as we knew him.

Bro. Schnider was born in this city on the 28th day of March, 1817, and died on the 19th day of December, 1867. He was appointed in the month of December, 1844, Grand Tyler of the Right Worshipful Grand Lodge of Pennsylvania, and continued in the laborious discharge of the duties of that office until his death.

He was a man of quick apprehension, and of clear and decided judgment. His powers of memory were extraordinary, and beyond those of any other man known to our community. These characteristics eminently fitted him to be a faithful and sentinel at the portals of our temple. No eaves-dropper or cowan could gain admittance while he stood at the gates.

His genial smile welcomed the fraternity when they went up to the temple. Young and old alike sought for advice from him as a friend. Visiting brethren came to him as one they would not ask of in vain. The stranger or wayfaring man appealed in his distress to the Grand Tyler, and our Brother Schnider first finding the complaint to be just, responded with alacrity and tender sympathy to the cry of distress. His purse was always open for the relief of a worthy but distressed brother—his hand was ever ready to sustain him; his heart beat responsively to our joys and sorrows.

In this solemn presence I would use no words of studied eulogy. This monument has been erected by his brethren from no spirit of display or worldly show.

This polished marble, those emblems, that Corinthian column are types. They do not speak to him that is dead, but to the living. The granite and marble will perish with the lapse of ages, but to us and to those who shall come after us, these emblems will make the honest and faithful labours of a brother who lived justly towards all men, and reverently and piously in the presence of the sovereign Master of the Universe; the column, pointing to the skies, will remind us of that house not made with hands—eternal in the Heavens.

The body of our beloved brother rests beneath this monument, dedicated by lawful authority, that we may show his and our faith and abiding trust in Almighty God, the Grand Architect and Master of the Universe.

At an early hour on Tuesday last, their imperial majesties the Emperor and Empress of Brasil terminated their short visit to the hardware metropolis. They again travelled by the Great Western Railway, leaving for the old-fashioned Roman city of Chester by the 8 40 train. They were attended to the platform by Mr. Reeves, the Brazilian Consul, and by Mr. Hall, proprietor of the Great Western Hotel, to whom the Emperor and Empress expressed their high satisfaction at the Hotel and other arrangements which had been made for their comfort. They also expressed themselves as greatly delighted with everything they had seen, the courtesies they had received from all they had come in contact with. They will proceed from Chester to Bangor, returning again to the former city, en route to Scotland.—*Birmingham Morning News.*

THE MASONIC MIRROR.

- All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

The name of the intended Knights Templar Encampment to be held at Newport has been altered from the "Beaufort" to the "Gwent" and the warrant will be at once issued. The first E. C. will be Colonel Lyne, R.W. P.G.M.; 1st Captain, Bro. Henry Martyn Kennard of Caumlin Hall,; and the Second Captain Bro. Henry Hellyer, P.G.J.W. The Masonic Hall in Dock Street, is now undergoing thorough repair, and will be decorated and painted in first class style by Bro. Diment, of Bristol, consequently no meetings of any kind can possibly take place there until the first week in October. "Guent" is we believe, welsh for "Monmouthshire."

A Provincial Grand Lodge of Mark Masters for the Province of York will be held at the Masonic Hall, St. John's Place, Halifax, on Wednesday, August 2nd, 1871. The arrangements will be made by the Fearnley Lodge, No. 58.

We have been requested the state that the appointment of Bros. G. Lambert and the Rev. W. Church to the offices respectively as "G. Treas." and "G.S.D." in the so-called "Ancient and Honourable Royal Ark Mariners." Both these brethren are Past G. Officers of the Grand Mark Lodge, and as such, repudiate any connection with the former unrecognised degree, and state that the appointments were made without their knowledge or sanction.

The negotiations between the "Grand Mark Lodge" and the "Grand Lodge of Royal Ark Mariners" have been finally broken off, it being found impossible to recognise the position claimed by the latter self-styled grand body. In future the Degree of Royal Ark Mariner will be worked by Mark Lodges under the jurisdiction of this Grand Lodge.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BRADON LODGE (No. 619).—The brethren of this Lodge held their regular meeting at the Greyhound Hotel, Dulwich. Bro. S. Wells, W.M., presided, supported by Bros. E. Seaman, P.M., as S.W.; Captain G. A. Smith, J.W.; C. A. Potter, P.M., Treasurer; A. P. Leonard, P.M., Secretary; W. Seaman, S.D.; W. H. Green, J.D.; H. J. Leeuw, Steward; W. Rondon, I.G.; J. W. Avery, P.M.; T. Quelch, P.M.; and H. Massey, P.M. Two gentlemen were initiated. The ballot for the election of officers for the ensuing year was then taken. The S.W. having lately resigned, the choice of the brethren fell unanimously in favour of Bro. Captain Smith, Junior Warden, as W.M. elect, and on Bro. C. A. Potter, P.M., as Treasurer; the Tyler was also unanimously re-elected. A Past Master's Jewel was unanimously voted to the retiring W.M. After the Lodge

was closed, the brethren sat down to an excellent repast. The W.M., in replying to the toast of his health, claimed the sympathy of his brethren in regard to his unhappy position in having been prevented by the force of circumstances from ever having had the slightest opportunity of evincing his fitness and capacity for the important office to which he had been appointed until the sad hour had arrived which compelled him to leave it. The W.M. elect, in replying to a similar toast, thanked his brethren for the honour done him. Bro. W. R. Oliver, W.M. 330, and several members of the Mount Lebanon, Faith and Old Concord Lodges, were also present.

LEBANON LODGE (No. 1,326).—The installation meeting of this Lodge, was held on the 15th inst. at the Red Lion, Hampton. Bro. S. Wickens was installed W.M., and appointed and invested the following Brethren as his officers:—R. M. Bowman, S.W.; D. D. Beck, J.W.; John Thos. Moss, P.M., Treasurer; F. Walters, Secretary; J. F. Woodley, S.D.; W. Hammond, P.M., S.D.; John Thomas, I.G.; H. A. Dubois, D.C.; H. Potter, P.M., W.S.; and J. Bavin, P.M., Tyler. Bros. R. Wentworth Little, P.M.; E. Hopwood, P.M.; W. H. Scott, E. Fleet, and J. C. Sinclair, were also present. The list of visitors included the names of Bros. Col. Burdett, Prov. G.M. Middlesex; George Kenning, Prov. G.D. Middlesex, W.M. 193; C. Horsley 38, F. Holmes 169, E. H. Sparks 194, W. D. Garrod 511, H. E. Trotter 1,044, and A. Beresford 155. Bros. E. Hopwood, P.M. 141, and E. Gilbert 834, were elected joining members; and a P.M. Jewel, of the value of fifteen guineas, was presented to the first P.M. of the Lodge, Bro. John Thomas Moss.

SPHINX LODGE (No. 1329).—This lodge met on the 15th inst., at the Stirling Castle Tavern, Camberwell. The W.M. Bro. E. Clark, Prov. S.G.W. Middlesex, presided, and was supported by his officers, as follows:—Bros. Major H. W. Palmer, S.W.; E. J. Bailey, J.W.; F. C. Reynolds, Treasurer; H. Allman, Secretary; S. Saunders, J.D.; Bracher, W.S.; and J. H. Volckins, I.G. The lodge having been opened, the minutes of the previous meeting were read and confirmed, Bro. E. Quartermain was passed, and Mr. C. A. Reed and the Rev. G. W. Weldon, M.A., were initiated. The brethren then proceeded to elect W.M., Treasurer, and Tyler for the year commencing in October next. Bro. Major Palmer was unanimously elected W.M. for the ensuing year, and the Treasurer and Tyler were re-elected. After the lodge closed, the brethren sat down to an elegant cold collation, after which the usual toasts were given and responded to. Bro. J. Mason, P.M. 143 and P.G.S.B. responded on behalf of the visitors, and the two newly initiated brethren, severally, in very appropriate language, expressed their grateful feelings on being admitted to a participation of the mysteries and privileges of the ancient order. The Tyler's toast closed the proceedings.

PROVINCIAL.

BERKS AND BUCKS.

MAIDENHEAD.—St. John's Lodge (No. 795).—The brethren of this lodge met at the Orkney Arms, Taplow, on Tuesday, the 11th inst. Bro. W. Worrell, W.M., occupied the chair, supported by Bros. L. H. Isaacs, P.M., as S.W.; E. Lewis, P.M. No. 11, as J.W.; H. H. Hodges, P.M., Sec.; C. Gammon, I.P.M., Treas.; R. Turner, S.D.; C. Moule, jur., J.D.; and P.M.'s W. Watson and R. Foulger. The Lodge was opened and the minutes of the former meeting were read and confirmed. Bro. C. Moule, was raised to the sublime degree of a Master Mason, the work being admirably performed by the W.M. A motion was then made in reference to the usual summer banquet, where the ladies were to be invited, and was referred to a committee, consisting of the W.M. and the officers of the Lodge. The Lodge was then closed, and the brethren adjourned to the banquet, provided by Bro. Skindle. On the removal of the cloth, the W.M. proposed the usual loyal and Masonic toasts. The toast of the W.M. was proposed by Bro. C. Gammon, I.P.M., who referred to the excellent manner in which the W.M. had performed the duties of the chair. The W.M. suitably replied, and said he was pleased

to have deserved the encomiums passed on him by his worthy friend and brother; he hoped he had deserved them, and he trusted it was to the satisfaction of the brethren. The W.M., in proposing the toast of the Past Masters, coupled with it the name of the I.P.M., Bro. C. Gammon, and observed that during the time that brother had been connected with the Lodge he had only been absent twice. Bro. E. Lewis, P.M., No. 11, responded to the toast of the visitors. Bro. L. H. Isaacs, P.M., responded for the officers. The Tyler's toast brought the proceedings to a close.

ESSEX.

MALDON.—*Lodge of St. Peter*, (No. 1024).—The annual Festival of this Lodge was held at Maldon (Thursday) July, 20th. The brethren assembled at the Masonic Hall, High Street, at two o'clock, and the usual preliminaries having been gone through, Mr. Abraham Francis, farmer, of Goldhanger, was duly initiated a member of the craft. Bro. T. C. Wigg, the W.M. Elect, was then installed, the ceremony being impressively performed by Bro. F. G. Green, P.M. The W.M. then proceeded to invest his officers for the ensuing year, as follows: Bros. J. J. Hawkins, S.W.; J. Quilhampton, J.W.; W. Humpherys, Treasurer; F. G. Green, Secretary; J. F. Kemp, S.D.; R. G. Coombe, J.D.; I. Ratcliff, I.G.; and G. Huxtable, Tyler. The business of the Lodge being over, the brethren adjourned to the Blue Boar Hotel, where a sumptuous banquet was excellently served by Bro. W. Hickford, the host. The usual loyal and Masonic toasts followed, and much regret was expressed that several counter attractions, coupled with the fact of the Prov. G. Lodge having been so recently held in Maldon, combined to prevent the attendance of many brethren either in Lodge or at the festive board. The following were present:—Bros. T. C. Wigg, W.M.; J. J. Hawkins, S.W.; W. Humpherys, P.M., Treasurer. F. G. Green, P.M., Secretary; J. F. Kemp, S.D.; S. C. Bastow, T. C. Wigg, G. Aldham, R. J. Francis, A. Francis, —Moffatt, and G. Huxtable, 1024. Visitors—Bros. T. J. Ralling, Secv., and W. S. Sprent, D.C., 51; Jas. Nicholls, S. W. 276; W. Calthorpe, W.M. and T. Eustace, J.W., 697.

ROCHFORD.—*Lodge of True Friendship* (No. 160).—The 24th ult. (being St. John's Day), in accordance with ancient usage the annual festival of this Lodge was held at Rochford, when Bro. John Wright Carr, the Prov. Grand Secretary, was duly installed as W.M., Bro. William Pissey, P.M. 160, P. Prov. G.J.W., acting officially as Installation Master. There was a good attendance of brethren from the neighbourhood; letters expressive of regret at unavoidable absence were received from the R.W. the Provincial Grand Master, Bro. Robert John Bagshaw; from the Deputy Prov. G. M., Bro. Andrew Meggy; from the Grand Treasurer of the Province, Bro. Joseph Burton, and from other distinguished Masons. The officers appointed were as follows:—Bros. John Wright Carr, Prov. G. Sec., 160, 276, 1,343, W.M.; Edward Udd, S.W.; Albert Luckin, J.W.; Thomas King, S.D.; RoJrt Groutt, Prov. G. Sup. of Works J.D.; Henry Wood, P. Prov. G.O., P.M., Treas; George Burgess, P. Prov. G.J.D., Sec; William Moore, I.G.; A. S. Isherwood and Robert Brown, Stewards; J. Allen, Tyler. About five o'clock most of the brethren sat down at the Old Ship Inn to an excellent banquet, provided by Bro. H. D. Brown.

SOMERSETSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Grand Lodge of this Province for the appointment of Provincial Grand Officers and other business, was held at Crewkerne on Tuesday, 22nd inst., and was attended by a large and distinguished body of the brethren. The reception given to the Provincial Grand Lodge by the members of the local lodge "Parrett and Axe," 814, was gratifying and creditable in the extreme.

The R.W. the Provincial Grand Master, the Earl Carnarvon, was fully expected to have been present to preside; but almost at the last moment a telegram was received to the effect that his lordship was unable to come, owing to the lateness of the debate in the House of Lords on the previous evening. This was a disappointment, as his lordship, who is Deputy Grand Master of England, is very highly esteemed and admired among Masons; and those especially who did not attend the recent ceremonies at Weston-super-Mare were counting with much pleasure upon the opportunity of meeting him.

However, the V.W. Deputy Provincial Grand Master, Bro. Capt Henry Bridges of Bridgwater—upon whom devolved the duty of conducting the proceedings—presided with his well known efficiency. The Provincial Grand Lodge was held at the Town Hall, which had been prepared as an excellent lodge room befitting the occasion, although it was hardly commodious enough for the very numerous attendance of the brethren numbering about 120.

Yeovil, Ilchester, and other neighbouring lodges mustered in strong force, and Bath, Wells, Glastonbury, and the more distant districts were well represented. Only two lodges out of the whole province failed to answer the roll-call of Prov. Grand Secretary. There were a few visitors from Dorset, Devon, and Wilts.

The lodge room and its approaches were beautified with groups of very fine plants in bloom, ferns, &c., lent from Mr. Scott's nurseries, and the appointments generally were very tasteful and satisfactory.

Grand lodge having been opened in due form, the Deputy Provincial Grand Master invested the Provincial Grand Officers for the ensuing year as follows:—

Bro. J. W. Shum, P.M. 53	Prov. G. S.W.
" H. Strawson, W.M. 814	Prov. G. J.W.
" Rev. R. H. Bigsby, 1222... ..	Prov. G. Chap.
" Rev. E. W. Gordon, 53	Prov. G. Chap.
" E. Turner Payne, P.M. 53	Prov. G. Treas.
" Capt. R. P. Floyd, W.M. 41	Prov. G. Reg.
" R. G. Else, P.M. 291... ..	Prov. G. Sec., P. Prov. G.S.W.
" J. H. Farley, W.M. 329	Prov. G. S.D.
" W. Thompson, W.M. 976... ..	Prov. G. J.D.
" J. H. Smith, W.M. 261	Prov. G. Sup. of Wks.
" Mitchell, P.M. 41	Prov. G. Dir. of Cert.
" J. Hurd, W.M. 1199... ..	Asst. Prov. G. Dir. of Cert.
" Colonel Gywon, 53	Prov. G. S.B.
" Dr. Sweet, 1222... ..	Prov. G. Org.
" J. B. Soper, W.M. 135	Prov. G. Purst.
" E. L. Hill, W.M., 906	Asst. Prov. G. Purst.
" L. H. Ricketts, 1199... ..	Prov. G. Steward.
" Captain Phayre, 53	Prov. G. "
" S. Bragg, J.W. 1197... ..	Prov. G. "
" B. Cox, 1222	Prov. G. "

This bestowal of Masonic honours was performed, as usual, amid hearty applause, which was enthusiastically prolonged in favour of Bros. Turner Payne (Bath), and R. G. Else (Bridgwater), the Prov. G. Treasurer and Secretary. Bro. Payne has held his present office for a number of years, and is noted for bringing forward a good financial statement to the brethren every year. The distinctions conferred on Bro. Strawson, W.M., of Crewkerne, and Bro. Farley, W.M., of Yeovil Lodge, were also hailed with much satisfaction by the local brethren. The routine business of Provincial Grand Lodge was transacted, and a donation of five guineas was voted to the funds of the Crewkerne Hospital. Amongst the brethren present in lodge, besides those who have been named as appointed to offices in Provincial Grand Lodge, were: Bros. the Rev. R. J. F. Thomas, P.M. 329, Past G. Chaplain of England; W. B. Butler, P. Prov. J.G.W.; F. R. Pridesux, P. Prov. G. Sec.; F. Vizard, P.M. 1222, P. Prov. G.S.W.; W. F. Galpin, P. Prov. G.D.C.; E. T. Inskip, P. Prov. G.S.B.; W. C. Brannan, P. Prov. G.O.; J. Vincent, P. Prov. G.S.; G. Parfitt, P.M. 976; W. Thompson, W.M. Royal Clarence; E. L. Hill, W.M. 906; J. H. Macfarlane, W.M. 1296; J. Budge, P.M. 814, P. Prov. J.G.D.; J. R. Ford, W.M. 53, P. Prov. G.R.; J. Knott, P.M. 1197; T. W. Molton, P. Prov. G.A.D.C.; W. D. Balfour, 49, Scotland; M. C. J. Harris, P.M. 814; J. B. Ireland, P.M. 814; J. Baker, P.M. 135; S. Jones, P.M. 112, P. Prov. G.S. Devon; J. Murlis, P. Prov. G.J.W.; W. Sharpe, W.M. 1197; E. White, P. Prov. G.S.W.; Dr. F. H. Woodforde, P. Prov. G.S.W.; S. G. Mitchell, P.M. 335, P. Prov. G.J.D. Wilts; Rev. George Thompson, W.M. 1168; W. Reed, P.M. 261; S. Toms, P.M. 706; C. Dyke, W.M. 665; L. H. Rugg, P. Prov. G.S.W., and P. Prov. G.S.D. Dorset; W. S. Gillard, P.M. 1168, P. Prov. G.D. Dorset; B. Atwell, P.M. 976; E. W. Bridge, P.M. 814, P. Prov. G.D.C.; C. Yescombe, P. Prov. G.S. Dorset; F. Cox, P. Prov. G.S.W.; C. F. Gibbs, P.M. 1197; J. H. Ryall, P.M. 329; S. Cross, P.M. 329; H. Ray-

mond, P.M. 329; G. Rugg, S.D. 814; J. W. Lye, J.D. 814, &c. The lodge having been closed, the members adjourned from labour to refreshment. A truly sumptuous banquet awaited them in the large room of the George Hotel, and about a hundred brethren sat down to it, under the presidency of the V.W.D. Prov. G.M.; the Prov. G. Wardens occupying the vice-chairs. The viands, fruits, and wines were equally choice and delicate; the banqueting room was handsomely decorated; and the guests warmly praised the Crewkerne brethren and Host Marsh for the elegance and liberality of the provision made for their entertainment.

After grace by the Prov. G. Chaplain, the V.W. Chairman proceeded with the toast-list, which was gone through with spirit and harmony.

"The Queen and the Craft" was followed by "The M.W.G.M. of England, the Marquis of Ripon," and "H.R.H. the Prince of Wales, K.G. Past G.M. of England."

These having been enthusiastically toasted, the health was drunk of the R.W.D.G.M. and the rest of the Grand Officers, coupled with the name of Bro. the Rev. R. J. F. Thomas, (vicar of Yeovil), who responded.

The Earl of Carnarvon was then toasted in full style and honour as Prov. G.M., and Bro. Ruegg proposed the health of the D. Prov. G.M. Captain Bridges and the rest of the Provincial Officers. Captain Bridges' name was of course enthusiastically received, and he duly acknowledged the compliment.

Bro. Shum also responded as the Prov. S.G.W. of the province.

Bro. Payne proposed "The Masonic Charities," and the other toasts were "The Visiting Brethren," "Parrett and Axe Lodge," "Masters and Wardens of the Province," and "The Tyler's toast."

An exceedingly pleasant evening was spent, and the visit of Provincial Grand Lodge to Crewkerne was unanimously decided to have been a great success.

SOUTH WALES, EAST DIVISION.

CARDIFF.—*Glamorgan Lodge* (No. 35).—On Monday, 19th inst., the Installation of Bro. S. Cooper, as Worshipful Master of the Glamorgan Lodge, took place at the Masonic Hall, St. Mary Street, Cardiff. There was a good gathering of brethren of the Lodge, and a fair sprinkling of members of the Bute Lodge. The ceremony of installation was ably performed by the Immediate P. Master, Bro. Robinson, who was efficiently supported by the different officers of the Lodge. In the evening there was a grand banquet at the Royal Hotel, at which the brethren sat down. The muster on the occasion was very good, and showed the esteem with which the new W.M. is held in his Lodge. The evening was spent in speeches and toasts appropriate to the occasion, interspersed with glees, songs, &c., which were most artistically rendered by Bros. Atkins, Fisher, Harman, D. Thomas, Hill, T. Lloyd Williams, and John Williams.

INDIA.

BOMBAY.

MAZAGON.—*Star of India Lodge* (No. 1062).—The annual meeting of this Lodge was held at the Freemasons' Hall, Mazagon, on the 5th April. Present: Bros. F. D. Parker, W.M.; Alfred Swift, P.M.; J. Hulseberg, P.M.; H. H. G. Tippet, S.W.; H. I. P. Thompson, J.W. (W.M. elect); R. G. Walton, Sec.; C. Herring, Dir. of Cers.; W. L. Worcam, Organist; H. M. Collins, S.D.; A. Moorehouse, J.D.; H. W. Williams, I.G.; J. W. Seager, Tyler.—Members: W. Bro. Alfred King; Bros. Percy Preston, J. C. V. Johnson, E. Hewitt, S. C. Wooda, E. L. Hawkins. Visitors: W. Bros. Colonel L. W. Penn, E. Tyrrell Leith, A. Mackenzie, Alfred Edginton; Bros. S. Barlow, A. Steinacker, J. R. K. Johnson, W. R. Buckham, Rustonjee Cowasjee, J. J. Winton, O. Coysjee, J. Thomas, C. Rowe, C. A. Winter, G. W. R. Malins, Dr. Sydney Smith, J. W. Warter, F. W. Sedgwick. The Lodge having been properly tyled, was opened in the first degree. After the dispensation of the R. W. District Grand Master had been read, together with the summons and minutes of the last meeting, which were confirmed, the R.W. District Grand Master and his officers were announced. On entering the Lodge the R. W. District Grand Master took

the chair and asked the members present if they had any complaints which they desired to bring to his notice. No complaints being forthcoming, he congratulated the lodge on the harmony which prevailed amongst its members. He then returned the hiram to the W.M., and resumed his seat to the right of the W.M. The ballot was then taken for a Treasurer for the ensuing year, when Bro. C. C. Herring was unanimously elected. The Lodge next passed to the second and then raised to the third degree; after which Bro. H. I. P. Thomas, the W.M. elect, was called to the Pedestal by the District Grand Master (who had previously resumed the chair) and was examined as to his tenets. The Lodge was then cleared of all below the rank of Installed Masters, and H. I. P. Thomson was duly installed into the Eastern Chair. The brethren were then re-admitted and asked to salute their new W.M., W. Bro. H. I. P. Thomson, who then invested his officers of the ensuing twelve months as follows:—Bros. H. H. G. Tippet, S.W.; H. M. Collins, J.W.; C. C. Herring, Treas.; H. W. Williams, Sec.; A. Moorehouse, S.D.; E. Hewett, J.D.; W. R. Buckham, Dir. of Cers.; W. L. Morecom, Org.; P. Preston, I.G.; J. W. Seager, Tyler, W. Bro. H. I. P. Thompson proposed, and W. Bro. F. D. Parker seconded, a vote of thanks to the R.W. District Grand Master, for kindly presiding over the Lodge, and working the installation ceremony, which was carried by acclamation. The B.W. the District Grand Master then replied in suitable terms, assuring the brethren of the pleasure he had felt, in visiting them and performing the work of installation. A vote of thanks was also recorded in the minute book of the Lodge to W. Bro. F. D. Parker, the Immediate Past Master of the Lodge, for the efficient manner in which he worked it during the year he held office. There being no other work before the Lodge, it was closed in peace and harmony.

MAZAGON.—*Lodge Truth* (No. 944).—The regular meeting of this Lodge was held at the Freemasons' Hall, on the 1st May, when there were present: W. Bros. A. Mackenzie, W.M.; W. H. Hussey, I. P. M.; Captain J. Dixon, P.M.; E. C. Mitchell, P.M.; Bros. R. G. Walton, S.W.; H. W. Barrow, J.W.; G. W. R. Malins, Secretary and Treasurer; J. Wynn, as S.D.; C. Rowe, J.D.; Paulo Belleli, I.G.; J. W. Seager, Tyler. Members: Bros. Robson, Madden, Weekes, &c. Visitors: Bros. Harris, Martinant, Hopwell, Thompson, &c. The Lodge was opened in the 1st degree, and the minutes of the last meeting were read and confirmed. The ballot was then taken for Mr. Joshua Humphreys, Chief Engineer's Office, Munmar, which having proved clear, the candidate was admitted properly prepared and solemnly initiated into the mysteries of our Order. A discussion took place regarding the advisability of dispensing with the Charity fund of the Lodge and having one general fund; and should any relief be asked for, the same should be given from the general fund. Bro. G. W. R. Malins brought the proposition forward in a very neat, able, eloquent, and pathetic speech, stating to the brethren that some time back Lodge Truth was some 400 odd Rupees Dr., while the Charity fund showed over 500 Rupees, exclusive of Hall debentures, and a Lodge such as Truth, could not flourish while it devoted such a large percentage to the Charity fund; also that whatever appeals came before them they were very liberally responded to, but that no one connected with the Lodge ever required relief. The proposition having been seconded, it was ordered to be put on the summons for the next meeting. The Secretary having read letters from Bro. Buchan requesting to be placed on the absent list, he being about to leave Bombay; from Bro. E. Barnet, resigning the Lodge on account of leaving the Presidency; from Bro. P. Ryan, thanking the brethren for the kindness and consideration shown him in having so punctually attended the emergency meetings for the purpose of passing and raising him. Before closing the Lodge the W.M. informed the brethren that he regretted to inform them that the present meeting would be the last he would preside at, inasmuch as he was about to leave for England, and had he (the W.M.) known this sooner, he would not have accepted the Eastern Chair; but as he was in office, he would assure the brethren that during his absence from Bombay he would often think of them, as Lodge Truth (though not his mother Lodge) had always been his pride, and in handing back the hiram to W. Bro. Hussey, he felt sure he was placing it in good hands. The worthy W.M. concluded by wishing them "good bye," with a hope that the G.A.O.T.U. would enable him to unite with them again. One brother was proposed as

a joining member and one candidate for initiation. There being no further work before the Lodge, it was closed in peace and love.

POONA.

Lodge Orion of the West (No. 415).—A regular meeting of this Lodge was held on the 12th May. Present: W. Bro. B. H. Matthew, P.M., as W.M.; Bros. Kirkwood, as S.W.; Jones, J.W.; W. H. Wakeham, Sec.; Dunk, S.D.; Poke, as J.D.; C. Murphy, as Org.; Fell, as I.G.; and Powell, as Tyler. The lodge was opened in due and ancient form, and the minutes of the previous meeting were read and confirmed. Bro. Turner was called to the pedestal and examined as to his proficiency in the 1st degree which having proved very satisfactory, he was entrusted and passed out. The Lodge was then opened in the 2nd degree. Bro. Turner, being properly prepared, was admitted and passed to the F.C. degree. One brother was proposed as a joining member.

ROYAL ARCH.

METROPOLITAN.

BRITANNIC CHAPTER (No. 33).—The regular Meeting of this Chapter was held at the Freemasons' Hall, on Friday 14th inst. There were present E. Comps. Bro. Strapp, M.E.Z.; Jas. Glegg, H.; Jas. Glaisher, J.; Magnus Ohren, Scribe E.; Marris Wilson, N.; L. Crombie, P.Z. and Treas.; A. G. Church and F. D. Bannister. The visitors present were Bros. Constantine Burke, 29, the newly appointed District Grand Master for Jamaica, under the Scottish Constitution. Jas. Robins, 152; Henry Bridges, 261; Samsom Pierce, 2. The business included the Election of Principals and Officers, which resulted as follows: Jas. Glegg, M.E.Z.; Jas. Glaisher, H.; Magnus Ohren, J.; Marris Wilson, E.; W. E. Conston, N.; A. G. Church, P.S.; Chas. W. Turner, John B. Padden, Asst Soj. The Audit Report was read and confirmed, showing a balance in hand £39 4s. 1d. Comp. Speight was re-elected Janitor. A P.Z. Jewel was voted to Comp. John Sharp. Bro. G. N. Strawbridge, of the Britannic Lodge, was ballotted for and declared duly elected for exaltation.

The Summer festival of this Chapter was held at the Crystal Palace, on the same day, when Comps. Wm. Smith, C.E., P.Z. of the Chapter, R.J. Fairlie, and several other Companions who were unable to attend the business meeting, were present at the banquet, which was a most agreeable affair.

STRAWBERRY HILL CHAPTER, No. 946.—The Regular Convocation of this Chapter was held on 12th inst., at the Grotto Hotel, Cross Deep, Twickenham. — Comps. John Faithful, M.E.Z.; T. McIlwham, H.; George Motion, J.; W. Platt, P.Z.; S. E. Windland, P.S.; J. Stedwell, P.Z.; W. Smeed, P.Z., &c. The Chapter was opened and the minutes were read and confirmed. The election of the M.E.Z. and officers then took place, and Comp. T. McIlwham was elected M.E.Z.; G. Motion, H.; Windland, J.; J. Stedwell, Treas.; and Ryley, Janitor. There being no exaltations, the M.E.Z. vacated the chair, and Comp. Arthur Whitley, of the Leighton Buzzard Chapter, was installed into the chair of M.E.Z. by Comp. W. Watson, P.Z., in a very perfect manner. The Chapter was then closed and on account of the death of the late lamented Comp. Bandy, there was no banquet. The companions partook of slight refreshment and separated early.

INDIA.

ZOROASTER CHAPTER (No. 128, S.C.).—At the meeting of this Chapter on the 23rd April, 1871, M.E. Comps. G. L. F. Connell presided as P.Z.; M. Framroze, P.H.; Furdonjee N. Coyajee, P.J.; Dinsbaw D. Mistry, Scribe E.; Nosherwanjee Coyajee, Scribe N.; Framjee K. Patuck; 1st Sojourner; Rustomjee H. Mistry, 2nd Sojourner; Sorabjee N. Cooper, 3rd Sojourner; Dhunjeebhoy M. Jejeebhoy, Treas.; D. M. Capudia, Inner Janitor; Cowasjee S. Patell, Outer Janitor, Pheroshaw,

M. Jejeebhoy and C. D. Limjee, members; with a great many visitors. After the Chapter was opened, the M.E. the Provincial Grand Superintendent of the Province and his officers were announced, and admitted under the Arch. M.E. Comp. Connell addressed a few words of homage to the Provincial Grand Superintendent, after which all the officers of Chapter Zoroaster vacated their chairs for the Provincial Grand Officers. After the usual addresses, exhortations, and presentations, the elected Officers of Chapter Zoroaster were duly and constitutionally installed and inducted into their respective chairs, the charges were delivered, an eloquent address made by M.E. Comp. M. C. Murzban, and Chapter Zoroaster, No. 128, was declared duly and constitutionally closed. The following companions were elected as office bearers for the ensuing year:—Comps. G. L. F. Connell, P.Z.; M. Framroze, P.H.; F. N. Coyajee, P.J.; Dinsbaw D. Mistry, Scribe E.; N. Coyajee, Scribe N.; F. H. Patuck, 1st Soj.; R. H. Mistry, 2nd Soj.; S. N. Cooper, 3rd Soj.; D. M. Jejeebhoy, Treas.; D. M. Capudia, Inner Janitor; and C. S. Patell, Outer Janitor.

MARK MASONRY.

INDIA.

POONA.—Mallet and Chisel Lodge of Mark Masters.—The inaugural meeting of this Lodge was held on the 6th April. Present: W. Bros. Captain B. H. Mathew, Prov. G.M.O., as Dep. Prov. Grand Master; T. Cooke, W.M. Elect; Bros. P. Callaghan, J.W. Elect; H. B. Porter, &c. The Lodge was opened in due and ancient form by W. Bro. Mathew, who read a letter from the Provincial Grand Master, authorising him to consecrate the new lodge, under the title of "Mallet and Chisel Lodge of Mark Masters." W. Bro. Mathew then read the petition and temporary warrant granted by the Prov. Grand Master, pending the arrival of the regular warrant from England, and on the brethren signifying their assent to the nomination of Wor. Bro. T. Cooke, as their first Worshipful Master, W. Bro. Mathew vacated the Eastern Chair, and placed W. Bro. Cooke therein. W. Bro. Cooke then proceeded to invest officers for the ensuing year:—Bro. Lieut. James Kirkwood, S.W. (Bro. Kirkwood being unavoidably absent on duty, was installed by proxy). Bros. P. Callaghan, J.W.; Samuel Blake Porter, Master Overseer. The bye-laws were then read and approved, and a copy was ordered to be sent to the Prov. Grand Master for final approval. There being no further business before the lodge it was closed in peace and harmony at 8 p.m.

At a meeting of the Mallet and Chisel Lodge held on the 8th April, the following brethren were present: W. Bro. T. Cooke, W.M.; Captain B. H. Mathew, Prov. G.M.O., as S.W.; Bros. P. Callaghan, J.W.; S. B. Porter, Sen. Overseer; J. Murphy, J.O.; Bamanjee, as I.G. The ballot was taken for Bro. C. Murphy, of Lodge Hiram (S.C.), as a joining member, which proved unanimous. The ballot was also taken for Bros. Geoghagan and Ebdon, of Lodge Orion, No. 415, candidates for the degree, which proved unanimous. The Worshipful Master appointed Bro. Murphy, Junior Overseer. Bros. Geoghagan and Ebdon, being in attendance, were admitted in due and ancient form, and the degree conferred upon them. There being no further business before the Lodge, it was closed in peace and harmony at 8-30 p.m.

ANCIENT AND ACCEPTED RITE.

INDIA.

MARAGON.—Pelican Chapter Rose Croix.—A meeting of this Chapter was held at the Freemasons' Hall, on the 24th May, 1871, when the following brethren were installed:—Bro. C. A. Winter, James Moon, E. A. Lissignol, G. L. F. Connell, G. L. D'Emden, and E. M. Walton. The following Officers were appointed and invested:—M. Ex. Bro. Colonel L. W. Penn, R.A., C.B., 18°, M.W. Sovereign; Bros. Capt. B. H. Mathew, R.E., 18°, Prelate; Capt. Henry Morland, 30°, 1st General; Alfred Swift, 18°, 2nd General; F. Turner, 18°, G. Marshal; E. Freeborn, 18°, Raphael; W. L. Searle, 18°, Herald; C. A. Winter, 18°, Captain of Guard; C. G. Herring, 18°, Treas.; G. B. Thompson, 18°, Sec.; G. L. F. Connell, 18°, Dir. of Ceres. J. Thomas, 18°, Organist and Steward; J. W. Seager, 18°, Tyler. One candidate was proposed for advancement.

MASONIC FESTIVITIES.

SUMMER BANQUET OF THE EUPHRATES LODGE.

Summer Banquets having become so frequently introduced in Masonic assemblies, it would seem almost a necessity for the brethren to have at least one summer treat, when they can meet and entertain their wives and sweethearts, as well as their Masonic friends; that through these meetings, harmony, and friendship among the members are promoted needs scarcely any comment, but another more cogent reason is the presence of the ladies on such occasions. As we all know ladies cannot join the Craft itself, it is obvious that by the presence of the ladies at these festivals, they become acquainted with the various Masonic and other charities with which our Order has ever since its existence been so nobly associated. The members of Euphrates (No. 212), a City Lodge of long standing and great influence, held their summer banquet on Wednesday, the 19th, at the Bald Faced Stag Hotel, Buckhurst Hill, Woodford, the kindly host of which Bro. Henry Lock. is their immediate P.M. Bro. J. C. Frank, W.M., presided. The brethren mustered in support of their esteemed and respected Master, and all seemed very highly to appreciate the beautiful and romantic scenery about this spot. The dinner was served at three o'clock in Bro. Lock's usual excellent style, and which met with the approbation of all present; everything, including the wines being of the first quality. Dinner over, the company adjourned for half an hour to the pleasant grounds of the hotel, and on their return an elegant dessert was served, which met with universal approbation, the table being ornamented with a profusion of elegant bouquets and beautiful flowers in most tasteful style. The usual loyal and Masonic toasts were given and heartily responded to, being interspersed with some excellent songs, after which the majority of the company finished a delightful day by engaging in the healthful pastime of dancing, till the clock striking ten warned them that it was time to depart. In the unavoidable absence of the S.W., the vice-chair was most ably filled by Bro. Thomas Hammond, the much esteemed J.W., many compliments being paid to him by all who witnessed his zeal and energy in looking after the comforts of those in the west, and also for his ability displayed in assisting in the multifarious arrangements for the festivity.

THE ANNUAL FESTIVAL OF THE DOMATIC LODGE, (No. 177.)

Never, since the annual summer gatherings, or summer Festivals, as they are termed, were commenced in the Domatic Lodge, has there been such a successful and happy gathering as that which took place on Thursday, the 20th inst., under the presidency of Bro. J. Walford, the present W. Master of the Lodge. Upon that Brother had devolved nearly all the trouble of bringing about so happy a result, and as he remarked in one of his speeches, it was no easy matter to please the whole of the brethren of one of the largest, if not the largest Lodge in England. Starting by 4-horse omnibuses, provided by the London General Omnibus Co., from Anderton's Hotel, Fleet Street, (the meeting place of the Lodge), at 11 o'clock, they proceeded to the King's Head, Chigwell, kept by Bro. Basham, and as the day was beautiful and fine, and every one in capital spirits an enjoyable ride was made the most of. Several of the brethren accompanied the party in their own private traps.

The following is a list of those present:—Past Masters, Bros. Foulger, Frederick Smith, William Carpenter, Henry Elwes (late Secretary), Michael Haydon, Harry Potter, and Bro. Baker (one of the oldest P.M.'s). Officers, Bros. J. Walford, W.M.; Ferguson, S.W.; Tims, J.W.; Everett, J.D.; Amos Treadwell, I.G. Visitors, Bros. James Boyd, Assist. Grand Purs.; R. Motion, P. Prov. G.W., Essex; Major Finney, 255; Stevens, 19; Hedington (Great Eastern Railway); Theodore Foulger, P.M., Confidence Lodge; Dr. Walter Woodman, J.W. Royal Standard Lodge; Charles Woodman, Etonian; James Everson, 511; and Aston, Temple Lodge. Members, Bros. Crane, R. Ford, Giles, B. Cook, Heath, Ford, Fountain, Sullivan, Arnold, Chudleigh, Acrason, Hancock, Wm. Wigmore, Goodfellow, Bontright, E. B. Clark, Nasielski, Ralph, Willing, Chas. E. Thompson, and others.

After a delightful journey the brethren arrived at their destination about one o'clock, when luncheon was partaken of, and between that time and the dinner hour the lovely gardens attached to Bro. Basham's were visited, and greatly admired by

some of the brethren, whilst others engaged in various out-door games, or passed the time very pleasantly by strolling in the fields and romantic walks, and by admiring the scenery.

A dinner, which consisted of every delicacy in season, capital wines and dessert, was then partaken of, and the way in which it was served called forth the highest encomiums upon the host and hostess, for nothing in fact could have been better. When the cloth was removed,

Bro. Foulger said he would not occupy their time with long toasts, but there were a few it was usual and proper to give. He was glad to find that Her Majesty, feeling her presence would revive trade, had lately come more amongst them; he had, therefore, great pleasure in proposing her health.

The health of the M.W.G.M. of Masons, the Marquis of Ripon, was the next toast. His lordship had discharged the important duties imposed upon him with faithfulness. He was sure they would all agree he had deserved the title—that of Marquis—which had recently been conferred upon him.

This and the preceding toasts were enthusiastically received. The W.M. then proposed "The Earl of Carnarvon, D.G.M., H.R.H. the Prince of Wales, and the rest of the Grand Officers, past and present," coupled with the name of Bro. James Boyd. They were fortunate in having two Grand Officers, members of the Domatic Lodge; and after alluding to the able manner in which the Grand Officers had discharged their duties, he concluded by proposing their health.

Bro. James Boyd, Assist. G. Purs., in responding, said he agreed with the Master that short speeches ought to be the order of the day. He had experienced a great deal of pleasure in being present that day, and thanked them all in the name of the Grand Officers, and in his own. He regretted he was not a member of their lodge, for he had been associated with it as a constant visitor, for about 20 years.

Bro. Foulger proposed the health of "The W.M., Bro. Walford" and he said the duty of doing so was an exceedingly pleasing one. He asked them to drink it in bumpers, for he had exerted himself very much to make the Festival what it was, and was sure they would all say it had turned out to be, viz.,—a success. In the person of their W.M., he felt they had a good Master, and one who studied their interests in every possible way, and who also studied Masonry.

The toast was well received.

The W.M. said they would pardon him if he were not able to express himself in a sufficiently thankful way for the honour they had been pleased to do him. If they would believe him, it was no small matter to be the W.M. of the Domatic Lodge, and although he might not always have been able to give satisfaction, to every one of the 80 or 90 persons who sat down to dinner at lodge, yet he hoped he had been able to do so that day. He was rather sorry the Mastership of the lodge was of so short duration, for if it were like some appointments, for three or four years, he would better learn how to please them and suit everybody before he retired from office. He was glad to be able to say that he believed his name was cordially and kindly remembered. After some other appropriate remarks, he concluded by proposing the "Past Masters."

Bro. W. Carpenter replied in a happy speech, and said, after being 30 years a Past Master, he was very glad indeed to come again amongst them.

To "The Visitors," Bros. Motion, and Major Finney responded. The other toasts were the "Officers and Stewards," the "Ladies," and "The Press."

To the latter, the representative of "The Freemasons' Magazine" responded, and a most delightful day was brought to a close, and the brethren returned to town.

NO WONDER.—Mr. Smee, in a recent report to the Gresham Assurance Company, on the causes of death in 1,000 cases where claims had been made on the society, expresses his belief that diseases of the digestive organs greatly exceed in England the relative number found in other countries. This can scarcely be a matter of wonder when we reflect how utterly void we are of care or curiosity on the subject, and that our rulers are even more oblivious than ourselves. In fact, the duty of an Englishman of the 19th century is to fill his stomach—with what, it does not matter—and we are often inclined, under the circumstances, to envy the inhabitants of Skitzland, who, when dinner time came, handed their empty stomachs to the waiter, and received them again full.—*Food Journal*.

Obituary.

BRO. D. M. WALKER.

Bro. D. M. Walker, P. Prov. Senior Grand Warden, of Gloucestershire, and the oldest Freemason in the province, was interred in the Hempstead Churchyard, on Wednesday, 12th instant.

He was for many years the proprietor and publisher of the Gloucester Journal (having succeeded in the proprietorship, Mr. Robert Rairkes, the founder of Sunday schools,) and was styled the "Father of the English Press."

The Freemasons of his Province paid respect to his memory by attending the funeral in considerable numbers.

The funeral cortège left the "Journal" Office shortly after eleven o'clock, and on reaching the Corn Exchange was joined by the Mayor and Corporation the City Sheriff and other civic authorities, the City Magistrates, the Charity Trustees, a body of the Freemasons, and many of the principal citizens. The procession then proceed onward down the Southgate Street, in the following order:—

The Blue Coat Boys.
City Magistrates and Sheriffs.
Mayor, Sheriff, and Corporation.
City Trustees.
Freemasons.
Citizens.

Workmen of Deceased.

Four mourning Coaches, containing Relatives and Friends of the Deceased.

Everywhere in the town there were indications of deep public sympathy and respect; every shop in the principal streets was partially closed, and in some they were wholly so; blinds were drawn down, flags on the public buildings and at the merchants' offices at the docks were raised half-mast high, and the large number of people who had gathered in the streets to witness the procession, testified by their respectful and subdued demeanour the high regard in which the deceased gentleman was held by all classes of his fellow-citizens. On reaching the southern limit of the city, the Corporation, Charity Trustees, and Magistrates, with the citizens and Blue Coat Boys, drew up on either side of the roadway, and waited uncovered, whilst the cortège passed. Having paid this last testimony of esteem to Bro. Walker, they returned to the city. A large number of Freemasons retained their position in the procession, and attended the body to the grave. Hempstead Church was reached shortly before twelve o'clock, amid a shower of rain, which, however, fortunately, was not of long duration. The remains of the deceased, borne by printers in his employ, having been deposited in the church, where a large congregation assembled, the first part of the funeral service was proceeded with by the Rev. — Johnson, the curate in charge. The body was then conveyed to the vault in the churchyard, where the remainder of the service was read, and was lowered in its final position amid every indication of the deepest sorrow on the part of the many person present. The coffin, which was of polished oak, bore an inscription to the effect that deceased died on the 7th of July. at the age of 79

years. On the top of the coffin had been arranged various Masonic symbols in flowers, one of which was sent by Mrs. Price, of Tibberton Court, namely the *crux ansata* or cross, surmounted by a circle composed of acacia leaves and lilies, the leaves being symbolical of hope in darkness, and the lily of life, the whole being indicative of eternal life. The brother Freemasons of the deceased furnished a pentalpha of poppies and lilies, and a double triangle of the same flowers, all most tastefully arranged. The Brethren present wore a bouquet of acacia and white-flower, which they dropped into the vault after the burial service. The deceased's brethren, who thus paid him a last mark of their esteem, as one of the oldest members of the Provincial Grand Lodge, were out of costume, but wore, as distinctive of the Fraternity, white neckties and gloves, the latter to remind Masons that without a pure heart and clean hands "no one can stand in the holy place."

Lord Sherborne, the head of the Craft in the Province of Gloucestershire, in a letter to his deputy, Bro. G. F. Newmarch, of Cirencester, expressed his "sorrow to hear of the death of Bro. Walker," and speaks of him as "one of the last survivors of the old Provincial Grand Lodge." Bro. Newmarch says of Bro. Walker, that "he was a very old acquaintance of mine and of my father before me. I should be pleased to see every respect paid to his memory."

The Royal Agricultural Show at Wolverhampton, and the midsummer holidays, kept a great number of Masons from being present at the funeral from Cheltenham and other places. The Deputy Provincial Grand Master of Herefordshire, Bro. H. R. Luckes, expressed his regret that a business engagement at Monmouth prevented his being at the funeral of Bro. Walker, "one for whom I had the greatest respect," and suggested that as the brethren would attend the funeral out of clothing, they should do as was done at the burial of the Venerable Archdeacon Friar, 'carry and drop into the grave a small sprig of acacia. The acacia of Freemasonry is the 'Minosa Nilotica,' of Linnæus. Much of the Masonic history of the plant is incommunicable, but it is intended to remind us of the 'immortality of the soul.'

Bro. Walker's public services extended over nearly half a century. He was elected a member of the Town Council on the 24th of November, 1828. In 1822 he served the office of Sheriff, in conjunction with John Cooke, Esq., and again in 1824, with William Mutlow, Esq.. In 1830 he was chosen Mayor. A similar honour was conferred upon him in 1839, and again in 1847; and on the death of Mr. William Washbourne, Bro. Walker was chosen to discharge the Mayoral duties till the expiration of the official term. The position of Alderman he may be said to have occupied continuously from 1829 to 1856, a period of twenty-eight years, seventeen of which were under the old and eleven under the new Corporation. In May, 1857, a very valuable testimonial was presented to Bro. Walker, at a public banquet, held at the then King's Head Hotel. It consisted of a large silver Cellini vase, two silver claret jugs, a silver inkstand, and a dressing case, the whole being valued at £378. No better testimony could have been given of the esteem in which Bro. Walker services was held than that afforded by the

circumstance that the subscribers, who represented all shades of politics, were two hundred and thirty-five in number. The presentation was made by Mr. V. P. Price, M.P., and what was said by him on that occasion will well bear repetition here on this. "We meet sometimes," said Mr. Price, "with men upon whose shoulders, through special fitness with which Providence has blessed them, or the special opportunity by which they are surrounded, an unusual measure of unrequited toil is cast, and who, with the generous impulse of a loyal and obedient will, most cheerfully discharge their duties. It is just such an instance that we have before us now, in him we have assembled this evening to honour. In his case we look upon a life which has been devoted to public work. If we look back and measure off our own past existence the number of years he has devoted to the municipal service of this city, we shall bring to the test of our own experience the value of the time which he has consecrated to its use. The reflection will be an interesting one, but it will also be a humiliating one. It is interesting for us to feel that the rich experience which he has gathered, the accumulated stores of local and travelling knowledge which he has treasured up, the judgment which he has ripened, and the wisdom he has matured are still obedient, to his call, and are therefore still within our reach. But it must, in some respects, be humiliating for us to feel that to no one of us can it be given to fill the large space which he has done in the annals of the community amongst which we live. His name has been written upon every page of the records of this city during the past forty years. . . . It is only last year, 1866, that we find him for the first time ceasing to take part in the deliberations of that Chamber to which he had been summoned nearly forty years before." In the course of his reply, Bro. Walker said "For the short space of time remaining to me upon this earth, this testimonial will be at once an encouragement and a warning; an encouragement to persevere in the same course I have hitherto taken, in the more limited sphere of action to which my public services will henceforth be confined; and a warning carefully to avoid doing anything by word or deed that shall occasion in the breast of any one individual who has contributed to this testimonial the least feeling of regret on his part at having done so." How earnestly and faithfully Bro. Walker pursued the path which he here marked out the old city with which he has been so long, so usefully, and so honourably connected affectionately testifies by the mouths equally of its richest and its poorest residents.

The inscription on the pedestal of the vase, tells its own tale briefly but significantly:—

"Presented,
With other articles,
To David Mowbray Walker, Esq.,
In recognition of his public services
As a Citizen and Magistrate of Gloucester
During a period of 40 years,
11th May, 1871."

BRO. CHESTER.

The remains of Bro. Chester, a member of the New Concord Lodge, No. 813, were interred at Abney-park Cemetery. He was followed to his last resting-place by his sorrowing widow and family in three mourning coaches. Several members of the

Craft also attended the funeral. His mother lodge was represented by Bro. T. Bartlett, I.P.M.; Bros. W. H. Main, P.M. and Sec., Salisbury, S.W., Brustlin, King, Harriss, and Smee; and also Bro. T. Sheppard, W.M., of the Egyptian Lodge, No. 27. The late Bro. Chester was highly respected, not only by the brethren of his Lodge, but also by a numerous circle of friends, and deeply regretted. He was a liberal supporter of the Masonic and other Charities, and a member of the East London Masonic Charitable Association. His loss will be deeply felt.

THE MARK DEGREE IN ENGLAND.

(Continued from page 80).

Bro. Kerr: I am perfectly aware of that. But from the unwillingness of members of the Old Lodges to commit anything in writing it is difficult to find direct evidence. However, under date 1559, on the sill of one of the windows of the choir of Glasgow Cathedral we find the square and compass engraved; the All-seeing Eye above; the ladder with three steps; the sun, moon and stars; and a finger pointing to the three steps. In those times when the secrets of the Craft were very much looked to and preserved with jealous care, you cannot expect very much explanation of the system then practised; but you can see by those symbols that at that time Speculative Masonry did exist. There are also Lodges which state distinctly that they follow out those signs and symbols which had been transmitted to them from time immemorial. In the year 1707 a Lodge of Operative Masons, styled the Edinburgh Journeymen Masons, to which I belong, separated from the parent stock Mary's Chapel. They had a dispute about a Benevolent Fund, and the matter came before the Supreme Courts. By that proceeding we have it recorded that the Lodge made Entered Apprentices and Fellow Crafts; but I believe no other Degree of Masonry except the Mark Master, who was Master of the Lodge. In the judgment which was given by the Supreme Courts they not only gave power for this Lodge Journeymen to exist, and to give the Masonic word, to receive dues therefore, but also to sue the Lodge Mary's Chapel for such further portions of Masonry which they had not then possession of. Twenty years after, it is recorded that the Lodge Journeymen received the third Degree from the parent Lodge.

Bro. Binckes: Then, you say the Overseer was the Chief Officer.

Bro. Kerr: Yes; because a large portion of the Lodges were Fellow Craft Lodges.

Bro. Binckes: You are combating for the antiquity of the Mark Degree. Our object is to find, that there may be no dispute about the matter afterwards, whether Operative or Speculative Masonry were practised in the Lodges at that time. Do your investigations enable you to say whether what was done in those Lodges at that time was Speculative as well as Operative?

Bro. Kerr: These symbols which I mentioned as found in Glasgow Cathedral led to that supposition.

Bro. Portal: On whom was the Master Degree conferred?

Bro. Kerr: Upon men who designed and planned work for those employed under them to execute. These were men of intelligence, who instructed others through symbolical teaching and otherwise. The subordinate Lodges were composed of workmen who were taught in the Lodges. Yet Masters may even be reduced from that position to a Fellow Craft. In the Regulations referred to as having been adopted at the meeting in Holyrood Palace, in 1598, it is stated:—"That all Masters undertaking work be very careful to see their scaffolds and foot-gangs securely set and placed, to the effect that through the negligence and sloth no hurt or injury come to any person employed at the work, under the pain of discharging them thereafter to work as Masters having charge of work; but shall ever be subject all the rest of their days to work under, or with another principal Master, having charge of the work."

Earl Percy: Are you speaking of the Master of Lodges, or of what we know as Master Masons?

Bro. Portal: Our English Constitutions tell us that there are three Degrees, the Entered Apprentice, the Fellow Craft, and the Master Mason. According to you the Master Mason meant the Master of a Lodge.

Bro. Binckes: Was the term "Overseer" synonymous with that of "Master?"

Bro. Kerr: The Mark Master or Overseer was the Master of the Fellow Craft's Lodge; the Master Mason presided over the entire Lodge of three Degrees. There were two classes of Lodges—viz., Lodges for Entered Apprentice and Fellow Craft, under one head.

Bro. Binckes: Whose chief was an Overseer.

Bro. Kerr: Their Master was an Overseer. There is a curious entry repeatedly made concerning the Master of this Mary's Chapel Lodge which we seceded from, that he shall not go to any meeting of that Lodge Journeymen to pass the Fellow Crafts.

Bro. Binckes: To pass Apprentices to the Fellow Craft?

Bro. Kerr: Yes; all going to show that the Masters were in a superior position to the others.

Bro. Binckes: And superior to the Overseers?

Bro. Kerr: Superior to the Overseers or Foremen. In reference to the existence of what is termed "speculative Masonry," I may mention the Secretary of the Royal Order of Scotland informed me that he had documents in his possession upwards of 200 years old, belonging entirely to what is called the "speculative" portion of Masonry, not the "operative" at all; and which is very much akin to our third Degree.

Bro. Binckes: This is very interesting. What I want to understand now is whether there were two distinct classes of Lodges—one with the power of working only the first and second Degrees, over which the Master presided as Overseer, and another with the power of working the Entered Apprentice, Fellow Craft, and Master Mason?

Bro. Kerr: That was the case of the Lodge Journeymen, No. 8, which only worked the First and Second Degrees. The Lodge from which it separated, No. 1, Mary's Chapel, worked the first, second, and third Degrees.

Bro. Mackersy: It required the Master to pass the E. A. to the F. C. Degree.

Bro. Kerr: I find the same kind of minute in reference to the Leith Lodge, viz. The Master of the Lodge shall not go to them, the Leith Lodge, to pass a F. C.; and in this way these Lodges were kept in a subordinate position.

Bro. Binckes: But the word "pass" being used among us in a technical sense, I want clearly to understand does that mean passing from 1st to 2nd, or on to a higher Degree.

Bro. Kerr: This may throw some light upon it. The minute of 1598 says, "that no E. A. or F. C. be received or admitted into the Lodge without the number of six Masters and two E. Apprentices, the Wardens of that Lodge being two of the same six Masters." Now, you will see here that a F. C. cannot be received without the presence of six Masters and two Apprentices. I have an idea that these Apprentices were not present during the time the business was going on.

Bro. Hay: They were merely present at the constitution of the Lodge.

Bro. Kerr: Yes; and not afterwards.

Bro. Hay: The original document is on the minute books of Mary's Chapel.

Bro. Kerr: these Rules of 1598 were promulgated during the time the head of the Rosslyn family was Hereditary Grand Master Mason. Copies of the rules were sent to the Lodge of Aitcheson's Haven, and they are now preserved there. I need not show further that the Grand Lodge of Scotland investigated this subject very fully. The greatest difficulty arose in getting written evidence; because, from the strictness of the obligation even in the old minute books there is very little information concerning Masonry to be got. There is, indeed, little in them beyond the names of those who were present at the meetings, and the amount of money received. As to Marks being used at an early period, you have doubtless at the present day the traditional practice among Operative Masons of using them on implements, tools, chisels, and in many cases upon the stores they work. Some Operative Lodges took Apprentices bound to the Lodge up to about the year 1780, and these young lads while out with a F. C. or Journeyman, working along with him, used a Mark, called a blind Mark, frequently placed in connection with the regular Mark of the Fellow Craft. There was also the Official Mark or equilateral triangle. In Rosslyn Chapel upon four ruined altars that were dedicated to the four Evangelists, every stone was marked with an equilateral triangle. So far we show their early use from ancient customs, and the existing Marks on buildings, and the continuation of the practice both by

Operative Masons and existing Operative Lodges. In many of the old minute books the name is not only signed, but the Mark is put behind it, in some places before. In the ritual practised, even in the oldest forms you have of it, it is stated that the stones were hewn at a distance, marked and numbered; but there is nothing whatever in the instruction now given that describes the manner of marking or anything else relating to it, but in the Mark Ritual, the whole is fully described and shown that each individual has a Mark, the Apprentice and F. C. Looking to the Lodge, you have the Junior Warden telling you that his duty is to mark the time, in other words he takes an account of the time. The S.W. tells you he has to pay all the wages; he is paymaster. This has reference to something that must have been doing; some work that has been performed. What are you to pay for? What amount are you to pay? Yet you are brought into a chamber to receive wages. You have an indication of something that is incomplete in the second degree. Whereas in the Mark Ritual you are told that the Overseer or Foreman must examine the work done. He then records the amount of work that has been sent forward to the building, properly marked, which he states opposite the corresponding mark in his book. And when the workman comes forward to receive the wages, you have the treasurer called upon to pay the amount due as entered against those marks. I mention this to show that the reference made in the two first Degrees is to something without which they are not complete, and that the section of the Fellow Craft Degree, now called the Mark Master Degree, supplies what is required. It is not a separate Degree, but a superior or closing section of the F. C. It is to be remembered that foreman is a F. C. He may be a foreman to-day. The Master may say at the end of a day, I have no further employment for you in that capacity; but if you like to work for me as a F. C. for two or three days I will gladly give you work until you find employment as a Foreman or Overseer. In a Mark Lodge the Office Bearers are only Overseers, styled Junior Senior, and Master Overseers—showing clearly that they are in charge for a superior authority. These Overseers not only directed the workmen, but gave an account of the time employed, and received plans and instructions from the Master, to be communicated to the workmen, whether relating to plain or more intricate portions of the work. Passing onward, we have the third Degree in two parts. The first introductory, and the latter containing a legend, where a reference is made to a superior order of Fellow Craft, who bore rule over the others, having conspired together. In the present course of instruction, there is only one order of Fellow Crafts recognised. Yet reference is distinctly made to a superior order which can only be reconciled by referring to the teaching given in the Mark Ritual. There is a very general idea, I am sorry to say, that the third Degree is quite a modern invention, while it is the best authenticated portion of the three Degrees. It is simply an astronomical problem showing the state of the heavens at the time the foundation stone of the Temple of Solomon was laid. We have notes of it in Scotland. I recollect seeing it worked out upon two large terrestrial and celestial globes by an eminent astronomer. The globes were properly rectified and the state of the heavens minutely noted. The signs and words of the Degrees were obtained, and the reason of the implements being used in the Legend of the third Degree, also the name being thrice repeated,—why the ear of corn and the waterfall are depicted, and the directions in which the procession moves. It has proved itself to be one of the best authenticated of the three Degrees. The astronomer asked whether I would mind leaving the notes with him. I did so, and he afterwards informed me that he went over the whole with a very learned Professor, who expressed his opinion that it was evidently a very ancient system of some kind or other. He did not care whether it was Masonry or what it was; it appeared to be of undoubted antiquity.

Bro. Mackersy: Were these gentlemen Mason?

Bro. Kerr: No; I may mention that what I have stated, as a short summary, occupied many long meetings of the Committee of Grand Lodge, when they were considering whether they should recognise the Mark Degree as a part of the Fellow Craft. They investigated the subject very fully. The then Deputy Grand Master, Bro. Whyte Melville, also made enquiry and found the marks to have been used in the older Lodges, as already stated. Afterwards, the late Dr. Walker Arnott, who was very much opposed to Grand Lodge taking up the matter, made the same enquiry, and the evidence he collected was corroborative.

He intimated to Grand Lodge that Mark Masonry must be a portion of the Old Masonic system. That body then directed their Committee with the Supreme Royal Arch Chapter to prepare a ritual. The only difference being that the Old Lodge speak of a square stone, and the Royal Arch of a keystone.

Bro. Mackersy: That goes to show that this is a part of operative Masonry, not of Royal Arch Masonry.

Bro. Kerr: That is the whole argument between us and the Royal Arch Masons. The traditional ritual has been practised by the Old Lodges in this way, who hold it, and will not give it up.

Bro. Hay: It had no doubt a meaning of some kind or other; although obscure. They were cautious in expressing themselves. It was all "speculative;" but nevertheless it was a system intelligible to themselves.

Bro. Kerr: The stone you refer to as the chief Arch stone is our square stone.

Bro. Hay: It would appear from some traditions I have met with to have been the practice of ancient operative Masons in their initiations to make the candidate personify a stone to which the square is applied to try whether it be a perfect or square stone. Here is a stone for the building, presented for approval by the Master or Overseers, and, if approved, to be recognised as fit for its place in the structure, emblematical of the individual's place in the moral or heavenly temple. This is also a truly Christian symbol, and I think the Grand Lodge of England, by refusing to recognise the Mark Degree, loses invaluable matter for useful instruction. The idea of the initiate being presented as a stone for the building of the Masonic Temple is recognised in the E. A. Degree, as usually practised in all Lodges, and the inference is that as the stones combine to form the Temple, so the individuals combine to form the Lodge, Society, Church, or Family.

Bro. Mackersy: They existed prior to the time of Christ. They have other than a Christian reference.

Earl Percy: Do you recognise them as Christians in your Degree?

Bro. Kerr: Yes. It is worthy of remark that this stone is understood to have been intended for the foundation stone; and in the end the building cannot be finished without it. (Bro. Kerr then then described the preparation and approval of the stones as rehearsed in the Mark Ritual, and its final acceptance and laying with rejoicing.) In answer to Bro. Portal he further stated that the three marks used were the apprentice's mark, which had its points equal in number, say 2, 4, 6, 8; the F. C. mark, which was irregular in the number of its points, and the Mark Master's mark was an equilateral triangle.

Bro. Portal: The Mark Man is the same as a F. C.

Bro. Kerr: He is.

Earl Percy: They were a Mark Master's Lodge, but they could not do anything without a Master.

Bro. Portal: Did the Masters then form themselves into a Lodge?

Bro. Kerr: Oh, yes. The Overseers or Mark Masters.

Bro. Portal: and they had Masters over them?

Bro. Kerr: Yes. The word "Architect" is modern.

Bro. Portal: They were a Lodge of Magisters, having a Magister over them.

Bro. Kerr: Yes.

Bro. Portal: That is a curious fact.

Bro. Kerr: "Apprentices were divided into small companies or Lodges, which were presided over and instructed by the Fellow Crafts or Journeymen, who were also divided in a similar manner, presided over and instructed by the Foreman or Overseers, and these again by the Master Mason."

Bro. Portal: There was no such thing as a Master Mason's Lodge as now understood.

Bro. Hay: The Masters' Lodges are of modern date.

Bro. Portal: Coming to this point about the position of the Mark Degree, that will be our difficulty; it was a mistake of the Joint Committee of Grand Lodge and Grand Chapter of England when they said the Mark Degree was a graceful appendage to the F. C., and Mark Masters would not confirm the report on the ground that it was putting the Mark Degree out of its proper place. I have two or three facts to bring before the attention of the Conference. First of all there is the fact, which is indisputable, that in every Masonic system throughout the world, in Scotland, Ireland, Canada and America, the Mark Degree is taken under the cognisance of the Grand Chapter and not under

the cognisance of the Grand Lodge. It is only given to those who have taken the Degree of Master Mason. In Ash's Manual it is put clearly enough. There a Mark Man comes below the Master Mason, but a Mark Master comes after Master Mason; the Master Mason comes between the two.

Bro. Hay: The Americans work in their Chapters the same number of Degrees between the Master's Degree and the Royal Arch as we do in Scotland—viz: Mark Master, Past Master, and a Degree called Most Excellent Master. The later is not worked in this country, and the Degree appears to have some relation to the F. C. or Mark Degree. Their Royal Arch is a combination of our Excellent and R. A. Their Craft Degrees are given in all essentials the same as in England, Ireland and Scotland. The ritual, however, differs, but is probably the same as was used in Scotland at the time Masonry was introduced into America, and which is still in use in some country Lodges in Scotland and also in Ireland.

Bro. Portal: Then as regards the Mark having a separate jurisdiction, I think the Grand Secretary has a word or two to say on that point. I see no great anomaly in Mark Masonry having a separate jurisdiction any more than the Royal Arch, which, as we hold, is a completion of the Master Mason's Degree in the same way as you say the Mark is the completion of the F. C. It is an historical fact, that in 1740 the Royal Arch secrets were given in the Master Mason's Lodges. I have a French book, dated in 1747, wherein there is a diagram of the third Degree and the word of the Royal Arch. That shows that now the Royal Arch has got separated from the third Degree. If that is not thought an anomaly, why should it be thought an anomaly that the Mark Degree should also have its own separate jurisdiction?

Bro. Mackersy: In all countries is the Royal Arch separate; but in no country but England is the Mark.

Bro. Portal: A very learned author, Bro. Hyde Clarke, assured me that in some part of Turkey or Syria a Mark G. L. had been started by some Americans.

Bro. Hay: We have a chapter in Turkey; we have also a Chapter in Smyrna working the Mark Degree.

Bro. Binckes: You say in Scotland that there ought not to be a separate jurisdiction for the Mark because it is a part of the second Degree. But you have a separate jurisdiction for the Royal Arch, which is part and parcel of the third Degree, and there is a separate jurisdiction for the Arch in all countries. In England we have a separate jurisdiction for it, although it is said here to be a part of the third Degree; and yet they will not work that Degree in the Lodges. In Scotland the Royal Arch Degree is not in connection with the Grand Lodge of Scotland, but they are obliged to form a separate jurisdiction over the Royal Arch Degree, because the Grand Lodge of Scotland will not have anything to do with it, just as our Supreme Body will not have anything to do with the Mark Degree. Therefore I hold that the position of the Mark Grand Lodge in England with respect to the Grand Craft Lodge in England is precisely analogous to the position of Grand Chapter of Scotland with regard to Grand Lodge of Scotland. They will not recognise it. And what do we do? We say if you will not recognise us, we will form a separate jurisdiction over Mark Lodges. I must say that our justification is to be found in the separation of Grand Lodge and Grand Chapter.

Bro. Mackersy: That is very important.

Bro. Hay: Why should not the Grand Lodge of England recognise your Grand Mark Lodge in the same way as the Grand Lodge of Scotland has recognised the Grand Chapter of Scotland? It seems they do not disapprove of it. Why should not you work like Grand Chapter with their sanction and approval without being connected with them, or they with your Degrees?

Bro. Binckes: They put it this way, are you prepared to advise the erasure of a portion of the articles of union? They say, No.

Bro. Mackersy: It was said that we must have altered the constitutions of the Grand Lodge of Scotland to admit the mark, but when it was proved to be a part of the Fellow Craft Degree the admission of it was held to be quite consistent with our Constitution.

Bro. Hay: Here is what the Grand Lodge of Scotland says:—"All Lodges holding of the Grand Lodges of Scotland are strictly prohibited and discharged from holding any other meeting than those of the three orders,—viz., Apprentice, Fellow Craft, and Master Mason, denominated St. John's Masonry, the

Mark forming part of the second Degree, though only to be conferred on Master Masons."

Bro. Mann: That seems an absurdity to call it a part of the second Degree, if it is only to be given to Master Masons.

Bro. Hay: That is by arrangement, and to prevent confusion with those receiving the Degree from the R.A. Chapters.

Bro. Mann: It is changing it from what it was.

Bro. Hay: That is the great misfortune.

Bro. Binckes: We have adopted that rule.

Bro. Portal: There were a number of Degrees worked by the ancients which were not adopted in the modern system at the union in 1813. The Lodge of reconciliation met and decided what Degrees should be worked, and it was settled that the Degrees as so taught were to be imposed on all the Lodges under the united jurisdiction; and the Lodge of reconciliation went round the country and got the different Masters to come and be instructed in the working agreed upon. And now if you introduced the Mark it would be a breach of the articles, because the Mark was not included in the system then adopted.

Bro. Mackersey: It is not inconsistent with the words of your articles if it is a part of the F.C. Degree.

Bro. Kerr: You show that you have got it at some period or other.

Bro. Binckes: At the time our Grand Lodge was established there was a strong feeling of antagonism to the introduction of this Degree, and it was considered advisable to hedge ourselves round with certain precautions. One was that a brother could not take this Degree till he was a Master Mason. Another was that we could not allow any one to hold the office of Master of a Mark Lodge until he had held the office of Master of a Craft Lodge. I have no doubt that after the desired union, if happily brought about, the very first thing our Grand Lodge will do will be to consider to what extent those two rules should be relaxed. If we consider that the Mark is a part of the F.C. Degree, why restrict its being conferred to those who are Master Masons? And why restrict the chair of a Mark Lodge to Masters or Past Masters of Craft Lodges?

Bro. Kerr: It is said for the sake of preserving the speculative ritual entire complete,—and when it is complete we give you Mark Master.

Bro. Binckes: I never was aware of this before. To prevent all misconception I would ask permission from the chair to read Articles of Union of 1813 Nos. 2—5 *in extenso*—(see appendix E)—"That application be made to the Grand Lodges of Scotland and Ireland to authorise, delegate, and appoint any two or more of their enlightened members to be present at, &c., that it may be declared, recognised and known, that they are all bound by the same solemn pledge and worked under the same law." This was article 4 of the articles of 1813. It would be very desirable that we should have a Conference of the "enlightened" members.

Bro. Kerr: It is an apology for our intrusion into England just now.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING AUGUST 5TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, July 31st.

LODGE.—British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.

Tuesday, August 1st.

Colonial Board at 3.

LODGE.—St. John's, Holly Bush Tavern, Hampstead; Grosvenor Victoria Station, Metropolitan District Railway Station, Pimlico; Duke of Edinburgh, New Globe Tavern, Bow-road; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTER.—Temperance, White Swan Tavern, Deptford; United Pilgrims, Hurns Tavern, Kennington.

Wednesday, August 2nd.

Grand Chapter, Freemasons's Hall, at 7.

Thursday, August 3rd.

LODGE.—Yarborough, Green Dragon, Stepney; Crystal Palace, Crystal Palace, Sydenham, Kent; Victoria Rifles, Freemasons' Hall; Excelsior, Sydney Arms, Lewisham-road.

Friday August 4th.

LODGE.—St. Marylebone, Eyre Arms Tavern, St. John's Wood.

Saturday, August 5th.

General Committee, Boys' School, Freemasons' Hall, at 4.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—

ROYAL UNION LODGE (No. 382), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

TO CORRESPONDENTS.

. All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

WE shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers addressed, "Freemasons' Magazine, London, although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

G.C., W.H.G., AND OTHERS.—The information you require will be found in the "Universal Masonic Directory, Calendar, and Pocket Book," which contains complete lists of officers of all the Grand Bodies, under the English Constitution, up to June last, being the only work which can contain such information. It was for this purpose that the Publishers altered the date of issued, as most of the appointments are made at or about the middle of the year.

ERRATA.—In the Letter from a Mason who believes in his O.B., on Subordination in the Higher Degrees, 18th line, for "manage" read "in managing"; 42nd line, the word Council should be followed by a comma; 45th line, for *ippe* read *ipse*; 57th line, for "we" read "he."—In the Letter headed Libertas and Bro. Yarker, 9th line, the word Encampment should be followed by a comma; 14th line, the word abrogated should be followed by a comma.

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LONDON, SATURDAY, AUGUST 5, 1871.

MASONIC "DAMES."

By Bro. D. MURRAY LYON.

Interest in the legendary history of Operative Masonry was a few years ago revived by the reproduction by Bro. William James Hughan of the Cole edition of the "Constitutions of the Freemasons," with an admirable epitome, chronologically arranged, of the MS. Constitutions. In his recent exhumation of unpublished records of the Craft,* the same eminent masonic authority has fallen upon a copy of the MS. Constitutions that had been preserved by the York Lodge, bearing date 1693, and possessing peculiarities the chief of which he thus describes and dilates upon: "...Before the Special Charges are delivered, 'The one of the elders taking the booke, and that he or shee that is to bee made a Mason shall lay their hands thereon, and the charge shall be given.' This reference is unquestionably to a female being admitted, and has caused no little surprise in some quarters: we do not, however, see anything to

excite astonishment, because, as we have before stated, this Manuscript must not be judged simply by the date when the copy was written. It is likely enough a transcript of a much older document, and in former times the Guilds, from which the Crafts evidently sprung, admitted both sexes. We are not prepared to advocate the opinion that the women, as with the men, were admitted into the Mysteries of Masonry.... There is [in the MS. in question] more than one reference to the "Dame" as well as the Master, especially in the "Apprentice Charge," the like of which we have not read before, and is a strong support of our views that women really did at times employ Masons as the Masters did. We believe then, under certain conditions, in early times, women were admitted in the Masons' Guilds as well as into others, and were generally the 'wives of daughters of Gild Brothers,' who did not, however, take part in its administrations or councils. Bearing this in mind, the clause in the MS. of York, 1693, is fully explained, and is at once an evidence of its antiquity, as the custom to admit women into the Guilds appears gradually to have been discontinued as years rolled on. It is the only Masonic MS. we know of that mentions such a clause for women."

In other than Bro. Hughan's hands the appearance in the Manuscript under consideration of the noun "shee" might have been held as evidence that in the olden time it had been a custom of the Masonic Fraternity to initiate females. But the ground are here too slender upon which to build such a theory, and Bro. Hughan, it will be seen, does not adopt it. The introduction of "shee" into this particular copy of the Constitutions appears to us to have been either through an error in the transcription of the pronoun "they," or from a desire to make the directions anent the manner in which the charges were to be given and the oath administered harmonise with what we conceive to be an interpolation of the word "dame" in conjunction with that of master. Taken in connection with the context, the substitution of the article "the" for the adverb "then," is unquestionably the fault of the copyist. We are of opinion that the introduction of "shee" proceeded from the same cause, for even had "dame" been in the original, there would have been no necessity for converting they into she in the sentence referred to, seeing that the injunction given to apprentices as to their duty to the

* "Masonic Sketches and Reprints. 1. History of Freemasonry in York. 2. Unpublished Records of the Craft. By William James Hughan, P.M. No. 131, Truro, etc. With Valuable Appendices, containing MSS. from the British Museum, etc., never before published. New York: Masonic Publishing Company, 626 Broadway. 1871."

"dames" in whose employment they might be, in no way implies that it was the practice for these dames themselves to be initiated. The variations of expression and orthography that are to be found in existing copies of the ancient Constitutions, are due in great measure to the mistranscription, ignorance, or whim of copyist.

The reference that is made in certain clauses of the Manuscript of 1693 to an entered apprentice's obligation to protect the interests of his "master or dame," i.e. mistress, clearly indicates that at that time it was lawful for females in the capacity of employers to execute mason work.

A similar custom obtained in Scotland, where widows, and failing sons, daughters of freemen masons, were, under restrictions which varied in different localities, allowed to exercise the privileges of burgesses in the execution of mason-work. In ratifying their ancient statutes in 1660, the Ayr Squaremen Incorporation, whose deacon had been a party to the St. Clair Charter of 1628, "enacted that every freeman's doghter shall pay in all tyme comeing to the deacone and this tred for hir fredome the soume of aught pound scotts with ane sufficient dinner, and this ordinance to tand in force in all tyme to come. The stranger quho maries hir to have the benefit off this allenerly."

In the case of female members of Scottish Incorporations the "freedom of craft" carried with it no right to a voice in the administration of their affairs. Neither was their presence required at their enrolment, although their entry-money was double that of members' sons.

The records of Mary's Chapel, so far as we are aware, afford the only instance of a Scotch Lodge acknowledging the lawfulness of a female occupying the position of "dame" or mistress, in a masonic sense, and from the following minute of the Lodge of Edinburgh it will be observed that it was only to a very limited extent that the widows of master masons could do so:—

"Edr., 17 of Apryle, 1688. The whilk day, in presence of Thomas Hamiltone deakone and John Harry warden, and remanant masters of the masone craft, in corroborations of the former practise quhich was of use and wont amongst them it is statute and ordained that it shall be in no tyme or in no wayes leithsome for a widow to undertake workes or to imploy journeymen in any

maner or way, but if such work as ancien customers of the deceased husbands or any other owner who may out of kyndnesse offer the benefite of their work to the sd widoes be offered unto them, then and that caice it shall be leithsome to them to have the benefite of the work providing alwayes that they bespeake some freeman by whose advyse and concurrence the worke shall be undertaken and the journeymen agreed with, quhich freeman is hereby charged to be altogether inhibited to participate of the benefite arriessing from the sd work, under the paine of doubling the soume reaped and arriessing to them by the sd work unjustly and ta the prejudice of the sd widoues and contrare to the intent of the masters mette for this tyme; and lykeways to underly the censure of the deakon and masters in all tyme coming, if they shall think it expedient to punish them for their malversatione and circumvention of the sd widoues. Written and subscribed by order and with consent of the deakon, warden, and masters, by Ar. Smith, Clerk."

OUR PATRON SAINT.

The traditions of Masonry teach us, that Masonic Lodges in ancient times were dedicated to King Solomon, that they were thus dedicated from the building of the first Temple to the Babylonish captivity. From that time to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple; and from that to the final destruction of the Temple by Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist.

June 24th, is the Feast of St. John the Baptist, which has been commemorated by Masonic Lodges from time immemorial. It is well that the Craft maintains this ancient practice, and still holds sacred the memory of our noble and pious Grand Master. As long as the Craft holds in reverence the character of their patron saints, John the Baptist and John the Evangelist, and keep themselves as near as may be within the lines of rectitude which their example has left us, Masonry will maintain its name and reputation for good.

We propose to give a short sketch of the life and character of him whose day we celebrate.

John the Baptist was of the priestly race by

both parents; for his father Zacharias was himself a priest of the course of Abia, or Abijah, and Elizabeth was of the daughters of Aaron. The divine mission of John was a subject of prophecy many centuries before his birth. His birth was not according to the ordinary laws of nature. His birth was proclaimed to Zacharias by an angel sent from God; but Zacharias and Elizabeth being well stricken in years, Zacharias doubted, and for his want of faith was made dumb. The birth of John preceeded by six months that of the Saviour. When eight days old the child of promise, according to the law of Moses, was brought to the priest for circumcision, and as the performance of this rite was the accustomed time for naming a child, the friends proposed to him Zacharias, after his father, but the mother required that he should be called John, a decision which Zacharias, still speechless, confirmed by writing on a tablet "his name is John." The judgment for his want of faith was at once withdrawn, and he was no longer dumb. God's wonderful interposition in the birth of John had impressed the mind of many with a certain solemn awe and expectation. He was in due time taken to the deserts of Arabia, the land of the "East," from whence came the wise men to pay their tribute to the young child Jesus, and placed under the care and tuition of these wise men, where he was not only educated, but prepared by self-discipline, and by constant communion with God, for the wonderful office to which he had been divinely called. It was there that these sages of the East initiated John into the learned mysteries and occult sciences of that day, and where he was raised to the sublime degree of a Master Mason, and taught the great principles of its moral science. The appearance of the holy Baptist was of itself a lesson to his countrymen; his dress was that of the old prophets—a garment woven of camel's hair, attached to the body by a leathern girdle. His food was such as the desert afforded—locusts and wild honey—thus by his dress, teaching humility and condescension, and by his food, temperance and self-denial. And now the long-secluded hermit came forth to the discharge of his office. His supernatural birth, hard ascetic life, his reputation for extraordinary sanctity, and the generally prevailing expectation that some great one was about to appear, were sufficient to attract to him a great multitude from every quarter. Every Bible reader is conversant with John's

ministry, and we need not recapitulate that portion of his life.

His ministry, however, was brought suddenly to a close by his tragical and untimely death. In daring disregard of the divine laws, Herod Antipas had taken to himself the wife of his brother Phillip; and when John reproved him for this, as well as for other sins, Herod cast him into prison. The place of his confinement was the castle of Machærus, a fortress on the eastern shore of the Dead Sea. Nothing but the death of the Baptist would satisfy the resentment of Herodius. A court festival was kept at Machæras, in honour of the king's birthday. After supper, when the king was full of wine, the daughter of Herodius came in and danced before the company, and so charmed the King by her grace, that he promised with an oath, to give her whatsoever she should ask. Salome, prompted by her abandoned mother, demanded the head of John the Baptist. Herod gave instruction to an officer of the guard, who went and executed John in prison, and his head was brought to feast the eyes of the adulteress whose sins he had denounced. Thus fell, by ruffian hands, another great and good man, whose memory the Craft delights to honour. The names of the two martyred Grand Masters, who yielded up their lives rather than forfeit their integrity, will be held in sacred remembrance by the Fraternity as long as time shall last, and their example be held up before the neophyte as worthy of all emulation.—*Masonic Mirror*.

THE MYSTIC BEAUTIES OF FREEMASONRY.

In continuation of some thoughts to which we have given expression in these columns on various subjects, which we have designated as being among "the Mystic Beauties of Freemasonry," we propose this week to continue the same, and call the attention of our Masonic friends, first to Hieroglyphics.

From the first formation of society, mankind have endeavoured to find out methods of preserving the memory of such events and discoveries as they imagined would be interesting to posterity. In primitive times it was customary to plant a grove, to raise an altar or heap of stone; to in-

stitute games and festivals; and to compose a kind of song to perpetuate memorable events. Tradition then supplied the place of writing; fathers explained to their children the motives of such practices and institutions, and informed them of the events which had occasioned them.

Nations were not then populous; they had few necessities, few arts, and little commerce; consequently their ideas and languages could not be very copious. As mankind grew more numerous, their knowledge and their business increased, and it became necessary to invent more precise and commodious methods of attesting facts. The first attempt towards writing, if we may be allowed to use the term, was the representation of material objects. After this, some ingenious nations invented more artificial methods; the most celebrated of these was that of hieroglyphics, of which the Egyptians are esteemed the inventors. Learned men have frequently been found in an error about the first use of hieroglyphics. They imagined that the Egyptian Priests invented them, to conceal their knowledge from the vulgar. But this mistake has arisen from not attending to the change of circumstances. It is easy to prove that the Egyptians at first only used hieroglyphics to transmit the knowledge of their laws, their customs, and their history, to posterity. It was nature and necessity, not art and choice, that produced the several kinds of hieroglyphic writings. They were an imperfect defective invention, suited to the ignorance of the past ages. The Egyptians used them because they knew not letters. If this people had first invented alphabet writing, they would have been too sensible of its excellence to use any other. This error about the use of hieroglyphics came from the Greeks. It was late before they had intercourse with the Egyptians, and none before alphabetic characters were in use. The hieroglyphic writing at that time was abandoned by the bulk of the nation. It was then that the Egyptian priests, whose examples have been strictly adhered to by the learned of antiquity, invented a peculiar kind of hieroglyphics in order to conceal the tenets of certain institutions from those who had not been admitted into the order. Nor would they, on any account whatever, draw the veil that enveloped their mystic symbols to any initiate until pledge of fidelity had been given never to divulge their secrets to an uninitiate.

Those examples have been widely adopted and implicitly retained by our fraternity for the purpose of concealing their mysteries. The hieroglyphics, like the Sybil's leaves, containing the secrets of the Masonic Society, appear to the world as indistinct and scattered fragments; they however, convey to Masons an uniform and well-connected system of morality.

We shall now draw attention to the three Grand Offerings or Sacrifices.

1st.—The history of Abraham's proceeding to sacrifice his only son at the command of God, is affecting in the highest degree, and sets forth a pattern of unlimited resignation that every one ought to imitate in these traits of obedience under temptation, or of acquiescence under afflicting dispensations which fall to our lot. Of this we may rest assured, that our trials will be always proportioned to the power afforded us; if we have not Abraham's strength of mind, neither shall we be called upon to lift the fatal knife against the bosom of an only child. But if the Almighty arm should be stretched forth against him, we must be ready to resign him and all we hold dear to the Divine will. This action of Abraham has been censured by some, who do not attend to the distinction between obedience to a special command and the detestably cruel sacrifices of the heathen, who sometimes voluntarily, and without any divine injunction, offered up their children under the notion of appeasing the anger of their gods. An absolute command from God himself, as in the case of Abraham, entirely alters the moral nature of the action, since He and He only, has a perfect right over the lives of his creatures, and may appoint whom he will, either angel or man, to be the instrument of destruction. That it really was the voice of God which pronounced the command, and not a delusion, might be made certain on Abraham's mind by means we do not comprehend, but which we know to be within the power of Him who made our souls as well as our bodies, and who can control and direct every faculty of the human mind; and we may be assured that if He was pleased to reveal himself so miraculously, He would not have a possibility of doubting whether it was a real or imaginary revelation. The sacrifice of Abraham appears to be clear of all superstition, and remains the noblest instance of religious faith and submission that was ever given by a mere man; which proved so satiat-

tory to God, that he appointed a ram, which he discovered to Abraham, caught by his horns in a thicket, as a sacrifice to be offered up instead of his son Isaac, and which the father of the faithful most gratefully offered up as a burnt offering to his benevolent Creator.

2nd. The mediatorial sacrifice offered up by King David upon the threshing floor of Araunah the Jebusite, which proved so acceptable to the Wise Disposer of human events, that He, of his unbounded wisdom, and goodness, put an end to the plague, which at the time destroyed from Dan to Beersheba, seventy thousand men, occasioned by David's imprudence in having the people of Israel numbered, contrary to the command of the Most High. For when the angel stretched out his hand upon Jerusalem to destroy it the Lord repented him of the evil, and said to the angel that destroyed the people, "It is enough; now stay thine hand." And the angel of the Lord then stood by the threshing floor of Araunah the Jebusite. And David spake unto the Lord, when he saw the angel that smote the people, and said, "Lo I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." And Gad, David's seer, came that day to David, and said unto him, "Go up, rear an altar to the Lord, in the threshing floor of Araunah the Jebusite." And David, according to the saying of Gad, went up, as the Lord commanded, and he purchased the threshing floor and the oxen for fifty pieces of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel. And David saw that his sacrifice was acceptable unto the Lord his God. Whereupon he exclaimed: "This is the house of the Lord God, and this is the altar of the burnt offering of Israel!"

3rd. The dedication of Israel's holy temple. At the solemnisation of this grand and sacred fabric, King Solomon assembled the elders of Israel and all the head of the tribes, the chief of the fathers of the children of Israel, and a mighty congregation of all nations, from the entering in of Hamath unto the river of Egypt. And Solomon hallowed the middle of the court that was before the house of the Lord; for there he burnt offerings, because the brazen altar would have proved insufficient to contain the multitudes of the intended offerings. The elders of Israel being assembled, they attended the king at Mount Zion, where the ark of God's covenant was then kept, which the priests took up upon their shoulders; the Levites, according to their several designed ranks, carried the tabernacle with all the holy vessels of Moses.

Then the priests conveyed the ark of the covenant of the Lord unto its place to the oracle of the house, into the most holy place, even under the wings of the cherubim; which, being done, the priests returned from that mysterious place, one hundred and twenty of them with silver trumpets; and they blew their trumpets in the court, accompanied with symbols, psalteries, harps, and instruments of music, whilst the singers, who stood at each end of the altar, lifted up their voices and sung—

"For he is good; for his mercy endureth forever."

Then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God. Then the king, standing upon his brazen scaffold before the altar, and looking towards the clouds of glory, said: "The Lord hath said that he would dwell in thick darkness, but I have built a house of habitation for Thee, and a place for thy dwelling forever." And the King turned his face to all the people as they stood, and blessed the whole congregation of Israel; then, turning from the congregation, he said: Oh, Lord of Israel! there is no God like thee in heaven nor in earth, continually showing mercy to thy servants that walk before thee with all their hearts: therefore, O Lord God of Israel! hearken unto the supplication of thy servant, and of thy people, when they pray towards this place, even from heaven; and when thou hearest—*FORGIVE.—Pomeroy's Democrat.*

MASONIC JOTTINGS, No. 80.

BY A PAST PROVINCIAL GRAND MASTER.

PRIMARY NOTIONS.

The primary notions of many Oxford and Cambridge Masons I have found to be, that the original principle of the Revival Freemasonry was a universality, comprehending all religions, in which there is a belief in the Great Architect of the Universe, in a future state of reward and punishment, and in the moral Law.

OUR FIRST LECTURES AND CHARGES.

Intelligent English Brothers, who know anything of the Biography of our chief Founders, will have wanted no examination of the archives of Grand Lodge, to come to the conclusion that our first Lectures and Charges were Christian.

THE OLD LECTURES, THE OLD CHARGES.

A brother writes, that as regards the Christianity of the English Lodges, the old lectures

1720) lag behind the old charges (1723). My brother's words lack explanation.

COMMINGLING IN LODGE OF ALL DENOMINATIONS OF CHRISTIANS.

A brother writes that the principle of the comingling of all denominations of Christians in the Mason's Lodge, was first established by the English Fundamental laws of 1723. Then my brother adds, was seen the sublime spectacle, of Roman Catholics and Protestants, Trinitarians and Socinians, Episcopalians and Presbyterians, Lutherians, Calvinists, Arminians and Jansenists, meeting as brothers in the temple of the glorious architect of Heaven and Earth.

A QUESTION.

Can any brother say when the stars and other symbols borrowed from the Firmament were first incorporated with the Masonic system? Is it natural to suppose that this would be done by operative Masons? Craft Notes.

THINGS ESSENTIAL TO SALVATION.

Upon the subject of things said to be essential to salvation, Christian Masons of the present century do not think altogether as Christian Masons of the last century thought.

HINDOO FREEMASONRY.

Hindooism is a Pantheism. Hindoo Freemasonry cannot therefore be true Freemasonry now, any more than it was in those remote ages, when Hindooism is said to have just ceased to be a Monotheism.

MOHAMMEDAN FREEMASONRY, PERSIA, ARABIA.

Mohammedan Freemasonry is said to be widely distributed in Persia and in Arabia. In Persia it is estimated that there are about 50,000 Mohammedan Freemasons. In Arabia it is estimated that there are about 20,000 Mohammedan Freemasons.

THOUGHTS.—ACTIONS.

Brother,—Our duties admit of a two-fold division; the one as regards our thoughts; the other as regards our actions. Duty as regards our thoughts is frequent meditation upon the great architect of the universe and his attributes, and the study of his wondrous works. Duty as regards our actions is charity, the charity of christianity and not less the charity of masonry.

BROTHER FINDEL AND THE CHARGES OF 1723.

The erroneous construction put by Brother Findel on the charges of 1723 has been known to the Past Provincial Grand Master for Kent three years and upwards. Somewhere in the Freemasons

Magazine Brother Findel writes—if a member of the Craft will read the first of the old charges of 1723, he may perceive that Freemasonry embraces all free men, of good report, of every faith with the same love; that our freemasonry has for its object to unite all good men, or men of honour and truth, and thus become the centre of opinion, and the means of conciliating true friendship amongst persons that must otherwise have remained at a perpetual distance.

GRAND LODGE OF THE CITY OF YORK 1734.

Lord Crawford, Grand Master 1734, made an encroachment on the jurisdiction of the Grand Lodge in the City of York, by constituting two Lodges within their district; and by granting without their consent, three deputations, one for Lancashire, a second for Durham, and a third for Northumberland. This encroachment, the Grand Lodge in York highly resented.

MASONIC NOTES AND QUERIES.

OUR PERIODICAL.

A young brother, one of those disciples of Themis who "pens a stanza when he should engross," writes that some contributions to his favourite periodical resemble the "pellucid mountain rill," but that others resemble "the turbid flow of a town gutter." He hopes that there will be a long continuance of the former, and that editorial zeal and good taste will speedily effect a discontinuance of the latter.—A PAST PROVINCIAL GRAND MASTER.

THE ROYAL ARCH. THE MANNINGHAM LETTER. A MASONIC STUDENT.

The ensuing passage is taken from one of "A Masonic Student's" communications to our periodical, 29th August, 1868. "It may be said that Bro. Manningham decides the controversy of the Royal Arch. We must, however, remember that the controversy is, after all, more a matter of words than of any very antagonistic views. It will depend upon what Bro. Manningham means by the "Master's Degree." If he, as I believe, understood the old full third degree, with its first and second parts, then—"cedit quietio."—A PAST PROVINCIAL GRAND MASTER.

A MASONIC LITERARY CONTROVERSY.

Dear Friend,—My answer to your enquiry is that during the last three years, or thereabouts, I have been often told that communications, such as those signed "Pictus" and "W. P. B.," "Freemasons' Magazine," vol. xx., pages 350, 351, have deterred instructed, but timid brethren from engaging in our Masonic literary controversy.—A PAST PROVINCIAL GRAND MASTER.

THREE ASSERTIONS AND THEIR ANSWERS.

See a communication, "Freemasons' Magazine," vol. 24, page 249.

First assertion. The four old London Operative Lodges were neither acquainted with, nor practised our system of speculative Freemasonry, before A.D. 1716-17.

Answer.—This would be very strange. We have been shown both by English and German Masonic Historians, that the four old London Lodges there called Operative Lodges only, established the Grand Lodge of 1717, and gave to it their system of speculative Masonry, which thereupon became our system of speculative Masonry.

Second assertion. The four old London Lodges were simply made use of by Doctors Desaguliers and Anderson in founding our present system. They naturally required some foundation upon which to build, and they found it in these four old Lodges.

Answer.—The four old London Lodges were not the foundation upon which our present system was built; but they were and they constituted the present system itself.

Third assertion. These four old London Lodges, observe, were neither the structure, nor the stones out of which the structure was built; they were merely the foundation upon which it pleased the architect to raise the structure.

Answer.—These Lodges were both the stones and the structure, and had been both the stones and structure time immemorial. All the four old Lodges have not yet ceased to be such stones and structure as is shown by our Grand Lodge Records and Preston's illustrations.—CHARLES PURTON COOPER.

THE LEVEL OF TIME.

Freemasonry, amongst its beautiful and sublime lessons, teaches us that life on earth is only of limited duration, and each candidate is impressed in symbolic illustration, that "we are all travelling on the level of the time to that undiscovered country from whose bourne no traveller returns."

The object of this teaching is to influence man to lead a virtuous life, to look upon God as the *summum bonum* of perfection, who doeth all things well, so that after the termination of his pilgrimage on earth, after a life well spent in useful employment, he may enjoy a happy blissful future in the realms of cloudless eternity. Well would it be that Freemasons would only rightly consider the import of the expressive and significant lesson taught in the illustration of the Level! What a glorious, happy thought it is, that we are not as the flower that withers, or the tree that is cut down! Our bodies truly will be consigned to the narrow house of death, but there is no confining the immortal spirit. More free and untrammelled into thought in the earthly life will be the spirit when divested of mortality. Is it not our duty to wear the white lambskin in our daily life, in our commingling with the world and with those who share our best affections, so that the spirit when disenthralled from its earthly tabernacle, pure, unspotted and unpolluted, may enter into the spiritual realm to enjoy the association of the angelic throng? Life has its joys, but the joys of a life of virtue and goodness endure forever. Time cannot efface or rub out the influence of a good deed. A life of virtue and usefulness is rewarded on earth, and its happy effects go with us beyond the grave. Let each Free-

mason live up to the teachings of the Society, and all who do so will, when life's scenes are over, be welcomed into the land of unfading flowers by blessed, happy spirits who have gone before. This life is but of limited duration. It is a probationary state. To live well, so as to be acceptable to our Heavenly Father, is our duty here. It ought to be to us a most pleasing duty, which we should strive for with all our soul, might and strength. If our heart is in the right place, and we learn the lessons of Freemasonry well, we will, with all the powers of our soul and mind, strive to merit the approval of Him from whom all goodness and blessings proceed.

—*Pomeroy's Democrat*.

BRO. FINDEL DEFEATED BY THE CORYPHEUS OF THE 1717 THEORISTS.

An Entered Apprentice (Oxford) has sent me a paper, of which the following is a copy:—

"On the 16th July, 1870, there appeared this jotting in the columns of the 'Freemasons' Magazine.' 'The end of ancient Masonry is thus described by Bro. Findel in his valuable history—here then we are at the end of ancient Masonry. The Operative Masons, who, for a long time past, had been gradually decreasing in number, now acknowledged that it was out of their power to continue the existence of their Fraternity any longer. They had fulfilled their mission by carefully preserving their ancient laws, traditions and ceremonies, and transmitting them as a heritage to the Grand Lodge of England.'"

On the 30th July, a communication was made to our periodical by the Corypheus of 1717 theorists,

"The quotation given from Bro. Findel's History of Freemasonry appears to me to be one of his mistakes. The idea seems to me to have a good deal of the imaginary in it—more, it is highly calculated to mislead. I think very highly of Bro. Findel's work, but I would try to discriminate between fact and fiction were I giving quotations from it.

The Corypheus, it will be seen, differs in opinion with Bro. Findel; and readers of the 'Freemasons' Magazine' are well aware that difference of opinion with the Corypheus in a matter of literary controversy is equivalent to a defeat.* Alas! poor Brother Findel!—A PAST PROVINCIAL GRAND MASTER.

Obituary.

We regret to announce the death of Lieut.-Col. H. A. Bowyer, Provincial Grand Master for Oxfordshire, which occurred at his residence, the Grange, Steeple Aston, Oxfordshire, on Saturday, 29th inst. Our esteemed brother has suffered for a considerable time, we understand, with cancer in the tongue. He was greatly respected among the fraternity, to a large number of whom he was personally known. For many years he had taken a lively interest in all the charitable institutions connected without order. In the year 1854, he was appointed Prov. G. Master by the M.W.G.M., the Earl of Zetland. He has therefore ruled over that important Province for upwards of sixteen years. We hope in our next to be able to give a more lengthened notice of the Masonic career of our late distinguished brother, who was also connected with the Knights Templar and the Ancient Rite.

* See the communication "The 1717, theory, a dialogue." "Freemasons' Magazine" vol. 22, page 489.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE MARK DEGREE.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am sorry to have to have to observe that the further evidence brought forward by Bro. Kerr upon this subject, as recorded at pages 97 to 100 of your columns, is in my opinion, also full of mistakes, as I shall proceed to show.

The old operative Lodges, or Masonic friendly Societies were *not* unwilling "to commit anything to writing," for we have laws and statutes, minutes, &c., still extant which were written between one hundred and fifty, and three hundred years ago, and from their contents we find no evidence that our system of degrees and ceremonies was practised then, but, instead, proof to the contrary. When saying so, I, of course, mean that brethren are to read them as they actually stand in the old books, not as they may wish them to stand. *E.g.*, at page 98 Bro. Kerr says: "The minute of 1598 says, 'that no Entered Apprentice or Fellow Craft be received or admitted into the the Lodge without the number of six Masters, and two Entered Apprentices, the Wardens of that Lodge being two of the same six Masters.'" Now, upon turning to page 442 of Laurie's "History of Freemasonry" where a copy of this "minute" occurs, we find that Bro. Kerr has quite misrepresented matters, for, it there reads—"Item, That na Maister or Fallow-o-Craft be ressavit nor admittit without the number of six Maisters and tua enterit Prentessis, the Wardens of that Ludge being *ane* of the said six." So we here see that Bro. Kerr has substituted "Entered Apprentices," for "Maisters," and "two" for *ane* while there is only "*ane*" mentioned! He of course, I suppose wishing to keep up the idea that the present system of Senior and Junior Wardens was in vogue then, but such was not the case, as the above helps to prove. Further, Bro. Kerr's idea that the Entered Apprentices were not present, is simply groundless, as the "minute" distinctly shows they were bound to be present in order to make what was done legal; seeing, therefore, that Apprentices were present when "Maisters or Fallows-o-Craft" were "received or admittit," it follows that what was being done then was not the giving of "degrees" as with us now, but the granting of *privileges*.

Bro. Kerr also gives a description of certain emblems which are cut on the sill of the second window, on the south side of the choir of Glasgow Cathedral, which "symbols," he says, were cut in "1559" but if we turn to page 505 of the "Freemasons' Magazine" for December 25th, 1869, we find that he is not only wrong as to the date actually cut there, but he is also all at sixes and sevens regarding his description of them. There is no "sun;" the ladder has *five* steps, not "three," and the finger does not point to it, but to the eye. I went up to the Cathedral to-day to have another look at these, and I must say that in my opinion, the true date when these "Symbols" were cut is much nearer 1756 than

"1556." They are no older than last century, whatever less.

As to the Lodge Edinburgh Journeymen, there is no proof that either it, or the Lodge Marys' Chapel, worked our *degrees* of Entered Apprentice and Fellow Craft so early as about 1707, nor was our degree of Mark Master and its ritual known to either at that time. In the use of marks then the Masons were simply on a par with other Craftsmen, merchants, &c., who used them *inter alia*, for marking their goods, and, although a fee was eligible for recording a mark, there were then no more secrets about it than there is about the trade marks at present in use by manufacturers, &c. Bro. Kerr's statement that the "Mark Master was the Master of the Fellow Crafts' Lodge," and "the Master Mason presided over the entire Lodge of three *Degrees*," is, in my opinion, pure imagination.

An operative Masonic Lodge, two hundred years ago, was composed of Masters in their trade, Fellows, and Apprentices, and it could admit penticles who were not Craftsmen, but the purposes of meeting were to admit members just as other trade societies of the period might do, so that those admitted might work at that particular trade, not to work our *Degrees*. Penticles, or non-Masons had an interest in the funds, and in many cases got on as Master of the Lodge, but they never got our degree of Master Mason before 1717 as it was not in existence before then, and, although worked in London then, it was not known to many Lodges until years after that date, so that a gentleman in the seventeenth century getting the honorary title of Master Mason no more became possessed of the secrets of our master degree thereby, than did Edward, or several of the other English kings, when they became honorary Master Tailors.

As to the idea thrown out that the Secretary of the "Royal Order of Scotland" had documents above two hundred years old, referring to what is now called "speculative" Masonry. I consider there is very little in it; more especially as I am not aware that the "Royal Order" has the slightest satisfactory proof of such an antiquity as "above 200 years," about one hundred would be more sensible like, so far as I am able to judge. However, if older *prove it*.

At page 98, Bro. Kerr also says "These Rules of 1598 were promulgated during the time the head of the Rosalyn family was Hereditary Grand Master Mason." Now, in justice to the Grand Lodge of England, as well as to others, I must say that this is another mistake, as, after perusing the two Roslin "Charters," it appears to me that "the head of the Rosalyn family" is no more entitled to the title of "Hereditary Grand Master Mason" than I am. The present Earl of Roslyn is, I am happy to say "Grand Master Mason," but as for *hereditary* Grand Master that is another matter, there was no Grand Master in Scotland before 1736.

As to Bro. Kerr deducing evidence of antiquity from the wording of our Mark ritual, I am astonished at him, he might as well say that Shakespeare's tragedy of Julius Cæsar was nineteen centuries old, because the scene, &c., is laid in Julius Cæsar's time. And as to our Master degree being simply an "astronomi-

cal problem," that is another far-fetched notion, only equalled by Bro. Melville's grand discoveries!

Before closing, allow me to observe that some of the most sensible remarks made in connection with this degree have been made by the Rev. Bro. G. R. Portal. I do not mean to say that I back him up in everything, only he has come pretty near the truth on more occasions than one in regard to its antiquity.

Yours fraternally,
W. P. BUCHAN.

MASONIC INSUBORDINATION IN THE HIGHER DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—

Two papers have just been put into my hands, one signed "Libertas," and the other headed "Spurious Masonry," with the exception of a different head and tail, these two effusions are identical, so that one, and the same answers will do for both. Admirable as Bro. A. G. Mackey, M.D., generally is, he is too much given to take things on trust, and there never was a better proof of it than when he penned the sentence, commencing "The York Rite," for had he searched a little deeper, he would, like Bro. Hughan, have found that the assertions of the friends of the York Rite had no foundation whatever. The rest of the extracts are of a piece with it. The interpolations which as "Libertas" owns, are a tissue of malignant libel, scandal, and falsehood. So malignant is the libel in the Irish production, that had Dr. Crucifix been alive, not one of these men would have dared to have penned it. All know the fable of the "Dying Lion and the Donkey" but, perhaps these brave penners may yet find a young lion in the way.

Now hear what Bro. J. G. Findel, the Author of a "History of German Literature," and Editor of "Die Bauhütte," says of Dr. Crucifix, page 400:—Dr. R. H. Crucifix, a London Surgeon, was born in 1797, in Holborn, and was initiated into the Burlington Lodge, in 1829. In 1830 was Chairman of the Bank of England Lodge. In 1834, edited the "Freemasons' Quarterly Review." After 16 year's labour he established the Asylum for Aged and Infirm Masons. His opinion had always much weight with the fraternity. In 1835, was J.G. Deacon. About 1836, was chosen a honorary Member of the Trinosophes, in Paris, and also of many Lodges in England and Scotland, was one of the Revising Committee of the Boys' School, was Treasurer to the Asylum, and on the House Committee of the Female Charity. In 1841, a banquet was given in his honour, and a silver candelabrum presented to him.

And this is the Brother that "Libertas," and acolytes delight to libel, and why? Because perhaps of the prevailing instinct that pushes the low extreme to hate the high one. The non-possessors of Masonic Charity votes cannot bear the effulgent light of the great luminary of organised Masonic Benevolence.

The concluding paragraph of "Libertas" letter, gives a clue to the object of the effusion, for he evidently without a shadow of authority, (for his encampment does not go with him; and there is not one of the old warrants that conveys the rights and powers he claims), wishes to be recognised as the great Lama, of new system of Masonry, that is to confer every mortal thing that has ever been, or is to be heard of; the end will most probably be that, instead of being called the great Lama, he may get the nick name of "Snarler" from the resemblance of the whole thing, to the oft-to-be-seen picture of the little barking cur, and the Newfoundland. We all knew how the big dog treats the cur.

If there be one fact more patent than another to soundral well posted Masonic historical students, it is that the Rose Croix system was very ancient, compared with Templary, and that there was no connection whatever between the two, and this fact has been acknowledged by the Knights Templar, as in this country; who have never attempted to work the Rose Croix Degrees. And there is not one of the old Templar warrants which authorizes the working of them; confusion there is, but it is a confusion that would puzzle no first class student, such as Bro. Hughan, for example; but perhaps the very best proof is that all the ancient Conclaves enrolled themselves under banners of the Grand Conclave of England; and that all of them with the exception of the Jerusalem and the Baldwyn, Bristol, have for the sake of peace and harmony been received as Rose Croix Chapters under the banners of the A. and A. Rite for England and Wales, and the Dependencies of the British Crown, and even the prominent members of the Jerusalem wished it, and the Baldwyn entered into negotiations with the A. and A. Rite some time back.

This false "Libertas" must be one of those Communistic firebrands, who delight in destruction and in violating every law and right that interferes with their lust for power; for, not content with violating his O. B. he makes use of the G. Conclave as far as it suits his purpose, and when its rules and regulations interfere with him, he deliberately ignores them, and without the slightest compunction, so elastic is his conscience, that he violates his Templar O. B., both to the S. Conclave, and to the Jerusalem Encampment; for he has received no authority from G. Conclave to start the "Council of Ancient Rites," neither is he authorized by the Jerusalem Encampment to do so, nor has he any right as one of its members, to galvanize a body, which if it ever existed in the form now given it, has long since been legally dead.

We now come to the last paragraph of this mendacious paper, and it would be interesting to know whether among the signers of the two papers there are any of those Irish Masons who were blackballed by the Members of the Palatine Chapter, Rose Croix, Manchester, and the individual who was expelled the order by the vote of the Members of the same Chapter for unmasonic and unbrotherly conduct: one thing is very certain, these virulent attacks did not begin until after the the blackballing.

To conclude, for my own part, I would sooner be governed over a little despotically by a body of gentlemen, each member of which has been honoured both by her Gracious Majesty, and by all the governing Masonic Bodies, than by a set of men whom nobody ever heard of, and I believe the very great majority of Anglo-Saxons, in all parts of the world, indulge in the no doubt great error, that the mild despotism of an educated and gentle class is far preferable to the brutal tyranny of a howling mob, and its Communistic Leaders.

Yours fraternally,



MASONIC SAYINGS AND DOINGS ABROAD.

In the Spanish Lodge of Panama, Estrella, No. 33, José L'faure Bravo was installed as W.M., he is also chief of the Rose Croix Chapter. After the installations a banquet was held at the Grand Hotel.

At the Isthmus Lodge of Panama, No. 28, the following were installed:—Bros. A. B. Hughes, W.M.; A. Kelleman, S.W.; J. Smith, J.W.; H. Eurban, Treas.; B. Macdonald, Sec.; J. Cotter, S.D.; and Diego Briggs, J.D.

THE MASONIC MIRROR.

. All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

It was announced that on Friday, 5th inst., the Prince of Wales would be installed in Dublin, as Grand Patron of Freemasons in Ireland.

The Supreme Council 33°, of the A. and A. Rite, were most cordially and enthusiastically received by the members of the order in Lancashire, when they last week visited the Rose Croix Chapters, at Sheffield, Manchester and Liverpool. Not only were a large number of Masons enrolled under their banners, but they consecrated a new chapter of Rose Croix at Bolton, which promises to become, under the able guidance of Bro. Brockbank, very influential and numerous. The week ended with a 30° K.H. Chapter at Liverpool, at which a large number of Rose Croix Masons were advanced and the High Chancellor of the order of the Temple &c., Sir P. M. C. de Colquhoun took the opportunity of so many prominent Members of the Grand Conclave being in Lancashire to open and attach to the Liverpool K. T. Encampment, a Priory of Malta.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

SOUTH EASTERN MASONIC ASSOCIATION.—NEW CROSS BRANCH.—The twenty-first draw recently took place, resulting in favour of Bro. H. A. Stacey, who transferred it to Bro. W. West Smith, O.T. the latter brother selected a Life Governorship of the Boys' School. Many more draws have yet to take place before the termination of the Society. The Masonic Charities have already received 200 guineas from this association, in addition to the 200 guineas already paid, have to receive nearly as much more, and that in less than three years.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION FOR 1871.—The Votes and Interests of the Governors and Subscribers are earnestly solicited on behalf of Earnest Lewis Ralling, Aged 8 Years, Son of the late Bro. Thomas Ralling, for 33 years connected with the "Essex Standard," as Reporter, &c., who died, after a long illness, at the early age of 40, on the 28th January, 1869, leaving an invalid Widow and Eleven Children—nine Sons and two Daughters—six of whom are entirely dependent upon their eldest Brother for support. Bro. Ralling was initiated into the Angel Lodge, No. 59, (now 51), Colchester, in 1853, and was a Subscribing Member up to the time of his decease. The Application is strongly recommended by Bros. the R.W. R. J. Bagshaw, Provincial Grand Master for Essex; Andrew Meggy, Deputy Prov. G.M. of Essex; V.W. the Rev. C. J. Martyn, Prov. G. Chap. of England; Rev. E. I. Lockwood, D. Prov. G.M. of Suffolk. Proxies may be sent to Mrs. Ralling, Military Road, Colchester.

A Provincial Grand Lodge of Mark Masters for the Province of York was held at the Masonic Hall, St. John's Place, Halifax, on Wednesday, August 2nd, 1871. The Provincial Grand Lodge was received and entertained by the Fearnley Lodge, No. 58.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ALBION LODGE (No. 9).—The Summer Banquet of this lodge was held on Wednesday, the 19th ult., on the arrival of the brethren at the Green Lanes, a good and substantial luncheon was provided, to which ample justice was done, they then proceeded to the Crown at Broxbourne, where a sumptuous collation and dessert of the most recherché description, was provided by Bro. Benningfield, the room and table being artistically and tastefully decorated with flowers. The chair was taken by Bro. W. H. Baylis, W. M., who was supported by Bro. H. Albert, S.W.; Morton, J.W.; Past Masters E. Coste, S. Coste, Willey, H. Young, Friend, H. Mitchell, Sec., and Bros. Farrer, H. B. Clarke, L. B. Harvey, &c. Bro. E. Coste, I.P.M., proposed the toast of the W.M. The lodge having been in existence over one hundred years, it was a source of pleasure to inform the brethren that it was the birthday of the W.M., and he hoped he would be spared for many years to enjoy health, long life and prosperity, for he was one who was highly respected not only in, but out of Masonry. The W.M. in reply, said he thanked the brethren for their kind expressions, for he felt they were sincere. It certainly was a proud position to occupy the chair of that lodge. He regretted there was not a more numerous assemblage; but he was pleased to see those who were present so thoroughly enjoying themselves. Bro. H. Friend, responded to the toast of the Past Masters, Bro. J. R. Foulger, P.M. 177, returned thanks for the Visitors. After dinner the brethren roamed about the delightful garden, and after partaking of tea and coffee, returned to town.

ROYAL OAK LODGE (No. 871).—The regular meeting of this Lodge was held at the White Swan Tavern, High Street, Deptford, on Wednesday, the 27th ult., when there were present:—Bros. W. Andrews, W.M.; J. Hawker, P.M.; J. Truelove, P.M.; F. Walters, P.M., Sec.; W. Myatt, S.D.; G. Andrews, J.D.; S. O. Lewis, I.G.; J. Bavin, P.M., Tyler; H. Tuson, W. Shaw, G. Horman, R. Harris, M. J. Simmons, H. J. Daws, J. J. Parke, R. Harman, F. G. Vohmann, F. G. Skinner, and R. Whiffen. The Visitors were Bros. J. Roper, 147; F. Whiffen, 548; C. Williams, 392, Scotch Constitution. The business of the evening included the raising of Bro. F. G. Skinner, and the passing of Bro. F. G. Vohmann, and Revising the Bye-Laws. The future meetings will be held after next October on the fourth Thursday, instead of the fourth Wednesday.

LODGE OF ASAPH (No. 1319).—The brethren of this Lodge met on Monday, at the Freemasons' Hall, present, Bros. E. S. Jones, W.M.; Charles Coote, S.W.; J. Chamberlin, J.W. Jas. Weaver, P.M., P.G.O. Middlesex, S.D.; W.A. Tinney, D.C.; C. S. Jekyll, I.G.; T. A. Adams, P.G.P.; F. Ledger, P.M.; H. J. Tinney. The Lodge was opened and the minutes were read and confirmed. The ballot was taken for the admission of Mr. E. H. Reynolds, who was duly initiated into the Order. Bros. Graves, Wright, Castell, and Horton were raised and Bros. Farnie and Compton were passed. The election of W.M. for the ensuing year then took place, the choice of the brethren falling unanimously upon Bro. C. Coote, P.M. and S.W. Bro. C. Coote, jun., was re-elected Treasurer, Bros. H. J. Tinney, Wright, and Ball were elected Auditors. Bro. Gilbert, Tyler, was re-elected.

PROVINCIAL.

CHANNEL ISLANDS.

JERSEY.—Caesars Lodge, (No. 590).—The monthly meeting was held at the Temple on Thursday, July 27th, at 7 p.m. The Lodge was punctually opened by Bro. Gregg, W.M., assisted by Bros. Du Jardin as I.P.M.; Buisnell, S.W.; Oatley, P.M. as J.W.; Pallot, J.D., P. Binet, Jun. S.D. as I.G., Schmitt P.M. and Sec., in the presence of Bro. Long, P.M. 958, about a dozen members and Bros. Dr. Hopkins P.M. &c. and Cox, as visitors. Subsequently many other arrivals took place. Bro. P. Le Sueur, occupied his chair of J.W., P. Binet Jun. his as S.D., Fiel Jun. D.C. acted as I.G., Renouf took his place as I.P.M. Past

Masters Viel, Dodge, P. Binet, Draper, Scott, and about 40 other members were present. The minutes of the previous meeting were read and confirmed. Bros. G. F. Bensa, Pinel Sen., and P. Le Masurier were examined, entrusted, and dismissed for preparation. The Lodge was opened in the 2nd degree. The Candidates were re-admitted and passed as F. Crafts by the W.M., the working tools explained by the S.W. The Lodge having been resumed in the 1st degree, the chair was taken by Bro. Schmitt, P.M., who with his usual skill and energy, performed the ceremony of initiating Mr. Feray, Bro. Carreé, a personal friend of the Candidates, acting as J.D., and the working tools being explained by the J.W. The chair having been taken by the W.M., instead of the usual charge, Bro. Schmitt delivered a special and eloquent address on the principles and practice of masonry to the four candidates of the evening, which was listened to by all with close attention, and elicited marked tokens of approbation. Before sitting down, Bro. Schmitt alluded in complimentary and feeling terms, to the presence of Bro. Dr. Hopkins, his past services when a resident in Jersey, and a subscribing member of the Lodge, and his continued efforts for the benefit of the Craft elsewhere, concluding by proposing his election as an Honorary Member. Bro. Binet, P.M., seconded the resolution and it was carried by acclamation. Bro. Dr. Hopkins briefly responded and the Lodge was closed at 9:40. The Brethren then adjourned to the banqueting room for the ordinary moderate refreshment. The writer of this report, a visitor, could not but be struck with the order and regularity of the whole proceedings, the large attendance during the summer season when many Lodges are deserted or closed, the facility with which the officers went through their work, the kindly feeling and enthusiasm which prevailed. In isolated cases such scenes occur occasionally, but here they appear to be constant, having been sustained through a course of many years, recalling to the mind of the reporter the many occasions in which as a member he had participated in the labours of this large and useful Lodge. Another point especially struck him, namely the numerous instances of father and son sitting together as brethren, generally the latter having been induced to join the Craft by parental example, but sometimes the reverse being the case, as evinced in one of the initiations of the evening.

In the course of the proceedings, printed copies of the following were distributed among the brethren, thus justifying the conduct pursued by the Lodges of Jersey during several past years from 1863, and which was often commented upon in the pages of the "Freemasons' Magazine."

"Jersey, 18th May, 1871."

Whereas, on the 12th day of November 1868, I, James John Hammond, late Provincial Grand Master of Jersey, did cause to be printed, and circulated, an advertisement, of which the following is a copy:—

"WILL SHORTLY BE PUBLISHED,
A LETTER.

ressed to the Members of the Young Men's Christian Association,

Being a warning to all Christian Young Men to abstain from joining the Society (Fraternity) of Free and Accepted Masons; proving that the said Society is antagonistic to Christianity, opposed to the doctrines of the new Testament, eschewing that sacred book from its meetings, and destructive both to body and soul."

I, the undersigned, do hereby solemnly declare and attest, that when I penned the above, I was labouring under great mental disquietude, greatly affecting my bodily health and spirits.

I feel I cannot longer abstain from endeavouring to repair the great injustice I committed on that occasion, to correct the falsity of the several statements contained in the above circular, and to make as far as possible, a full and entire reparation to every Member, individually and collectively, of the Society of Ancient, Free and Accepted Masons.

I do also most emphatically deny that Freemasonry is antagonistic to Christianity, it being the very handmaid of religion, and that the principles it inculcates are altogether in strict accordance with those contained in the New and Old Testaments.

How I came to state that the Bible was excluded from our Meetings, passes my comprehension, as that sacred volume is always open on the pedestal during lodge hours.

As to the destruction of body and soul, nothing is further from

the truth, as the doctrines and precepts contained in that Holy Book, are always clearly and forcibly recommended to each novitiate as the unerring guide of his faith and conduct.

Witness my hand, this 18th day of May, 1871.

J. J. HAMMOND,

"Late Provincial Grand Master for Jersey.

To the Members of the Young Men's Christian Association, St. Helier, Jersey.

ESSEX.

MALDON.—*Lodge of St. Peter*, (No. 1024).—The annual Festival of this Lodge was held at Maldon on Thursday, 20th ult. The brethren assembled at the Masanic Hall, at two o'clock, and the usual preliminaries having been gone through, Mr. Abraham Francis, farmer, of Goldhanger, was duly initiated a member of the craft. Bro. T. C. Wigg, the W.M. Elect, was then installed, the ceremony being impressively performed by Bro. F. G. Green, P.M. The W.M. then proceeded to invest his officers for the ensuing year, as follows: Bros. J. J. Hawkins, S.W.; J. Quihampton, J.W.; W. Humpherys, Treasurer; F. G. Green, Secretary; J. F. Kemp, S.D.; R. G. Coombe, J.D.; I. Ratcliff, I.G.; and G. Huxtable, Tyler. The business of the Lodge being over, the brethren adjourned to the Blue Boar Hotel, where a sumptuous banquet was excellently served by Bro. W. Hickford, the host. The usual loyal and Masonic toasts followed, and much regret was expressed that several counter attractions, coupled with the fact of the Prov. G. Lodge having been so recently held in Maldon, combined to prevent the attendance of many brethren either in Lodge or at the festive board. The following were present:—Bros. T. C. Wigg, W.M.; J. J. Hawkins, S.W.; W. Humpherys, P.M., Treasurer, F. G. Green, P.M., Secretary; J. F. Kemp, S.D.; S. C. Bastow, T. C. Wigg, G. Aldham, R. J. Francis, A. Francis, Moffatt, and G. Huxtable, 1024. Visitors—Bros. T. J. Ralling, Secy., and W. S. Sprent, D.C., 51; Jos. Nicholls, S. W. 256; W. Calthorpe, W.M. and T. Eustace, J.W. 697.

KENT.

BROMLEY.—*Acacia Lodge* (No. 1314).—The installation meeting of this lodge was held on Tuesday, 11th inst., at the Bell, the W.M., Bro. Alfred Avery, occupied the chair, and was ably supported by Bros. Knott, S.W.; Williams, Treas. and J.W. pro tem.; E. Coste, P.M. Sec.; J. W. Avery, W. H. Avery, W. H. Baylis, W. Holland, Sutton, Laskey, Chubb, Wyatt, Bailey Lovett, Jaccard, Boden, Kingston, &c. The Lodge having been opened, the minutes were read and confirmed. Bros. Jaccard, Boden and Kingston, were passed. Bro. Thos. Knott, S.W., and W.M. elect, was then presented to the lodge, and the ceremony of Installation was performed by Bro. Alfred Avery, the retiring W.M., in a solemn and impressive manner. On the re-admission of the brethren, the newly-installed W.M. having been saluted in the three degrees; proceeded to invest his Officers as follows, viz., Bros. Williams, S.W. and Treas.; S. Wells, J.W.; E. Coste, P.M., Hon. Sec.; Manger, S.D.; Seamen, J.D.; Deering, I.G.; Wyre, Dir. of Cer.; Jordan, Org.; Bavin, Tyler. The lodge was then closed, and the brethren sat down to an excellent banquet, provided by Bro. Sutton. The room was decorated with great taste under the superintendence of Bros. William Harling Baylis, and Wm. Holland (who are both members of the Lodge). Over the Master's chair was placed the Acacia Tree, and above the Royal Standard and the Union Jack entwined, with the words "Success to the Acacia Lodge," and medallions of the initials of the W.M. and Past Masters of the Lodge, Bros. Baylis and Holland. Round the room were flags of all nations. On the removal of the cloth, the usual loyal and Masonic toasts were given, including that of the R.W. Prov. G. Master, Viscount Holmesdale; Bro. Dobson, D.G.M. The toast of the W.M. was proposed in eloquent and flattering terms by Bro. A. Avery, I.P.M., who suitably returned thanks. Bro. A. Avery received as a mark of regard and also for the high estimation he is held in by every brother in the Lodge, a P.M. Jewel. The visitors were Bros. F. Walters, P.M. 73; D. H. Jacobs, P.M. 27; Fenwick, P.M. 429; C. J. Sutton, P.M.; 1,107; E. Dobson, P.M.; 72; J. Leax, 176; W. H. Green, 619; Brook, 975; White, P.M. 72; W. J. Laing, P.M. 45; J. H. Wynne, P.M. 101; C. Lacey, P.M. 174; A. Ransom, W.M. 1050; Henry, 19; J. Chubb, 186; H. Grey, 716; R. Fry, 1050; J. H. Penfold, 1174; Weeks, 742; H. Searle, 906; Thomas, 1196; G. A. Smith, 619, and others.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

The Quarterly Convocation of Grand Chapter was held on Wednesday, 2nd inst., at Freemasons' Hall.

In the absence of the Grand Principals, the Chair of Grand Z. was occupied by Comp. the Hon. Robert Hamilton, Dist G. Supt. Jamaica; The Rev. C. J. Martyn, P.G. Principal Soj., as H.; S. Rawson, P. Dist. G. Supt. China, as J.; Pulteney Scott, P.G.S.B., as Scribe E., in the absence of Comp. J. Hervey; John Savage, P.G.S.B., as Scribe N.; Rev. J. Brownrigg, as Principal Sojourner; C. C. Dumas, P.G.S.B.; and E. Snell, P.G.S.B., as Assistant Sojs.; Joseph Smith, Dir. of Cers.; C. B. Payne, G. Janitor; Col. Whitwell, M.P., G.S.N.; There were also present Comps. Benj. Head, P.G.S.B.; H. Browse, P.G.S.B.; E. Snell, P.G.S.B.; H. Muggeridge, P.G.S.B.; John Savage, P.G.S.B.; Bradford, P.G. Dir. of Cers.; C. J. Martyn, P.G.S.B.; C. C. Dumas, P.G. Standard Bearer; Andrew Hollman, P.G. Standard Bearer; E. H. Patten, P.G.S.B.; Joshua Nunn, P.G. Dir. of Cers.; and other Past Grand Officers. Comps. John Bellerby, 171; F. Adlard, P.Z. 214; John Boyd, Z. 145; G. Bolton, P.Z. 169; G. Brown, 169; M. P. L. Park, H. 173; John Lightfoot, H. 160; Lewis Merrick, Z. 548; G. States, P.Z.; W. Smith, C.E. P.Z. 83; W. Watson, P.Z. 25; W. Carpenter, P.Z. 177; A. D. Loewenstark, P.Z. 78; J. R. Sheen, 180; G.H. Cattell, J. 189; E. Cox, J. 12; M. Cooke, P.Z. 534; E. H. Patten, P.G.S.B.; W. West Smith, H. 79; Henry Aah, H. 77; Jas. Stevens, P.Z. 720; H. Massey, H. 619; C. A. Cottebrune, P.Z. 77; F. Walters, P.Z. 73; Jas. Self, Z. 214; Alfred Pendlebury, P.Z. 1056; H. Reed, Z. 733; W. Bourne, Z. 749; E. J. Barron, P.Z. 214; R. Spencer, P.Z. 3; F. Binckes, P.Z. 10; G. Pymm, H. 748; J. W. Avery, Z. 419; J. J. Sabine, Z. 73; C. Moutris, Z. 11; H. Littaur, P.Z. 188.

The Grand Chapter was opened punctually at seven o'clock.

The minutes of the previous meeting were read and confirmed.

The following report of the Committee of General Purposes was then presented as follows:—

The Committee of General Purposes beg to report that they have examined the Accounts from the 19th April, 1871, to the 17th July, 1871, both inclusive, which they find to be as follows:—

To Balance 19th April.....	£416	12	7
„ Subsequent Receipts	251	9	0
	£668	1	7
By Disbursements during the Quarter	£123	6	8
„ Purchase of £200 Consols at 93½ and Commission	187	10	0
„ Balance	357	4	11
	£668	1	7

which Balance is in the hands of Messrs. Willis, Percival and Co. Bankers of the Grand Treasurer.

The Committee have likewise to report that they have received the following Petitions:—

1st. From Companion George William Russell as Z, William Pearl as H., John William Mischin as J, and nine others, for a Chapter to be attached to the Lodge Faith, Hope and Charity, No. 1286, Ootacamund, Madras, to be called the "Excelsior Chapter," and to meet at Ootacamund.

2nd. From Companions the Right Hon. Earl Vane as Z, James Kench as H, Henry William Lindus as J, and six others, for a Chapter to be attached to the Lodge La Tolérance No. 638, London, to be called the Vane Chapter, and to meet at Freemasons' Hall, London.

3rd. From Companions Daniel Pretto as Z, William Richard Ball as H., George Phillips as J., and seven others, for a Chapter to be attached to the Harmonic Lodge No. 865, in the island of St. Thomas, West Indies, to be called "The Zetland Chapter," and to meet in the town of Charlotte Amelia, St. Thomas, West Indies.

The foregoing petitions being in all respects regular, the committee recommend that the prayers thereof be respectively granted.

Petitions have also been received—

4th. From Companions John Woodward Barret as Z., Charles Horsley as H, Christian Gilbert Constantius Stahr as J, and seven others, for a Chapter to be attached to the Acacia Lodge, No. 1899, Potter's Bar, Middlesex, to be called "The Acacia Chapter," and to meet at the Railway Hotel, Potter's Bar.

5th. From Companions John Thomas Moes as Z, William Hammond as H, Samuel Wickens as J, and six others, for a Chapter to be attached to Lebanon Lodge, No. 1396, Hampton, Middlesex, to be called "The Lebanon Chapter," and to meet at the Lion Hotel, Hampton.

These petitions are regular in form, but inasmuch as the lodges to which the Chapters are proposed to be attached were only respectively consecrated in the months of May and June in the past year, the committee cannot recommend that the prayers thereof be granted, as they are still of the opinion expressed in their report to Grand Chapter of the 19th January, 1870, that it is not desirable that a Chapter should be attached to a lodge which has been consecrated for a less period than three years, and they again submit their opinion for the consideration of Grand Chapter.

The committee have also received a petition from the Unity Chapter, praying to be detached from the Fowey Lodge, No. 377, Fowey, Cornwall, and to be attached to the St. Andrew's Lodge, No. 1151, Tywardreath, Cornwall. Both lodges having given their consent, the committee recommend that the prayer of the petition be granted.

The committee have also received a petition from the Beadon Chapter, 619, Dulwich, praying for permission to remove the Chapter from the Greyhound Inn, Dulwich, to the Masons' Arms Tavern, Masons' Avenue, Basinghall Street, in the City of London. As it appears from the statement of the Petitioners that they are compelled by circumstances to remove from their present place of meeting, the Committee recommend that the prayer of their Petition be granted.

The following notice of Motion has been given by Companion Mathew Cooke, P.Z. No. 534:—

"That whilst this Grand Chapter recognizes the private right of every companion to belong to any extraneous Masonic organisation he may choose, it as firmly forbids now, and at any future time all Companions while engaged as salaried officials under this Grand Chapter to mix themselves up in any way with such bodies as the Ancient and Accepted Scottish Rite, the Rites of Misraim and Memphis, the spurious orders of Rome and Constantine, the schismatic body styling itself the Grand Mark Lodge of England; or any other exterior Masonic organisation whatever (even that of the Order of Knights Templar which alone is recognised) under the pain of immediate dismissal from employment by this Grand Chapter."

(Signed) W. PULTENEY SCOTT, President.

Comp. Joseph Smith moved that the report having been printed, and placed in the hands of all the Companions present, be taken as read, which was agreed to.

Comp. J. Savage then moved that the report be received and entered on the minutes, which was also carried.

Comp. Rawson called attention to what appeared to him, to be an omission from the report of the Committee. He begged to inquire whether the question, which had been discussed at the last Convocation, relative to the position of Colonial Companions, and the Principal Chairs, had received the attention of the Committee, and whether any decision had been come to, as he had understood that the subject was to have been brought forward at the present Convocation of Grand Chapter.

The Acting M.E.Z. understood that a substantive motion was to have been presented, but it did not appear that that had

been done, and, therefore, the subject could not be discussed.

The recommendations of the committee, relative to the petitions for new Chapters were next taken into consideration.

In the case of the Excelsior Chapter, to be attached to Lodge Faith, Hope and Charity, meeting at Ootacamund, Madras, it was moved by Comp. Savage, and carried that the prayer of the petition be granted.

The applications for the Vane Chapter, London, Zetland Chapter, St. Thomas, West Indies, were also granted.

Upon the petition for Acacia Chapter, Potter's Bar, it was moved by Comp. J. Walters, that the Petition be granted, he said that although the Lodge had only been consecrated in May of last year, it was in a flourishing condition, and the want of a chapter was much felt by the companions resident in the neighbourhood. He called attention to the fact that the committee, two years ago, had recommended the grant of a charter in connection with a Lodge that had been established no longer than that now applying. He pointed out the inconsistency in refusing the charter in the present instance.

Comp. Loewenstark seconded the proposition.

Comp. Joshua Nunn objected to the observations made by Comp. Walters. The Committee, he stated, had fully considered the subject, and he for one strongly objected to the granting of charters for chapters to lodges so recently established. He enquired of the Grand Scribe E. how many members there were on the role of the Acacia Lodge, and how many of them resided at Potter's Bar.

The Grand Scribe E. could not give the information, as there was no return, but we understood it to be stated that there were about 20 members, very few of whom resided at Potter's Bar.

Comp. J. J. Sabine, called attention to the committee having in the same report, recommended the granting of a charter for a chapter to be attached to a very recently formed Lodge, (No. 1285).

Comp. J. Savage, stated that the subject had received the serious attention of the committee, and that for various reasons which he stated, it was undesirable to attach chapters to lodges until the latter had been in existence at least three years and it was proved that they were in good working condition; then under ordinary circumstances they would be independent of any extraneous aid in filling the Principals' Chair. There would then, probably be three Installed Masters, who would be eligible, and it was fairly presumable that they would require such time to obtain sufficient knowledge of the ceremonials to enable them to perform the work. Comp. Savage considered it a matter of the greatest importance that this subject should be thoroughly understood and legislated upon. He remembered, some thirty years ago, when the Robert Burns Lodge, (now No. 25), was applied for, it was only after considerable discussion, it was agreed upon, although the lodge was then a very influential one, numbering over one hundred members, he believed, for many years prior to that period, no new chapter had been consecrated. It was not until about ten years ago, the policy of Grand Chapter had been relaxed, and that numerous new Chapters were established. Comp. Savage concluded by calling attention to the unsatisfactory state of many of those Chapters that had been recently established. He warned the companions against the wholesale granting of charters, and hoped that the present application would be refused.

Comp. S. Rawson objected to one point raised by Comp.

Savage, against the granting of the charters. He pointed out that Past Masters in the Lodge although not Past Masters of the Lodge, were eligible for the Chairs of the Principals. He would impress this fact upon the Grand Chapter, in the interest of the colonial brethren and companions.

Comp. Sabine urged various reasons why the warrant should be granted.

Comp. E. Snell objected to the granting of the Charter, as the number of the members of the lodge was so small, and he believed it undesirable to grant the Charter for the reasons stated by the committee.

Comp. Stevens supported the motion of Comp. F. Walters, in an able speech, stating that there was no other Chapter in the neighbourhood. He considered that every lodge should have a Chapter attached to it, provided the number and rank of the members would enable a Chapter to be worked.

Comp. Dr. Self also supported the motion, believing the granting the present application would be desirable.

The Acting Grand Z. summed up the arguments, and put Comp. Walter's motion as an amendment to the report of the Committee, ruling that that was the proper course.

On the votes being taken, there were, for granting the Charter, 15; against 25.

The amendment was therefore lost.

The M.E.Z. then put as a substantive motion the recommendation of the committee, referring to the petition, No. 4, which was carried, 25 voting for the motion, and 15 against it.

The charter was therefore refused.

The M.E.Z. was then asked whether the decision in the preceding case was to be considered as applying to the petition, No. 5.

The M.E.Z. decided that the two petitions must be considered separately, and that a vote must be taken upon the petition No. 5 for a Charter to be attached to the Lebanon Lodge, No. 1326, Hampton.

Comp. F. Walters, moved, as an amendment, that the prayer of the petition be granted, and stated that although the Lebanon Lodge was only a month or so younger than the Acacia, the objections that may have had weight in the decision in the former case could not apply in the present instance, as there were several competent Past Masters, members of the lodge, and a large proportion of the members resided near to the place of meeting. He trusted Grand Chapter would make an exception in favour of the present petitioners.

Comp. J. J. Sabine in seconding Comp. F. Walters's amendment, suggested that if such difficulties were thrown in the way of companions and members of the Craft, who were desirous of completing their Master Mason degree, he feared it would lead to great dissatisfaction and schisms amongst Royal Arch Masons.

Comp. Savage objected to the granting of the prayer of the petition. He would not take up the time of Grand Chapter by repeating his objections, which applied in greater force in the present instance, he saw nothing in the statement of the mover and seconder to alter his opinion, and he felt that the recommendation of the committee must be supported.

Comp. Stevens proposed that the subject be referred back to the committee, as he considered it of grave importance that the subject of granting Royal Arch Warrants should be considered in a more liberal spirit.

The M.E.Z. ruled that Comp. Stevens was out of order.

Comp. the Rev. C. J. Martyn supported the views of the committee and confirmed what had been mentioned by Companion Savage, as to the state of many chapters both in London and elsewhere.

Comp. Whitwell, G.S.N., who had arrived late, asked an explanation as to the state of Lebanon Lodge.

Comp. E. Cox also enquired as to the Members of the Lodge Lebanon, how many were eligible for the Principals' Chairs, and some other questions.

The G. Scribe N. could not give the information desired, as no return had yet been made to Grand Lodge.

Several companions in favour of the petition having rose to reply.

The M.E.Z., ruled in this case, that these questions must be answered by the proper officer of Grand Chapter.

Comp. E. J. Barron supported the committee, and pointed out that there was no inconsistency, as alleged, in granting the charter for the Indian Chapter.

Comp. J. Nunn took up the several points urged by the several companions, in favour of granting the charter, answering each seriatim, and pointing out the weakness of the case made out by the supporters of the petition.

The M.E.Z. then stated the question before the Grand Chapter and put the amendment.

There were 12 votes in favour of granting the prayer of the petition, and 26 against it.

The original vote was then put, when the numbers were. For the refusal of the charter, 26. against it, 12.

The M.E.Z. then announced that the prayer of the Petition was refused.

Comp. J. J. Sabine then moved that so much of the report of the committee as related to petitions 4 and 5, and the paragraph immediately following in which it stated that, "it is not desirable a chapter should be attached to a lodge that has been consecrated for a less period than three years," be referred back for re-consideration, and in shortly stating his reasons, reiterating the opinions he had expressed when seconding the amendment of Bro. F. Walters, with reference to the Lebanon petition.

Comp. Stevens seconded the motion.

Comp. E. Cox asked if it was competent for any companion to move that the report be referred after the several recommendations had been received, considered and confirmed.

The M.E.Z. ruled that Comp. Sabine was in order, his motion being an amendment, which was put, there being 16 for and 27 against.

It was then moved and seconded, that the report, including the recommendation contained in the paragraph referred to, be adopted by this Grand Chapter, when there were 26 for the motion, and 10 against.

The recommendation of the committee was therefore adopted by a majority of 16.

The Grand Scribe E. next read the recommendation of the committee with reference to the Unity Chapter, which was carried.

The application of the Beadon Chapter to change the place of meeting was also complied with.

The Scribe E. then announced that the next business was the motion of Comp. Matthew Cooke:—

Comp. Matthew Cooke then brought forward the motion of which he had given notice, as follows:—

"That whilst this Grand Chapter recognises the private right of every companion to belong to any extraneous Masonic organisation he may choose, it as firmly forbids now, and at any future time all companions while engaged as salaried officials under this Grand Chapter to mix themselves up in any way with such bodies as the 'Ancient and Accepted Scottish Rite,' the 'Rites of Misraim and Memphis,' the spurious orders of 'Rome and Constantine,' the schismatic body styling itself the 'Grand Mark Lodge of England,' or any other exterior Masonic organisation whatever (even that of

the Order of Knights Templar which alone is recognised) under the pain of immediate dismissal from employment by this Grand Chapter."

Comp. Cooke stated that the subject was one of the greatest importance. He had also given notice of a similar motion in Grand Lodge, and hoped in each instance the subject would receive due consideration, and that a decision in accordance with his views should be arrived at by Grand Chapter.

After Comp. Cooke had concluded, Comp. F. Binckes protested against some of the expressions used by Comp. Cooke in support of his motion, when the M.E.Z. said that the time had not arrived for Comp. Binckes to speak upon the motion, as it had not been seconded.

A companion rose to second the motion for the purpose, he said, of affording an opportunity for discussion, but sat down again without having done so.

The motion not having found a seconder, the subject dropped, whereupon

The M.E.Z. closed the Chapter in form.

METROPOLITAN.

JOPPA CHAPTER (No. 188).—A regular Convocation of this Chapter was held at the Albion Tavern, Aldersgate Street, City, on Monday the 24th ult. There were present Comps. J. Abrahams, Z.; Rev. M. B. Levy, H.; S. Pollitzer, J.; H. M. Levy, S.E.; J. Rosenthal, S.N. W. Littaur, E. P. Albert, J. Lazarus, S. Lazarus, P.Z.'S. and Comps. H. F. Isaac, A. Mellish, R. Ord, G. Faulkner, M. Littaur, E. S. Jones. The chapter was opened and the minutes of the former Convocation were read and confirmed. A ballot was then taken for the admission of Bro. F. Platt, No. 188, which proving unanimous, he was duly exalted. This being the night for the election of the M.E.Z. and other officers, the following was the result, viz; Comps. Rev. M. B. Levy, M.E.Z.; S. Pollitzer, A. (J.); S. V. Abraham, P.Z. Treasurer; M. Emanuel, P.S.; H. M. Levy, S.E.; J. Rosenthal, S.N.; G. Smith, Janitor. The resignation of two companions was accepted with regret. A sum of two guineas was proposed from the funds of the Chapter for the purpose of presenting the M.E.Z. with a P.Z. jewel on his retirement from office, which was augmented by subscriptions from the brethren. The Chapter was then closed, and the companions sat down to an excellent banquet, provided by Bro. Jennings, and superintended by Comp. Keeping. On the removal of the cloth the usual loyal and Masonic toasts were given, the M.E.Z. very ably presiding. The toast of "The newly exalted" was responded to by Comp. F. Platt. Com. Littaur proposed the toast of "the M.E.Z.," who duly responded. Comp. T. H. Gore, P.S.E. 262, responded for the visitors. The M.E.Z., in proposing the toast of "the newly elected M.E.Z.," said the companions could not have made a better selection. His working, and his high mental attainments, qualified him to occupy the position in which he had been elected. The Rev. M. B. Levy, in returning thanks for the manner the toast had been proposed and received made some appropriate metaphorical allusions to the beauties of the order. His great aim, he stated, was to raise the prestige of the Chapter, and he would do all in his power to promote its interests. The toast of the P.Z.'s was responded to by Comp. Littaur; and Comp. H. M. Levy returned thanks for the officers as S.E., and in responding, said although elected to the office of J., he felt it a great pleasure to resign that office in favour of Com. S. E. Jones, who was more entitled to it, not only by his able working, but also by seniority. The Janitor's toast concluded a very agreeable evening.

MASONIC FESTIVITIES.

GRAND MARK LODGE BENEVOLENT FUND ANNUAL FESTIVAL.

The annual Festival of the Benevolent Fund of the Grand Lodge of Mark Master Masons of England and Wales, the Colonies and Dependencies of the British Crown, took place on Friday, 28th ult., at the Crystal Palace, Bro. J. C. Parkinson, Junior Grand Warden, in the chair.

There were present the Grand Master, Bro. the Rev. J. R. Portal, Bro. George Elliot, M.P. and Mrs. Elliot; Bro. Colonel Burdett; Mrs. J. C. Parkinson; Bro. Fraser Rae and Mrs. Rae; Bro. Glover; Bro. Hansard and many others whose names we were unable to obtain, through the absence of the Grand Secretary from town, and the consequent impossibility of obtaining access to the List. Ladies as well as gentlemen sat down to this dinner—a novelty in masonic banquets—which appeared to be highly appreciated by those present. A most elegant banquet was supplied by Messrs. Bertram and Roberts.

The Chairman said: Ladies and Brethren, I now in proposing the toast of the evening, ask you to drink Prosperity to the Mark Benevolent Fund, and propose to explain as briefly as possible why we are here, who we are, what we claim, and to what we aspire. It has been asked what is Mark Masonry? What does the Mark Degree mean? Is it something different to Freemasonry? Is it opposed to Freemasonry? These problems are happily very easy of solution. This Mark Degree, the existence and usefulness of which we celebrate to night, is composed exclusively of men, who, being Freemasons already, and having the ritual, the traditions, the objects, and the privileges of their order deeply at heart; associate together under a distinct banner, but without abating one iota of their loyalty to the supreme rulers of the Craft, without renouncing a single privilege, and certainly without jeopardizing a solitary landmark. But for the better comprehension of the position of Mark Masonry and its relation to that general Freemasonry to which all Mark Masons necessarily belong, I feel tempted to draw upon an experience I acquired during a recent tour in the East. There, in ancient Egypt, that land of mystery and old renown, side by side with hoary monuments of antiquity, and laying the yellow sands wherein these have for thousands of years found a resting place and a home, their original purposes doubtful and the very names of their authors forgotten, runs the most famous of Canals. In that strange country, the enterprise of man has, as you know, pierced the desert and turned a peninsular into an island. Over the arid waste where the camel, the jackal, the ibis, and the Bedouin have held uninterrupted sway through the long grey centuries, argosies from every sea now make stately progress. Science has triumphed, the waters of two oceans are united; and the benefits to civilization and to humanity will be incalculable. Let this Suez Canal stand for general Freemasonry; carrying on its broad bosom rich freights, knitting the nations of the earth more closely together, bringing about a more cordial understanding between those separated by time and space, and performing the god-like function of peace on earth and good-will towards men. But running side by side with this glorious artificial sea is another and smaller stream, created by the same agencies, reaching the same points, of service to same mariners, and marking its progress through the sandy way by a line of tender foliage, always beautifully fresh and green. This bears the attractive title—a title in which one may trace some of the poetic imagery of the East—the Sweet Water Canal, and consists of a refreshing stream which was brought through the desert artificially, when the works of the more important canal were being carried out, and with beautiful smiling vegetation, luxuriant gardens, and the goodly fruits of the earth in its train. If we adopt an image not unfrequently used by the theologian, and speak of the world as a desert; if we claim for general Freemasonry the beneficent powers and objects of the general link which has made the East and West one, then we may, I think, fairly regard Mark Masonry as the smaller stream running side by side with its powerful neighbour, interchanging benefits, never obtruding itself, but still welcoming heartily all who choose to partake of its refreshing waters. The Benevolent Fund, which we are cultivating now, upon which the presence of so many fair ladies sheds a benign influence, and particulars of which will be read to you by Bro. Bincker, is the line of

tender foliage, marking the benefits conferred by this degree on those who have been overtaken in the desert, and who, parched and weary, are sorely in need of sustenance and help. We hope by your favour to increase our means of usefulness this evening, and I will first add that what this Fund gives it gives quickly. There is no waiting, no inquisitorial sifting of necessities; but directly we are satisfied that a brother is deserving, and in need, we render him all the assistance our means afford. Ladies and Brethren, I give you success to the Mark Benevolent Fund.

After the usual loyal toasts, Bro. J. C. Parkinson, the Chairman, gave "The health of the Grand Mark Master Mason, the most Worshipful Bro. the Rev. G. R. Portal." He remarked history is not wanting in salient examples of able Churchmen who have also been leaders in secular life—of ministers of religion who have been powerful officers of state. In Freemasonry the theory and sound practice of which embrace the broad elementary truths of religion, and which is yet an organisation rejoicing in secular aims and conferring temporal benefits, there is, I think, a special appropriateness in the fact of a clergyman being elected by the free votes of his brethren to fill the leading place among them. I believe we have no less than ten clergymen of the Church of England among our company to night; and it seems to me to blend the two sides of Freemasonry very happily when we find ministers of religion busying themselves with its working details, besides affording to the outer world convincing proof that there can be nothing in our order which is inimical to man's highest and holiest interests. In the Rev. Grand Master of the Mark Degree, we have a brother greatly gifted with the ruling or administrative faculties; one who learnt the art of governing in the cold shade of opposition, and who did not forget the precious lessons when the opportunity came for him to wield power. Our Grand Master brought, moreover, to the discharge of his high trust, a mind skilled in controversy, stored with classical knowledge, and exercised in the most sacred of functions—that of assuaging the sorrows, and guiding the aspirations of the human soul. Need I add that our Grand Master came to us possessed of a strong will, ardent convictions, indomitable courage, and a goodly stock of shrewd hard common sense. These be promising qualities out of which to evolve a prosperous reign, and I beg, as your mouthpiece, to thank the Grand Master for his judicious and constitutional rule, and to call upon you to drink bumpers to his health.

The amount subscribed was about £110. [We shall next week publish the exact amount, and the names of the principal donors, with further details of this meeting which, we may say, was a very successful one.]

THE MARK DEGREE IN ENGLAND.

(Continued from page 100).

Bro. Mackersy: I think we have got now the historical character of the Degree, and a *resumé* of the whole proceedings connected with its working in England, to lay before our constituents. I would almost be disposed to suggest that we adjourn till 11 o'clock to-morrow, when we could have these proceedings read to Col. Burdett, and consider what we are to do. Probably the course we should take would be that each Delegate report them to the body he represents, or perhaps Earl Percy will take a report to Grand Lodge of England of what has passed at this Conference, and then it may be that Grand Lodge of Scotland and Ireland may each direct a report of these proceedings to be submitted and ask for a formal deliverance by the Grand Lodge and Chapter of England. If the Grand Lodge of England still adhere to their former opinion, then Grand Lodges of Scotland, Ireland, and America act for themselves.

Earl Percy: I should have some difficulty in reporting to Grand Lodge of England, because I am not a member of this committee as representing that body.

Bro. Mackersy: At any rate the Grand Lodge of Scotland and Ireland may report to Grand Lodge of England.

At the adjourned meeting of the Conference held in the library of the Freemasons' Hall, on Tuesday, April 4th, 1871, there were present: Bros. Col. Burdett, in the chair (G. Ch. of Ireland), L. Mackersy, A. Kerr, W. Mann, W. Hay, T. Entwistle, The Rev. G. R. Portal, W. W. B. Beach, M.P.; F. Bincker.

The Chairman apologised for his absence yesterday, which he

very much regretted, and explained that though he had been requested by the D.G.M. of Ireland to represent him at the Conference, the D.G.M. had not informed him of the day on which the Conference would meet. As representative in this country to its Grand Lodge of the Grand Lodge of Ireland, he felt bound to attend to the business of the Lodge which accredited him. Before going on with the proceedings of the day he wished the Conference to understand that he attended merely as a representative of Ireland to hear what took place, and that nothing he or the Conference might say or do was to be taken as binding Grand Lodge or Chapter of Ireland. These bodies would decide for themselves after hearing the conclusion the Conference had arrived at. The Grand Master was anxious that there should be a kindly feeling between the Supreme Bodies of both countries, and that each should carry out the views of the order, as far as possible.

Bro. Mann stated that it was quite understood that no body was bound by what took place. The members of the Conference merely came to converse for the purpose of ascertaining the views of the different parties and to report to the bodies they represented what was done.

The Chairman said No; but Grand Chapter of Ireland wished it particularly to be understood that they were not bound by anything that was done at the Conference. The Chairman further said that Bro. Binckes had been kind enough to wait upon him last night in consequence of his absence, which he so much regretted, and explained all that took place at the meeting of yesterday.

Bro. Portal thought the most important portion of them was Bro. Kerr's statement which contained some highly interesting archaeological information concerning the Mark Degree.

The Chairman: The Royal Arch Chapter of Ireland gave the Mark Masons Degree under the Royal Arch Warrant. They have no Mark Warrant. The degree is given to Master Masons and Royal Arch Masons. It is worked under the Royal Arch Chapter, and that Chapter, from what they have seen in different publications, are rather inclined to be jealous of some of the Orders that are now worked in England.

Bro. Hay: The Mark Degree is also worked under the Royal Arch in Scotland.

The Chairman: We acknowledge the certificates of other Mark Lodges, only the governing body in Ireland is the Royal Arch Chapter.

Bro. Kerr here read the minutes read by him yesterday. The Chairman: That is very much in accordance with the working in Ireland. They have not the power to work it unless they have a Royal Arch Chapter warrant.

Bro. Portal: Now, shall I say a few words as to what was left open from yesterday as to the origin of this Grand Lodge. These papers concerning it are exceedingly fragmentary. I cannot make out from them by what process this Mark Grand Lodge in 1856 came into existence. All that I can find in relation to that is the minutes of the first meeting, which simply contain a list of the officers appointed at that first meeting. In 1857 definite action seem to have been taken. In that year Lord Leigh, by advertisement in the "Times", summoned all Mark Masters in England to come to London to a Meeting, and he takes the chair, and a very interesting debate takes place upon the Mark Degree in the course of which he proposes to appoint a committee which should settle under what future government the Mark Degree in this country should be in consequence of the Grand Lodge of England having refused to take the Mark Degree under its jurisdiction. Bro. Havers (everybody who knows anything about Grand Craft Lodge knows the great influence he had there) makes a long speech on the subject, in which he "objects to Lord Leigh, a Provincial Grand Master, taking the chair at the meeting; tells him that it is a breach of his Masonic obligation, disputes the antiquity of the Degree altogether; and denies that it had ever been under the jurisdiction of Grand Lodge;—(well, that is just our contention that it never was)—and desired that the Brethren should not be misled, but should understand the fact that the Degree was a recent and modern innovation, and never formed part of Ancient Freemasonry. Asserted that a heavy responsibility rested with Lord Leigh and with the meeting, if they lightly forgot the O. B. taken by every Master of a Lodge on being installed, and the memorable declaration of their ancestors in 1813. Contended that, mindful of his oath, he must resist any innovation upon the ancient plan of Freemasonry, and that Masonry consisted solely of Three

Degrees, including the Royal Arch. That our Brethren of the 'Lodge of Reconciliation,' in 1813, did not make anything new, they only declared what the pure landmarks had been. That the Scotch, Irish, and American Masons who practiced the Mark Degree, took their Masonry from England, and their adopting this Degree proved that they had not kept to the purity of English Masonry." Lord Leigh, in spite of that, got a committee appointed, and that committee made a Report. The report of that Committee was this:—"That they bear in mind that the object of its appointment was to ascertain by a fair representation of the different sections of Mark Masters at present disunited the views of those different sections as to the means to be adopted to promote unity and uniformity in the Craft. After careful consideration, the Committee recommend as follows:—1st. That all bodies of Freemasons in England and Wales which have heretofore actually met and worked as Lodges of Mark Masters, whether under a warrant of Constitution or immemorial custom, or otherwise, should form a union. 2nd. That this union of Lodges should be represented by an assembly of their Masters, Past Masters and Wardens, and be governed by such regulations as this representative assembly shall approve and by no other. 3rd. That every Mark Master who shall give proof of having served the office of Master of a Lodge of Mark Masters, or of having conferred the Degree upon two or more Brethren previously to the Quarterly Communication of the United Grand Lodge of England in June, 1856, shall be deemed to be a Past Master of a Lodge of Mark Masters, and form part of this Assembly, provided that he join, or be recognised as a member by, any such uniting Lodge." The next thing that happens is that a circular is issued by Lodges holding warrants from Grand Chapter of Scotland in 1858, previously referred to by Bro. Binckes.—(Appendix C.)—From that time Lodges dropped in year by year to this union. At the present time we are acting under the authority given us by time-immemorial Lodges which have placed their previous independent authority in our hands as is the case with all Grand Lodges. A Grand Lodge is nothing more than a Union of several Lodges which vest in one the power which each formerly had separately. The Lodges that gave in their adherence conferred the Degree before independently. They are these:—

Northumberland and Berwick . . .	Newcastle-on-Tyne.
Royal Cumberland	Bath.
Kent	London.
Prince Edward	near Halifax
Friendship	Devonport.
Minerva	Hull
Benevolent	Stockport.
Portsmouth	Portsmouth
Roberts	Rochdale.
Knights of Malta	Hinckley.

Of the Lodges originally holding charters from Scotland, there are:—

Bon Accord	London.
Thistle	London.
Cheltenham and Keystone	Cheltenham.
West Lancashire	Liverpool.
Southwark	London.
St. Mark's	London.
Langley	Cardiff.

We have now upwards of 130 Lodges under our control. The Grand Masters have been Lord Leigh, Lord Carnarvon, Lord Holmesdale, Bro. Beach and myself. That is the position of matters as regards Mark Lodge. I do not know that it matters how it came into being, because whatever flaws there may have been in the beginning, they have been done away with and amended by the adhesion of all these lawful Lodges which have placed their authority in our hands, which is the authority we now exercise.

Bro. Entwistle: I agree with what Bro. Portal has said, that it is of no importance whatever, except that in taking this character of a governing body, our true position should be defined.

The Chairman: The Grand Lodge of Ireland is anxious that this Grand Lodge should be recognised. Now this Grand Lodge is not recognised by Grand Craft Lodge of England, and before Grand Chapter of Ireland do anything they would like to have it recognised by Grand Lodge of England. The Duke of Leinster is the Grand Master, of all bodies purporting to be Masonic in Ireland. Every order there, from the 33^d to

the Entered Apprentice, is under his 'control, and any order goe up by Masons is relinquished, if he objects to it. I know at ont time there was an attempt to establish an order there, the "Red Cross of Constantine," and I was applied to by Bro. Shekleton to take it in hand, and was obliged to call a meeting in Dublin and request the Brethren to relinquish it till it was recognised and sanctioned by the Duke of Leinster. Therefore you see the G. M. has complete control over the whole Masonic order.

Bro. Portal: What Bro. Shekleton wishes, is that all the Degrees should be recognised as in Ireland, not only the Mark, but the Templar and the 33°. They wish to have all recognised—the present unrecognised Degrees.

The Chairman: If a man is suspended or expelled in any way in one Degree, all the other bodies do the same with regard to him; and the Duke of Leinster is the head of each governing order.

Bro. Portal: They all say, We agree to expel or suspend any one expelled or suspended in either of the others, as we have now done by our treaty with the 33° and the Templars and the others.

The Chairman: And I hope some day you will do the same with the Order of Constantine and all the others.

Bro. Portal: So that we shall have taken the first step to unity.

Bro. Hay: I think the position that the Mark Degree occupies at present is not at all satisfactory, because it is not easily reconciled with the tradition of the degree itself or with the whole of Masonic tradition. It does not fall into the proper place that the Grand Lodge of Scotland would prefer that it should occupy in the order of the history connected with the Degree, that is with the F. C. In the 2nd and 3rd Degrees reference is constantly made to acts and circumstances relating to what you consider to be a superior order of F. C. (namely Mark Masters), which is also acknowledged by the Grand Lodge of England in portions of its ritual.

The Chairman: There was a strong endeavour made in 1856 to bring it in as an adjunct to the F. C. Degree.

Bro. Hay: It is a great mistake to isolate this Degree.

The Chairman: I imagine that it was through that that this Mark Grand Lodge sprang up. I think it would be a very difficult thing to get Grand Craft Lodge now to make any alteration whatever.

Bro. Hay: Perhaps there would then be the same difficulty in Scotland. The Grand Chapter of Scotland would probably be prepared to give up the Mark Degree to Grand Lodge. Your difficulty might be greater in Ireland. The only other bodies that would be affected by it are the Grand Chapter of Canada and the Grand Chapters of the United States of America.

Bro. Portal: You see you are proposing an enormous innovation in the existing Masonic system.

Bro. Hay: I think it is a restoration instead of an innovation. The Mark Degree according to the laws of the Grand Lodge of Scotland has its proper place assigned to it, and is made consistent with its history. No doubt all the speculative Masonry came out of the Operative Masonry, and in Operative Masonry Lodges were presided over by men of superior intelligence, by ecclesiastics engaged in the building of churches, and by architects who employed and immediately superintended those operatives, and who would naturally try to invest the art of Masonry, so useful to them, with a religious or mysterious character, and also to convey instruction to their operatives by those symbols they would most readily comprehend. Probably this system of Speculative Masonry is now extended much beyond what it was then, but there cannot be a doubt that it existed in connection with the ceremonies, and formed part of their mysteries, otherwise those ceremonies would have been without meaning. We certainly derive our Speculative Masonry from the practice of our Operative Lodges. This Mark Degree comes in its natural order in the Old Operative Lodges, and forms an important link in the chain of Masonry as it is practised in England, Ireland, Scotland, Canada, and the United States; and I think it is a pity to have the Mark Degree out of its place, the Grand Lodge of England ought to restore this Degree to its proper place in the middle of Masonry as a second part of the F. C. Degree.

The Chairman: If that is the case you would confer the Degree before that of Master Mason.

Bro. Portal: That is what we objected to. Lord Leigh says, in a circular issued 7th May, 1867:—"It is sufficient for me to

draw attention to this fact, that the Grand Lodge of England, in the Report of its committee, decided in March, 1856, to admit our working into their system; and if the proceedings of the Grand Lodge on that occasion had been confirmed at the Quarterly Communication in June, no other authority would have been desired for the government of Mark Masters. Partly from conscientious objections based on the principles promulgated in 1818, by the 'Lodge of Reconciliation,' and partly from the disapproval by Mark Masters, Members of the Grand Lodge of England, of what they considered the improper manner in which it was proposed to confer the Degree, the proceedings were not confirmed."

Bro. Hay: I cannot understand the Mark as a Degree unconnected with F.C.

Bro. Portal: I believe the Mark to be purely operative Masonry. The Master Masons were Masters of Lodges. The present Master Mason's Degree is a new thing and we did not and cannot approve of the Mark Master's Degree which qualifies its members to rule over operative Lodges, being put below the present Master Mason's Degree, which does not any longer consist of Masters of Lodges. In no jurisdiction throughout the world is the Mark Master's Degree conferred on any but a Master Mason. It would be a violation of Landmarks to do so, and we could not consent to it.

Bro. Hay: I rather think that the Master's Degree is really derived from the Mark Masters. You give a separate Degree to your Masters of Lodges which we have not got.

Bro. Binckes: I thought it was universally conceded, Bro. Hay, that up to a moderate date we had but the Entered Apprentice and the F. C.

Bro. Hay: That was formerly our position in Scotland; we had only one Master for several Lodges. It is a modern thing to confer a Master Mason Degree on every F. C.

Bro. Mackerrry: I was going to propose a resolution to be come to by this Conference. I took the liberty of explaining yesterday the very anomalous position in which the Mark Degree stands in England, and the very great practical inconvenience which it presents in Scotland and Ireland, on account of the position it holds, and what a misfortune it is as regards countries so closely connected that there should be a practice of this kind in England differing from Scotland and Ireland; because as I then explained, visitors coming to us from England are in a different position from those coming from Ireland. In the Chapters of Scotland we are compelled to commence by giving the Mark Degree to candidates, and we have other Degrees, one of which is called the Excellent Degree. When an Irish Mason comes to visit us he is introduced at once; but when an English Mason comes we are compelled to ask him to remain outside the Lodge until the Royal Arch Chapter is opened; this is very disagreeable to us, and it must be very disagreeable to the visiting companion from England. We are all desirous of doing something which will bring matters to a better working footing in the three countries. Now, I think there can be no doubt that if the Grand Lodge and Grand Chapter of England will accord to the Degree the same recognition as is accorded to it by the Grand Chapters of Scotland and Ireland, all difficulty will be obviated, because we should be all working in the same way; and we in Scotland could receive English visiting brethren during all our ceremony, as we do our Irish, Canadian, and American Brethren. I should propose that the brethren present report to their respective constituents the proceedings of this Conference, with a recommendation that these Grand Bodies should report to the Grand Lodge and Chapter of England these proceedings, and should ask the Grand Lodge or Chapter of England if they will recognise the Mark Degree as a part of Ancient Freemasonry; or if they will agree that it be given separately as they see fit. I know it may be said in answer to this that the matter has been twice before the Grand Lodge of England—once, when it was recommended to adopt a resolution to the effect that this was a graceful appendage to the Second Degree, and might be worked, although it was not considered a part of Ancient Freemasonry; and on another occasion, when the minutes of the meeting were non-confirmed on the ground that the recognition of this agreement would interfere with the Constitutions of the Grand Lodge of England, which declare that there are only three Degrees in Freemasonry including the Royal Arch.

Bro. Binckes: And again in 1864.

Bro. Mackerrry: When we asked the question of the Grand

Lodge of England in 1865, and sent a memorial asking if they would either recognise the Grand Lodge of Mark Masters or the Degree. Therefore it might be said, why recommend our respective Grand Bodies to go to Grand Lodge and Chapter of England again? The reason I would recommend this course, is that now we have more information to submit to the Grand Lodge and Chapter of England than was contained in any of the documents laid before them at that time. I cannot say, of course, with regard to the first time the matter came before Grand Lodge, to what extent the report of the Committee went.

Bro. Binckes: It was a joint Committee of Grand Lodge and Grand Chapter.

Bro. Mackersy: We do not know what evidence was laid before the Grand Lodge of England at that time.

Bro. Binckes: I will tell you as far as I know. Some of them who were appointed on the Committee were not Mark Master Masons. They were eminent Masons, and some of them took the Degree in the Albany Lodge, Isle of Wight; some in the Bon Accord here; and they had all the information that they could collect, what they knew and what they saw for themselves in taking the Degree. On that they made their Report.

Bro. Mackersy: I think we have got before us now the grounds on which the Grand Lodge of Scotland held that the Mark Master's Degree formed a part of the F. C. Degree. Whether this may have the effect of altering the determination of the Grand Lodge of England I cannot say; but at any rate we have now in this Conference every scrap of evidence that can be adduced; and if the Grand Lodge of England say now that they will not under any circumstances recognise the Mark Degree, then the other bodies will determine what they will do with regard to Mark Masonry in England. But looking to the great purpose of the uniformity of working, I think we should make one and a last attempt, and by laying a report of these proceedings before them they will be put in possession of everything that can be said. That was not so in the memorial from the Grand Chapter of Scotland. It was merely a narrative of facts connected with the Constitution of the Grand Mark Lodge, but we did not go into any of the details which Bro. Kerr gave us yesterday, and these I should like very much to be submitted to the Grand Lodge of England. It is a matter of extreme importance to get a uniformity of working in the three countries, and therefore I should wish to propose a resolution to that effect.

Bro. Portal: I wish it to be distinctly understood that in giving my assent to a resolution which may possibly result in a renewed application to Grand Lodge to recognise the Mark Degree, I do not acquiesce in such renewed application, on these grounds: First of all I think it is rather derogatory to the dignity of a body who have asked a question and received a plain answer to repeat the question in five years. As a member of the Craft G. L. of England, I should object to any alteration of those Articles of Union as adopted by the Lodge of Reconciliation, which accurately laid down what the working should be, because it would simply, theoretically at any rate, break up our whole system, it fact it would destroy the Grand Lodge which was founded on those Articles of Union, and a fresh Grand Lodge would be created. Those Articles of Union would not join us together any longer. I should also consider it contrary to my obligation to the Grand Mark Lodge to sacrifice their independence which has existed from time immemorial in this country. It is perfectly indisputable that for at least 100 years Mark Lodges have existed in England, independent altogether of the Grand Craft Lodge. They have never been claimed by the Craft Grand Lodge: That has been stated three times by that body, in 1856, in 1865, and on the confirmation of those minutes. I object, therefore, to sacrifice the independence of the Mark Degree by putting it under the Craft Grand Lodge; and as there are several points in which, according to our working, we think we possess privileges, viz.: in the triennial appointment of our Grand Master, and in the appointment of our Provincial Grand Masters by the Provincial Lodges, we should be unwilling to place ourselves under a jurisdiction which does not manage its affairs in that way. I have also to remark that in America as well as in England, the Mark Lodges work as separate Lodges, though in America they receive separate warrants from Grand Chapter. Therefore, I should object to the Mark Degree being mixed up with the Fellow Craft Degrees as it is now worked, being the middle, in place of the principal Degree in Masonry, instead of preserving the independence which it has always possessed in this country, and which to a great extent it

possesses in the United States of America. With regard to its being a part of the F. C. Degree, it is strange that it should not be known in France, in Denmark, or in Germany; and while I freely admit that Fellow Crafts have from time immemorial, from the time of James I. and long before that, always used a mark, I believe that as a Degree, such as we now have it, it has never been worked at all till within a hundred years. That accounts for its being unknown in France, Denmark, and Germany. Some countries do work it, and some do not, but nowhere is it given in a Fellow Craft Lodge, or put below the Degree of a Master Mason, who was originally of course the Master of a Lodge, and upon whom when elected this Degree was conferred to qualify him to preside over his Operative Lodges. Therefore, for all these reasons I do not wish to be understood, in assenting to this resolution which has been proposed by Bro. Mackersy to assent to a renewed application to Grand Lodge to absorb this Degree.

Bro. Mackersy: I think Bro. Portal's remarks would come with much greater effect to his own Mark Grand Lodge, when these proceedings are reported to it. All that this resolution does is to propose that we lay the proceedings of this Conference before our constituents. Every one of them may say they do not see the necessity to go further in the way of consulting the Grand Lodge and Chapter of England. I wish merely to report our proceedings with that view.

Bro. Portal: It conveys a recommendation on our part.

Bro. Mackersy: I am not putting it in the form of a recommendation. Then as to the alteration of the Articles of Union, as I explained before with regard to Scotland, we are more strict than you are in England, because you recognise the three first Degrees and the Royal Arch, while we recognise the three first Degrees only. Now that evidence may be laid before the Grand Lodge of England.

Bro. Portal: That will not alter what was decided by the Lodge of Reconciliation.

Bro. Mackersy: If you hold this to be a part of the F. C. Degree it is no breach of the articles.

Bro. Entwisle: They say "without addition or subtraction."

Bro. Mackersy: It did not appear to me that it would interfere with the strict words of your resolution.

Bro. Portal: Yes, that is the very ground on which the application was rejected last time.

Bro. Entwisle: Although I should not object personally if this matter could be worked by the Grand Lodge. I know that in Lancashire the Brethren would prefer to have an independent jurisdiction. Even when the matter came forward before, the rejection of the Mark Degree by Craft Grand Lodge was quite satisfactory to them. I know that is the general feeling. It will be no use going to Grand Lodge, we might as well not go at all. I would prefer that Grand Lodge should recognise the Degree, so that it might be worked without introducing dissensions of very great magnitude, but I am convinced that the Brethren in Lancashire would prefer a separate Grand Body.

Bro. Portal: I should wish to add to what has just been stated, that there was a hostile feeling on the part of the Craft Grand Lodge so long as it was supposed that we wished to force ourselves into the Craft system, and the moment that was given up, the best possible feeling has prevailed, which is evinced by the fact that the Deputy Grand Master, Lord Carnarvon, is a Past Grand Master of the Mark, and by Lord de Grey writing this letter which you have already heard read and in which he says, "Brethren composing the Mark Degree are necessarily Master Masons, and as such they will at all time have his best wishes." Now, that letter never would have been written five years ago. If any such proposal as this were made, it would again, and I think justly, provoke a feeling of acrimony.

The Chairman: It appears to me that this has been very forcibly brought before Grand Lodge, and considered and rejected. I think it would be lost time to take it before them again. At that time no Mark Grand Lodge was constituted. I think it would create a great deal of dissatisfaction among an immense number of Brethren who have office in the Grand Mark Lodge and who adhere to it.

After a discussion as to the terms in which the motion of Bro. Mackersy should be put, it was worded as follows:—
Resolved,—

2. That in the event of all, or either of, the Sister Grand Lodges and Chapters considering it advisable to bring the proceedings of this Conference before the Grand Lodge and Grand

Chapter of England, and of the latter Grand Bodies declining to recognise the Mark Degree, or, in event of its being considered unnecessary to approach the Grand Lodges and Grand Chapter of England, the Grand Lodges and Grand Chapters of Scotland and Ireland, be recommended to recognise a governing Body in England over the Mark Degree.

Bro. Hay seconded the motion, which was put and carried unanimously.

Bro. Portal: I should like, now we have arrived at this stage, to put before the Delegates the fact that there are certain Degrees which are parts of the Irish and Scotch systems, such as the Excellent Master. I do not know if there are any others.

Bro. Mackersey asked whether there was a P.M. Degree worked in Ireland.

The Chairman: Excellent, Super-Excellent, and Royal Arch. A Brother must now be a Master Mason six months before he can take the Royal Arch Degree. (v. Book of Constitution.)

Bro. Portal: At present an English Royal Arch Mason has not got the Excellent and Super-Excellent Degrees, nor has he got the Degree of Knight of the Sword. None of these Degrees are given under our Royal Arch system at all.

The Chairman: Knights of the East, Knights of the West, Knights of the East and West, and Knights of the Sword are under the Templars.

Bro. Mackersey: They are Jewish Degrees with us.

Bro. Portal: What we want is the assistance of the Grand Chapter of Scotland and Ireland. If we concur in these Degrees being worked in this country, I am anxious too that they should be worked in concert with you, and I would ask you to suggest the series in which they should come, and what the body should be called whether a Council of Rites or otherwise, under which they should be worked.

After a short adjournment at this stage the Conference again assembled.

Bro. Portal: Before the Conference breaks up, I wish to recur to this point. There are certain Degrees which are worked under the Royal Arch systems of Scotland, Ireland, and America, which are not worked in England, and the want of which prevents Royal Arch Masons from England getting admission to Royal Arch Chapters in Scotland, Ireland, and America respectively. I am desirous, with the concurrence of the Grand Chapters of Ireland and Scotland, that some organisation should be established in this country for working those Degrees; and I should like to ask the representatives of the Grand Chapters of Ireland and Scotland if they would be prepared to concur with me in the creation of some body, either to be called "The Council of Excellent Masters," or any name that might be agreed upon, for working such Degrees as the Excellent, Most Excellent, and Super-Excellent Master, and the Knights of the Sword, and of the East, and of the East and West, so that Royal Arch Masons leaving this country may be furnished with all those Degrees under the Royal Arch system, which the Royal Arch Chapter of England does not include.

Bro. Mackersey: On behalf of the deputation from the Grand Chapter of Scotland, I would say I sympathise very much personally with Bro. Portal's remarks; but our instructions had reference to the Mark Degree only. We will, however, report his views to our constituents, and thus he will get them brought before the bodies to which Bro. Portal refers.

The Chairman: That will depend a great deal upon what the English Royal Arch Chapter does, because it will be for them to say whether they will confer the Degrees that are conferred in Ireland. You see, if the Grand Royal Arch Chapter will confer the Degrees of Excellent, Most Excellent, and Super-Excellent Masters, those who take the Degrees will be able to go into a Chapter in Ireland.

Bro. Portal: The question is whether it would not be advisable that some organisation should be formed.

The Chairman: That those Degrees should be given by some body in this country. That depends on the different governing bodies here.

Bro. Portal: I should like to work in accord with the Grand Chapters of Ireland and Scotland. I should wish everything to be done with the full cognisance of those Grand Chapters, so that when the Degrees are taken under this organisation, those

who take them will be considered as properly advanced to those Degrees.

The Chairman: If these Degrees were given by any other governing body in this country, the brethren on whom they are conferred would be admissible of course in Ireland and Scotland.

Bro. Mann: There seems to be a difficulty in carrying it out with reference to the Excellent and Super-Excellent, and the Ark Mariners and Princes of East and West. These can only be given in Scotland to a Royal Arch Mason, or to some one who is in course of being made a R. A. Mason. Now, if you constitute an organisation or create a sort of institution of rites or degrees where you confer the Ark Mariner Degree for instance, then you create, as it were, a Royal Arch Mason. Now I am afraid if you set agoing an institution like this, we should be getting into a state of confusion.

Bro. Portal: The Ark Mariner lately has been worked in this country, being given to Mark Masters only. As regards the Excellent and Super-Excellent Master's Degree, no doubt it would be necessary to make a rule that it should only be given to Royal Arch Masons.

Bro. Beach: There is a considerable similarity in the working in Scotland and Ireland, America, and Canada, and if certain points of want of similitude were conceded, the whole of the working might be made almost identical or uniform. The English working seems to be the only working different to a general system prevailing through the rest of these countries. Hitherto Grand Lodge and Grand Chapter of England have laid down the abstract rule that no new Degree shall be considered or recognised, because at the time of the Union certain conditions were agreed to and insisted on. They have had no special reason since that time to reverse the decision at which they then arrived. They did so on one occasion with reference to the Mark Degree, but on the confirmation of the minutes, they repeated their own deliberate opinion. But if they were to be approached in a different manner, and told that though they might believe these Degrees to be intrinsically of no importance as the integrity of Freemasonry goes, but that a general system of uniformity being arrived at, if they could be induced to join or consent to a general system, the whole of the system of Freemasonry of these various countries might be made almost uniform; then I think a degree of influence would be brought to bear, to which hitherto they have been strangers. There would be two courses for them to adopt, the one would be to give a tacit acknowledgment of them. They might be told that if they would not consent to work them themselves—which they might reasonably consent to do—they should give a consent to some organisation which would take the position they themselves were not anxious to occupy. That seems to me a most desirable state of things to arrive at; and I, for myself, considering the number of Masons in England who are interested in promoting such a change, see no reason why it should not be promoted and arrived at.

Bro. Binckes: To approach the Grand Lodge and Grand Chapter of England with any chance of success would seem to be hopeless.

Bro. Beach: If we could see our way to uniformity with the working of other countries—which seems to be very nearly arrived at—Grand Lodge and Grand Chapter might be approached very differently to what they have hitherto been.

Bro. Portal: I am afraid they would not, for this reason, that in the Articles of Union they draw a distinction between two classes of Masonry, so to speak, what they call Orders of Chivalry. The Orders of Chivalry they give a loop-hole to be worked in their Lodges—pure and ancient Freemasonry they define to be worked as then settled, and with no additions. However, you will kindly bring this question before your Grand Chapter, and no doubt Bro. Burdett will do the same as regards Ireland—that we are anxious that a R. A. Mason leaving this country should be thoroughly furnished with power to enter Lodges and Chapters in Scotland, Ireland, and America.

Bro. Mackersey: It is very disagreeable to exclude English Masons, as we are often compelled to do.

Bro. Portal: Before the Conference separates, I must express my thanks to the brethren from Scotland and Ireland for coming here. Our time has not been thrown away, for we have arrived at a mutual understanding; and I cannot help thinking that this is the beginning of a far better and more fraternal feeling between the brethren of this Degree than existed before.

(To be continued.)

REVIEWS.

"Freemasonry: its History, Principles, and Objects." London: Bro. J. Hogg.

A Reprint from the Rectangular Review, containing, *inter alia*, remarks upon "The importance of rightly understanding Freemasonry." "Symbolical Teaching and Secret Doctrines of Freemasonry," &c.

"Nasmith's Practical Linguist," English. London: David Nutt.

"Nasmith's Practical Linguist," German. Vols. I & II. London: David Nutt.

The above are recently added to the already numerous list of works for facilitating the study of English and Foreign Languages. The System of instruction is based entirely upon natural principles of learning to speak, read, and write. The author has been assisted in the German work by Herr James Wolach, Mrs. Frederick Bevil, Herr H. Hoffman, and Herr E. Schinsel. The German Grammar of the Rev. J. G. Marks has also been laid completing the series, based upon the same system.

"The Elements of Plane and Solid Geometry," By H.W. Watson, M.A. London:—Longmans & Co.

This is one of a series of Elementary works on Mechanical and Physical Science, forming a set of Text-books of Science adapted for the use of artisans, and of students in public and other schools. This series is Edited by T. M. Goodhave, M.A. Lecturer on Applied Mathematics at the Royal School of Mines, and formerly Professor of Natural Philosophy in King's College, London.

The Reports of the Public Schools Commission and of the Schools Inquiry Commission, as well as the evidence taken before several Parliamentary Committees, have shown that there is still a want of a good series of Text-books in Science, thoroughly exact and complete, to serve as a basis for the sound instruction of Artizans, and at the same time sufficiently popular to suit the capacities of beginners. The foundation of the Whitworth Scholarships is in itself an evidence of the recognition of that want, and a reason for the production of a series of elementary scientific works adapted to that purpose.

These books are calculated to serve for the use of practical men, as well as for exact instruction in the subjects of which they treat; and it is hoped that, while retaining that logical clearness and simple sequence of thought which are essential to the making of a good scientific treatise, the style and subject-matter will be found to be within the comprehension of working men, and suited to their wants.

Messrs. Longmans and Co. have secured the co-operation of some of the most eminent Professors of, and Writers on, the various branches of Science comprised in the Series.

"Explanatory Mensuration for the use of Schools, By the Rev. A. Hiley, M.A. London:—Longmans & Co.

No less than 700 questions are propounded to perplex and instruct the young Scholar. Amongst them are to be found many that have been used in the Oxford Local Examinations. The answers to the questions are given which for some reasons although objectionable, enable an earnest student to pursue his studies without the assistance of a master,

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING AUGUST 12TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 7th.

LODGE.—Asaph, Freemasons' Hall.

Tuesday, August 8th.

LODGES.—Wellington, White Swan Tavern, Deptford; Stanhope, Thicket Hotel, Anerly

Wednesday, August 10th.

Royal Masonic Boys' Institution, at 8.

LODGES.—Mac Donald, Head Quarters 1st Surrey Rifle Corps, Brunswick Road, Camberwell; Beacontree, Private Rooms, Leytonstone; Hervey, Iron School Room, Walham Green; St. John of Wapping, Gun Tavern, High Street, Wapping.

Thursday, August 11th.

LODGES.—Upton, Spotted Dog Tavern, Upton, Essex; Finabury Park, Finsbury Park Tavern, Seven Sisters' Road, Holloway.

Saturday, August 13th.

LODGE.—Caveac, Radley's Hotel, Bridge Street, Blackfriars; Granite, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—

ROYAL UNION LODGE (No. 382), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMUE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

ST. JAMES'S, (No. 765), Gregorian Arms Tavern, Jamaica Road, Bermondsey, Fridays at 8.

TO CORRESPONDENTS.

. All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers addressed, "Freemasons' Magazine, London, although mostly reaching us are liable to miscarriage, and, are invariably delayed in delivery.

ERRATA.—In the history of the Indefatigable Lodge, No. 237, last week, it is stated that a plan for a lodge was approved in 1870, which should have been 1810.

In the "Freemasons' Magazine" of July 8th appears a report of Lorne Lodge, Sutton. This should have been headed the Frederick Lodge of Unity, recently removed from Croydon to Sutton. The error arose from the fact that the brother furnishing the report neglected to state the name or number of the lodge. The editor not being aware of the removal, on reference came to the conclusion that it must be the Lorne Lodge, that being the only lodge recorded as meeting in Sutton.

The reports of Harrow Lodge, No. 1310, and Bardett Counts Lodge, No. 1278, were received too late for insertion in the present number.

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LONDON, SATURDAY, AUGUST 12, 1871.

FREEMASON'S HALL, DUBLIN.

The following description of the Masonic Hall, Molesworth Street, Dublin, is given in the "Dublin Morning Mail" of Aug. 5th:—

The Freemasons Hall, Molesworth Street, is a structure of recent erection. The foundation-stone was laid some five years ago, and the building was partially finished three years later. The architect is Mr. Holmes, of Birmingham, and the builders are Messrs. Meade and Son, of Brunswick Street.

The exterior of the edifice is most unsightly, and gives anything but a favourable indication of what is to be seen within. But we have no time to enter on a detail of the defective points that strike the eye.

Let us proceed to the Grand Lodge Room for Blue Masenry, in which the Installation took place.

It is a noble apartment, somewhat larger than St. Patrick's Hall, Dublin Castle.

The various orders of architecture are here personified in lordly pillars duly proportioned. The Grand Master's throne stands in the east, and on the wall behind it is a very fine full-length oil portrait of his Grace the Duke of Leinster, the venerated Grand Master, in his robes. In the south is an oil painting nearly life size, of "John FitzHenry Townsend, LL.D., Judge of the High Court of Admiralty, Deputy Grand Master, 1855 to 1868." And on the north is displayed a portrait of the late "Thomas Mostyn, Esq., Crown

and Treasury Solicitor, Grand Treasurer, 1858 to 1868."

The grand organ, built by Messrs. Telford, stands in the west. It is a splendid instrument, rich in tone, in an attractive gilt case. Its architecture partakes largely of the Gothic style.

The lodge is lighted by two sunburners, each composed of seven stars.

On the left of the Grand Master stood the Prince of Wales' chair, surmounted by his plume, with the motto, "Ich Dien," and upholstered in blue satin. The chair was furnished by Mr. Digges, of Lincoln-place.

The lodge room, of course, is replete with all other requisites. Acoustically, however, it is sadly defective.

We next proceed to the small lodgeroom, which is a great deal less pretentious. Here were assembled a number of the pupils of the Masonic Female Orphan School, in charge of Miss Wood and Miss Cuthbert, matron and assistant-matron respectively, and also pupils from the Boys' School, with Mr. Allan. There would have been many more of the children present but that this is vacation time. We may observe, with respect to the Girls School, that it is in a most flourishing condition, and rapidly increasing in prosperity, mainly owing to the kindly labours of the most obliging of Secretaries, Mr. Samuel B. Oldham. It is intended to enlarge the girls' school, in order that more pupils can be received. The Boys' School has only been recently established, and, of course, it is not on nearly so firm a basis.

We next turn to the Royal Arch Chapter room, which has only within the past few weeks been fitted up under the skilful superintendence of Mr. Duncan Campbell Ferguson, Architect, Harcourt Street.

This room presents all that could be desired in elegance and beauty, combined with truthfulness and brilliancy of colouring peculiar to the Egyptian style of architecture. This style was adopted by the Committee for its great antiquity, and is supposed to be the nearest style of architecture approaching to the Temple of Solomon.

The dimensions of the room are 50 feet long, 18 feet wide, and 15 feet high, divided into five chambers by richly-coloured curtains or vails of fine cloth.

The recesses into which the vails are drawn are formed between the shafts of the Egyptian

columns which are set in pairs on both sides of the walls, opposite each other. These pillars support massive beams, which stretch across the full width of the room, and are beautifully enriched with lotus leaves and flowers, coloured and gilt. The shafts of the pillars are formed in fine Parian cement, fluted and coloured in various tints of red, blue, yellow, green, and delicate neutral tints, of great beauty and design. The capitals of these strange, massive-looking pillars, so totally different from any other order or style of architecture, are composed of large bell-shaped water-lily leaves, highly decorated upon their surfaces with smaller foliage of lilies and leaves of various aquatic plants peculiar to the River Nile.

Between each pair of columns are inserted into the wall Egyptian heads of great beauty, carved in stone, each supporting the mysterious Jewish seven-branched candlestick, composed of olives and the blossoms of the same plant, alternately set one above the other.

These beautiful examples of antique burnished brass-work were furnished by the well-known firm of Curtis and Co., Abbey Street, and reflect great credit upon that house for execution and excellence of work.

The throne is a work of great beauty of design, and thoroughly Egyptian in character and form.

The columns, capitals, winged globe, and entablature, are all carved in wood, highly enriched, coloured, and gilt, in perfect harmony with all the other architectural features that form the body of the room.

In this brief review we cannot avoid taking notice of the magnificent manner in which the Royal Arch room is furnished.

The couches and chairs are all covered in crimson cloth, on a framework of black ebony and gold, presenting a most imposing effect, and beautiful relief to the room.

Mr. M'Dowell, of Mary Street, deserves great credit for this portion of the work, which has elicited the greatest satisfaction and admiration from all who have had the opportunity of seeing it.

The gilding, decorations, and cut stone work were all carried out by the eminent firm of Messrs. Early and Powell, Camden Street, greatly to the satisfaction of the architect (Mr.

Duncan Campbell Ferguson), and the Committee, to whom all the works were entrusted.

We now come to the Knights Templar Room, which has been prepared as a Templars' chapel, in the Gothic style of architecture. It is still in an unfinished state. As you enter you are at once struck with the sombre appearance of—may we call it—the fane? You fancy you are really in a chapel of the twelfth century. Everything that meets the eye is antique, and peculiarly of the period we refer to. Then, in the uncertain gloom and solemn stillness, feelings of awe come upon the mind.

The windows are of stained glass, through which the chapel will be lighted, thereby, no doubt, the effect will be greatly intensified. The seats are handsomely upholstered in morone-coloured leather, and above them will be emblazoned the arms of the several Knights. The floor is laid in tessellated pavement, with several emblems of the Order.

We go higher up yet, until we reach the Prince Mason's Room. It is gorgeously adorned in gold and colours. The throne is exceedingly handsome, of Gothic design, and above it are the banner, sword, and helmet of the Grand Master, and also his coat of arms, handsomely emblazoned, bearing the motto, "Crom a Boo."

Overhead each of the stalls, are likewise banners, swords, and helmets, as well as the coats of arms, of the brethren entitled to the position. These are exactly after the manner of the stalls of the Knights of St. Patrick, in St. Patrick's Cathedral, or, more correctly, those in Windsor Chapel. This beautiful apartment is brilliantly illuminated with a corona of gaslights, 36, in number, and also three standards, containing eleven lights in each; and further, each burner is a five-pointed star in itself.

The appearance when the chamber is fully lighted, judging from the display of gold and bright colours, must be very dazzling. The carpet, which is of special design, and supplied by Messrs. Millar and Beatty, of Grafton Street, is remarkable for the simplicity, and yet effectiveness of its pattern. The ground-work is of the Royal purple, intermixed being a small pattern in gold colour. The border is, so to speak, a wreath of shamrocks on a gold ground.

We must not forget mentioning that the decorations, as well as those in the Royal Arch Chapter Room were entrusted to the celebrated firm of Early and Powell, Camden Street.

MY CARTON

OF

EXCERPTS AND MEMORANDA RELATIVE TO THE MASTER'S DEGREE AND THE ROYAL ARCH.

PREFATORY.—In my various *Cartons* of Masonic Papers is one labelled "Excerpts and Memoranda relative to the Master's Degree and the Royal Arch,"—the Excerpts mostly come from the "Freemasons' Magazine," and were made by me in a very irregular manner. They will, however, it is probable, be found useful to the young Craft Student, by showing what those who have gone before him, have thought upon some difficult and interesting points.—CHARLES PURTON COOPER.

Chateau of Boutancourt, Ardennes, July, 1871.

THE TERM "DEGREE."

A learned Brother thinks that it was not until the close of the 17th century that the term "Degree" was used in English Masonry.

THE MASTER'S DEGREE AND THE HIGH DEGREES.

The antiquity of the Master's Degree, and the antiquity of the High Degrees are two very different questions.

THE ROYAL ARCH.—BRO. WOODFORD.

According to my memoranda, sometime towards the end of 1867, when the Royal Arch discussions began, Bro. Woodford's words were "all that can be fairly said is that the present form and development of the Royal Arch degree is not earlier than the middle of the eighteenth century, though its substance was in existence long before.

ROYAL ARCH.—BRO. HUGHAN.

In a communication to the "Freemasons Magazine," January, 1868, Bro. Hughan says he admits that the clue to the real history of the Royal Arch Degree is in the division of the third degree.

THE ROYAL ARCH—THE THIRD DEGREE.

Brother Hughan says it is clear to him that the Royal Arch—as a Degree or in name, did no exist before 1740.

A. D. 1740.

In this year in certain old Masonries, a part of the Master's Degree was transformed into the Royal Arch, and ceased to exist in those old Masonries.

OLD TIMES.

A learned brother thinks that in old times the Mason was made, or admitted, a Master Mason, with ceremonies and words substantially the same as those which, at a later period, were used upon the Master's Degree being conferred.

ROYAL ARCH.

"How is it that most writers of note upon this subject, both aged and young, concur in stating that the word of the Third Degree was removed to the Royal Arch, and that in consequence the Royal Arch is the complement of the Third Degree?"—Bro. Hughan.

MEMORANDA.

Some memoranda by a deceased Mason respecting the Ritual for the Masters Degree, as first taught by the English in France and Germany.—Part only of the memoranda have been preserved.

THE THIRD DEGREE.

A correspondent should recollect that "A Masonic Student has said that it must ever be an open question whether Dr. Findel's theory or Dr. Krause's is the correct one, which may be put forward on both sides; but do not let us condemn all who differ from us, as Masonry surely is wide enough for us all."—See "Freemasons Magazine," vol. 18, page 29.

THE ROYAL ARCH.

In January, 1868, "A Masonic Student" in a communication to the "Freemasons' Magazine" says, "that the whole point of his humble argument is, that the Royal Arch, as we have it, is identical in substance with the second part of the Master's Degree; though, no doubt, Dermott, for his own purposes, adopted the name of Royal Arch, and may have incorporated with his rendering some of the fancies of Ramsay.

This is my answer to Bro. C. L. W.'s inquiry.

GERMANY—FRANCE.

A Brother's Notes respecting the Master's Degree as conferred in some lodges of Germany and France—not numerous, but in the state of my sight not legible to-day.

ROYAL ARCH. THE ORIGINAL SECRETS.

Bro. Hughan admits that to Masons who are in possession of the *original secrets* of the Third Degree, the Royal Arch is superfluous; but in this country, he says, he has not met with one who is so situated, without having taken Royal Arch, although abroad we can meet with many.

THE ROYAL ARCH.

"I venture to contend that the substance of the Royal Arch Degree is coeval with our earliest traditions, bearing on the face of it the marks of a high antiquity."—Bro. Woodford.

DUNCKERLEY AND THE ROYAL ARCH.

He introduced into the London Grand Lodge, with certain modifications, the Royal Arch Ritual, which was manufactured by the seceding brethren.

MASTER'S DEGREE.

"The whole Master's Degree, with one or two trifling alterations, is I feel sure, from its archaisms, *older* than any other,"—A Masonic Student.

ROYAL ARCH.—Dr. MACKAY.

Brother Dr. Mackay, in his Lexicon, states that before the year 1740, the essential element of the Royal Arch constituted a part of the third Degree; and about that year it was severed from that Degree and transferred to another Degree by the schismatics.

THE ROYAL ARCH.—A MASONIC STUDENT.

"Those who like myself, uphold the reality of the Royal Arch, have never contended for more than this; that, though the Royal Arch may have to-day a modern name and an elaborate ritual, it is and ever has been, substantially the same with the second part of the Master's Degree."—A Masonic Student.

THE ROYAL ARCH.—LAURIE.

"The Object of the Royal Arch Degree is to supplement the Third Degree of the St. John's Masonry; but that is entirely unnecessary, as it is known to every intelligent Master Mason, that this order is complete in itself.—Laurie.

THE REALITY OF THE ROYAL ARCH.

The correspondent who writes concerning the *reality* of the Royal Arch, must be understood as arguing for the antiquity of the substantial part of the Royal Arch.

THE ROYAL ARCH.

"We take it as clear that the Royal Arch was unknown to the Grand Lodge of England for some-

time after its invention by the seceding Masons and that the original third Degree was intended to lead the Fraternity to the foot-stool of the Creator."—Masonic Extract.

GRAND LODGE BAYREUTH—ROYAL YORK BERLIN—THE ANCIENT WORD.

"These Lodges still continue to impart to the brethren of the Third Degree, the ancient word which according to Dr. Oliver, corresponds in meaning with the well known name of the bountiful provider of our wants, and the author of all good, viz., the Great Architect of the Universe."—Bro. Hughan.

ROYAL ARCH DEGREE—COMPLAINT.

A brother complains, that "we do not better understand and appreciate the consummate wisdom of the framer of our received rites and ritual in having made the Royal Arch Degree the complement of the Master Mason's, and having designated it as the essence and completion of this august system."

ORIGIN OF THE THIRD DEGREE.

A very learned Brother, after observing that it is of course very difficult to obtain absolute evidence as to the real antiquity of the Third Degree, says that the likely place for search is in apocryphal and spurious scriptures of the eastern churches and in rabbinical legends. "Freemasons' Magazine," September, 1869.

THE ROYAL ARCH—DASSIGNY.

Brother Hughan says, "Freemasons' Magazine," vol. 22 page 231. "I have in my possession a work by Dr. Dassigny A.D. 1744, which most distinctly mentions the Royal Arch, and more than once in a favourable manner."

ROYAL ARCH—BROTHER FINDEL.

See Brother Findel's History pages 193 to 197.

In a communication to the "Freemasons' Magazine" February, 1868, Brother Findel writes "What I have to say on the Royal Arch, I have said in my history of Freemasonry. Hitherto no brother has proved the contrary, and I am convinced no one can do so."

BROTHER FINDEL'S HISTORY, APPENDIX. C.

Respecting this appendix see what Brother Woodford says, Freemasons' Magazine, vol. 18, page 29.

WHAT CRAFT MASONRY UNDERLIES.

"It is an old observation how completely the traditions of Craft Masonry underlie the superstructure of later chivalric and foreign Degrees."—Masonic Extract.

THE MANNINGHAM LETTER. THE HIGH GRADES
"A MASONIC STUDENT."

"Bro. Manningham no doubt by this letter ignores the claims of many of the High Grades to antiquity, as he seems to mark their early actual beginning in this country by his words of warning protest.

I do not wish to-day to re-open the question of the High Grades, further than to say, that Bro. Manningham's declaration in 1757 is fully borne out by all the later evidences we have been accumulating gradually the last quarter of a century.

But, as I think the controversy is productive of very little good to Masonry, and does not tend to promote what we ought all to desire, fraternal feelings of toleration and good will among Masons, I leave it here."

SOMETHING GRATIFYING.

It is gratifying to find that amidst all their innovations Ramsay and others were careful to preserve and retain that sublime reference to Jehovah, Great Architect of the Universe, which formed a principal element in the Constitution of Altheistan, was renewed at the revival of 1717, and still animates an improved system of Freemasonry.

THE THIRD DEGREE. PRITCHARD—FINDEL.

Bro. Findel says we know from Pritchard that in 1730 the Third Degree was very short, and had no "second part."

See "Freemasons' Magazine," vol. 18, page 129.

A.D. 1730, A.D. 1740.

Since, writes a correspondent, in 1730, the Third Degree was very short, how, in 1740, could it furnish materials for the Fourth Degree?

THE THREE DEGREES. THE MANNINGHAM LETTER.
A MASONIC STUDENT.

"Bro. Manningham distinctly carries back the existence of the Three Degrees to the middle of the 17th century, and that in itself pre-supposes a far earlier existence."—A Masonic Student.

THE ROYAL ARCH. A FAVOURITE.

It is said that the Royal Arch Degree has always been a favourite in England, but that it has not been a favourite degree elsewhere.

THE ROYAL ARCH.—EVIDENCE.

I venture to express my firm belief, on many grounds of evidence that the Royal Arch degree is far more antient than 1740, and is really what it professes to be, the completion of the third Degree.—A Masonic Student.

PRITCHARD; THE THREE DEGREES.

It has been often said that Pritchard's account of the three degrees was taken from a mutilated copy.

IMPRESSION THAT PRITCHARD WAS NOT A MASON.

The account which Pritchard gives of the three Degrees, is said to be so inaccurate as to have produced the impression that he was not a Mason.

EQUIVALENT TO THE ROYAL ARCH.

The old Mason, who possessed the second part of the Master's Degree, possessed what was equivalent to the Royal Arch.

DUNCKERLEY.

He was the most eminent Mason of his age. It is of him that it is said "he disarranged the landmarks by transferring the Master's word to a subsidiary degree."

THREE DEGREES—ROYAL ARCH.—D'ASSIGNY.

A Correspondent writes that D'Assigny was only acquainted with the three degrees of Craft Masonry, and that he knew nothing of the nature of the Royal Arch.

ROYAL ARCH

"There can be no doubt as to the fact that the Royal Arch Degree is the 'completion of the Third Degree,' and that an English Freemason is but half a Freemason unless he has been exalted in an English Royal Arch Chapter,* and thus been brought acquainted with the sublime principles of that interesting and imposing degree."—Bro. Hugan.

THE ROYAL ARCH. BRO. HUGHAN.

That the Royal Arch Degree was a term given to the second part of the Third degree by the ancients about 1740, Bro. Hugan does not dispute.

ANTIQUITY OF THE ROYAL ARCH.

A Correspondent will find the particular communication of Bro. Hugan upon this subject, "Freemasons' Magazine," vol. 18, page 48. It is this communication to which a reference was made when we last met at * * * *

BRO. HUGHAN AND THE ROYAL ARCH.

An Entered Apprentice should read Bro. Hugan's Analysis of Modern Freemasonry, chap. ii., "Freemasons' Magazine," vol. 18, pages 444—449.

* "Half a Mason, &c."—In relation to this paragraph, see "The Antiquity of the Royal Arch," "Freemasons' Magazine," vol. 18, page 48; "Analysis," *ibid*, page 445; "St. John and Arch Masonry," *ibid*, page 489, and "Craft Masonry, and Bro. Hugan," *ibid*, vol. 22, page 494.

THE MASTER MASON.

THERE is no doubt that the position we hold in society as Master Masons is one of considerable dignity, if our conduct be such as to honour the institution into which we have been received. It is therefore of great consequence to ourselves, personally, as well as to the order, that we do not bring reproach upon either by unworthy actions before men, neither by intemperance or excess, in any act, word, or deed, when we are not in the performance of our usual labour; otherwise we inflict serious damage upon both in the estimation of our fellow citizens outside as well as inside of the order. We are under the moral necessity, therefore, to maintain a jealousy over our acts, that we may receive and maintain the respect and esteem of our fellow men.

So far our conduct to the outside world being irreproachable, our duties to the interest of the Lodge, the order, and the brotherhood, are numerous and weighty, requiring much consideration and skill in adopting right judgment on all questions coming before the Lodge, in its collective and administrative capacity. For instance, the question of the choice of officers is one upon which often hangs the harmony, and the proper conduct of the business of the Lodge. It is not every Brother, well versed in the ritual, who is suitable to be Master of the Lodge, or either of the Wardens. If, therefore, the men of experience and ability habitually neglect to be present at the annual election, and too young and too inexperienced a person be elected to fill the Oriental Chair, the result must necessarily be a loss of the dignity of the Lodge, and so far damage the respect it should be held in by not only its members, but the outside world.

Again, the same remark applies to the Wardens. That young men should be encouraged to fill these stations, we believe, so that when they have arrived at years of discretion they may be invited and elected to the East; but it by no means should follow that a young Junior Warden or Senior Warden, should be advanced to the chair of King Solomon, while there are older brethren, better suited by years of experience to grapple with other questions, and discharge the very onerous duties that belong to that high position. The mere ability to recollect the verbiage of the ritual, is the smallest recommendation to the chair in the East.

There are also many questions of order, of visitation, and reception, occurring at the regular meetings of the Lodge, and it is bringing the Lodge into contempt if a suitable representation of the wisdom and dignity of the Lodge is not present to sustain the Master and present to visiting brethren an aspect, which shall show that the brethren are alive to the honour and well-being of the order into which they have been inducted. How often at annual elections, are brethren mistaken in their conclusions upon many vital points in the working of the Lodge, because they have been habitually absent during the year and know little or nothing of the conduct of the Master and other officers, and are inadequate to judge as to their suitability for re-election, and equally ignorant of what is required in the Lodge to promote its usefulness and harmonious work in every department.

These are a few of the most important reasons for regular attendance at the Lodge, when domestic duties do not imperatively demand our absence, by the necessity of our obedience to still higher claims upon our attention. When these do not conflict, and we are able to attend, we are undoubtedly derelict in duty, by listening to the siren of idleness, or want of interest enough to visit our Lodge at its regular meeting.

Want of interest enough to attend the Lodge meetings is a general complaint, and is one that a regular attendance would dispel. A large gathering is always interesting, and individual attendance creates a larger gathering, made up of units—every one is a unit, which, when all the units attend, the gathering becomes large and of considerable interest. Some Masters of Lodges can promote an increase of attendance by their suavity of manners, and the institution of measures to increase the interest of the individual membership by a series of lectures, to be given by the members of the Lodge upon such topics as are to be found in the entire range of the arts and sciences, which properly belong to ancient craft Masonry.

If these were originated to be given by the members during the winter months, by such as would volunteer to do so, an emulation would spring up amongst the members, some to lecture and others to listen, that would for ever insure a large attendance. There is no need to import foreign aid, except on rare occasions. The craft

would become readers and students, so that Grammar, Rhetoric, Logic, Music, and all the kindred sciences would so interest the membership as to fill the Lodge-room with attentive listeners and greatly enlarge the area of its usefulness, in promoting membership, and in the cultivation of the fine arts.

Of course these objects are not to interfere with the regular business of the Lodge, but to follow it, securing a large number to the work, and so answering the double purpose of attendance to duty and mental improvement.

There are many other ways a Master can interest his Lodge if he be a competent man, and it is the interest and duty of the membership to elect none other.—*Voice of Masonry*.

MASONIC JOTTINGS, No. 81.

By A PAST PROVINCIAL GRAND MASTER.

CHARGES OF 1723 AND 1738.

A London brother asserts that all English Lodges have necessarily adopted the charges of 1738 in the place of the charges of 1723,—the amended charges in the place of the original charges.

CHRISTIAN CONTINENTAL FREEMASONRIES.

Brother, there are, I am told, Christian Continental Freemasonries. The Masonry which adopted our 1723 charges, but resolved not to adopt our 1738 charges, is a Christian Freemasonry.

THE RELIGION IN WHICH ALL MEN AGREE.

A.D. 1723.

The religion, designated by one writing in a European country, A.D. 1723, as the religion in which all men agree, could not have been Roman Catholicism, or Protestantism. It could not have been Church of Englandism, Lutheranism, Calvinism, Arminianism, or Jansenism. It could only have been Catholic Christianity, the Christianity in which all the before-mentioned Religions find what they have respectively made their essential parts.

RELIGION IN WHICH ALL MEN AGREE,

A Brother says that the religion described by one writing in Europe, A.D. 1723, as the religion in which all men agree, could not have been natural theology. Natural theology, he observes, was then unknown out of the libraries of a few philosophic thinkers.

INITIATION. PASSING. RAISING.

A Brother thinks that in old times, appropriate lectures were delivered, certain passages of the Bible and the Book of Common Prayer were read, certain Craft prayers were offered up, and certain ceremonies performed and secret revelations made, at all initiations, passings, and raisings; and that some time in the second half of the 17th century there were large modifications of these proceedings, and that such modifications, after the lapse of a few years, came to be called by the name of "Degrees."

THE HIGH DEGREES. THE ROYAL ARCH.

What is the reason that in the period 1740—1760, the Grand Lodges of England and Scotland are explicitly declared to have been entirely unacquainted with the High Degrees, and that the schismatic Grand Lodge of the so-called ancient Masons is said to have introduced the Royal Arch Degree.*

MEDIAEVAL FREEMASONRY.

The Mediæval Freemasonries were all particular Freemasonries.

ROYAL ARCH MASONRY.

The letter of Brother Hughan respecting which a correspondent frequently inquires is, I imagine that inserted "*Freemasons Magazine*," vol. 22, pages 231, 250.

WHAT A BROTHER DENIES.

A Brother denies that the Royal Arch Degree existed before the year 1740; but he does not deny the great antiquity of what is called the Master's Degree.

A LONDON LODGE 1693.

About the year 1693 there was a London Lodge, which held its meetings at St. Thomas's Hospital.

BRO. HUGHAN.—THE LEADING 1717 THEORIST
SEPT. 1868.

In the month of September 1868 the Past Provincial Grand Master for Kent, supposed Bro. Hughan to be the leading 1717 theorist. †

THE YEAR 1717.—"DROWNED."

A communication, *Freemason's Magazine* October, 1869, told us that brother Hughan had "drowned" the year 1717.

* See a letter of Bro. Findel, entitled "Antiquity of Masonic Degrees," "*Freemasons' Magazine*," 10th Jan. 1863. That letter contains two queries. The jotting above is almost a *verbatim* copy of the first degree.

† See the communication "Three Issues," *Freemason's Magazine*, vol. 19, page 250. "Bro. Hughan; the existing English Freemasonry is not older than the year 1717."

MASONIC NOTES AND QUERIES.

REAL AIM.

"It is said that the real aim and design of Freemasonry is to unite all nations, creeds and sects by a covenant of brotherly love, relief and truth; and thus to form the whole human race into one great brotherhood, firmly united by mutual love, confidence and esteem. But this great end never can or will be attained, if Masonry is allowed to assume the form of a Religious Institution."

A brother cites this passage, which he finds somewhere in our periodical, and subjoins that our founders nevertheless allowed our Masonry not only to assume, but they actually imposed upon it, the form of a Religious Institution; first A.D. 1717, and secondly A.D. 1723.—CHARLES PURTON COOPER.

WHERE TO TALK ABOUT CHRISTIAN FREEMASONRY IS NOT A CONTRADICTION IN TERMS.

Brother,—You belong to the Christian Sect, whose distinguishing tenet is the Unity, as opposed to the Trinity, of the Godhead; and, it seems that according to a famous contributor, although it is a contradiction in terms for Trinitarian Christians to talk of Christian Freemasonry, yet it is not a contradiction in terms for Unitarian Christians to talk of Christian Freemasonry.

All Unitarian Christian Masons, and they are many, should receive our warm congratulations.

See a communication signed "W. P. B.," "Freemasons' Magazine," vol. 24, page 428.—CHARLES PURTON COOPER.

A NOTABLE DISCOVERY NOT YET MADE.

A North Country Mason inquires why the Religious system of the Grand Lodge of the Three Globes, Berlin, includes the English Charges of 1723, but excludes those of 1738?

My answer is, that a North Country Mason would not ask the question had he been, as he announces, a diligent reader of the "Freemasons' Magazine," during the last three years.

The Religious System of the Grand Lodge of the Three Globes includes the Charges of 1723 and excludes those of 1738, because the eldest and most illustrious daughter of our famous 1717 Masonry has not yet made the notable discovery, that to talk of Christian Freemasonry is a contradiction in terms.*—CHARLES PURTON COOPER.

IN WHAT SENSE FREEMASONRY IS NOT A RELIGION.

Freemasonry is not a religion in the sense in which the word is generally understood in our days. He who should attempt to convert it into a creed, in the common acceptation of the term, would falsify and pervert it. It opens wide the portals of its temple as well to the Christian as to the Jew; to the Mahomedan as to the Parsee, with these significant words, "you are all Brethren; love each other, and enlighten each other, and instruct each other—Love, Light, Charity—he who should succeed in his search for you will find true happiness."—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

* See communication "Freemasonry and Religion," "Freemasons' Magazine," vol. 24, page 226.

FREEMASONRY AND ITS DETRACTORS.

Where union and harmony constitute the essence of Freemasonry, and charity is its manifest work, the petty sneers of the ignorant are idle to deter good men from seeking the knowledge which Freemasonry bestows. And those who censure what they cannot comprehend, do little more than degrade themselves. In the dark ages of antiquity, when literature and science were very little known, the influence of Masonry was felt. The abbeys, churches, and other noble structures now in ruins, which are scattered plentifully over the country, and which were alone the abode of learning and the arts when Ireland was eminently to be called the Island of Saints, attests the cunning hand of the Freemason. Notably so the most beautiful piece of ancient architecture in Ireland—namely, Holy Cross Abbey, erected in the time of King Donald of Limerick, bears the impress of Masonic hands. The legend of the Tomb of the Good Woman's Son, inscrutable to the uninitiated, is easily explainable by the Mason. There are very few antiquarians who have not heard of the great Irish architect, the Goban Saor, familiar in the traditions of the peasantry, and there is no doubt that he was a Mason. In England, even anterior to the days of Alfred the Great, we find traces of the Art. King Alfred himself was a liberal patron of the craft. Edward succeeded him on the throne, the care of the fraternity being entrusted to his brother Ethelward, founder of Cambridge University. Edwin, brother of the next monarch, Athelstane, was in like manner patron of the Mason. This prince obtained from Athelstane a charter empowering them to meet annually at York, where the first Grand Lodge of England was founded, A.D. 926, he himself presiding as Grand Master. Masonry continued to flourish under the fostering care of several of the succeeding monarchs. The next fact we would note as contrasting with the way in which Masonry is regarded at the present day is that when Henry VIII. mounted the throne in 1509, he appointed Cardinal Wolsey Grand Master. From that time we find the principal of the English nobility occupying the post of Grand Master as they do now. It will, no doubt, be interesting to state that King William the Third was privately initiated into Masonry in 1695. Several members of the Royal Family from time to time became brethren of the mystic tie. His Royal Highness the Prince of Wales was installed Grand Master in 1722. The chronicler of that event says:—"His Royal Highness performed the duties of his office in a style superior to most of his predecessors. His observations were clear, acute, and distinct; his expression was fluent, manly, and pertinent; and his eulogium on his deceased uncle, the last Grand Master, pathetic, graceful, and elegant." With so many illustrious predecessors, members of his own family, occupying the highest positions in the Order, it is little wonder that his Royal Highness the Prince of Wales should desire to preside over its interests. Despite the evil machinations of a certain class, we have no doubt that the step will be productive of good results in strengthening the fealty of the fraternity, who have ever proved themselves loyal to their Sovereign and their Country.—*Dublin Morning Mail.*

EARLIEST NON-PROFESSIONAL MASONIC OFFICE HOLDERS.

On the 5th inst., I observed Bro. Hughan referring to a statement of Bro. Dr. Murray Lyon, that the earliest instances yet found of non-professionals, in the building way, holding office in a Scottish Masonic Lodge were the Earl of Cassillus, and Lord Eglinton, who were Deacons of the Lodge of Kilwinning in 1672 and 1674. Now in the Aberdeen Records, I find an earlier instance, as it there says, under date of 1672, "Harrie Elphhington, Tutor of airth, Collector of Kinges Customes at Aberdein, Measson and Master of our Honourable Lodge of Aberdein."—W. P. BUCHAN.

BRO. HUGHAN ON OUR "DEGREES."

"In fact, Masonic degrees were unknown before A.D. 1716, so that they are all inventions of modern times."—W.P.B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

GRAND LODGE.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

Sir,—It appears to me that although but little fault can be found with the Constitutions of Grand Lodge, yet in practice the Craft in general is governed by a merely local body, which being resident in, and around London, not only does not represent the opinions of provincial brethren, but as the latter have really no power of enforcing their views and frequently no means of even advancing them, it follows that the decisions of the governing body are always liable to be in opposition to the wishes of the Craft large, and sometimes this is undoubtedly the case.

Now this state of things is eminently undesirable, and I submit that there are two simple reasons for it.

First, let Grand Lodge follow the custom of most of our Provincial Grand Lodges, and hold meetings in different parts of the country. This plan would afford to all its members an equal opportunity of attending, and obviate the necessity of confining appointments to Grand Office mainly to members of metropolitan lodges. One constant source of jealousy and ill-feeling would thus be removed.

My second proposal is the introduction of voting papers. The result of adopting this principle would be that, on every question of importance, the members of the Craft throughout the country would be able to record their opinions with equal facility.

I fear it would be useless to ask the metropolitan lodges to forego the practical monopoly they now enjoy of attaining to the purple and ruling the Craft; but the Grand Master can, I presume, summon a meeting of Grand Lodge in any province within his jurisdiction, and then I am convinced that many beneficial reforms, besides those I have mentioned, would soon follow.

I am sir,

Yours fraternally,

A. F. T.

7th Aug. 1871.

MASONIC SAYINGS AND DOINGS ABROAD.

St. Andrew's Lodge, Boston, Mass., some six months ago, ordered the great sculptor, Martin Milmore, to execute a marble bust of Ill. Bro. Charles W. Moore, who was a Master of the Lodge in 1833, and is said to be the oldest living Masonic journalist in the world, which it is intended shall occupy a niche in the Grand Lodge Room Masonic Temple.

The honour has been fairly, honestly, and honourably earned, and is but a fitting tribute of respect to the venerable brother who has ever well performed his Masonic duties.

Bro. Robert H. Waterman, 33°, of Albany, occasionally starts off on an expedition to hunt up some old manuscript, record, or other valuable relic, and he is almost invariably successful.

His last effort was discovering and presenting Temple Chapter, No. 5, with the minute book of the Chapter from its organisation in 1797 to 1814, thus completing the records of the Chapter. A vote of thanks was tendered the donor.

COLOMBIAN MASONRY.—We learn that Masonry is flourishing in Colombia, New Grenada, under the Grand Lodge of Carthagena, which has above 30 Lodges, besides Rose Croix Chapters.

St John's Day was celebrated by its Lodges in Panama and Aspinwall, at Aspinwall. The Officers of the Manzanillo Lodge, No. 25, were installed, and a poem was read by Bro. C. A. Thomas.

Obituary.

BRO. ROBERT JAMES, JUN., J.W. No. 955.

Robert James, a youth of Kirkby Lonsdale, has gone down to the grave, long before he had reached manhood's prime, and has found his last quiet resting-place amongst friends who were dear to him in his dying moments. His remains, attended by sorrowing friends, were interred at Kirkby Lonsdale Church, at noon, on Saturday, the 29th ult. The hour of the day was a fit emblem of the time of life in which the aspirations of ardent youth were quenched in death.

The deceased was not only an active and efficient clerk in the Ulverston Branch of the Lancaster Banking Company, but he was a rising member in the Lodge, No. 995. The office he occupied was present J.W., and had he lived his full course of years, he, by his activity and perseverance, gave fair promise of rising to more than ordinary distinction in the Craft. He was a member of the Royal Arch Chapter, 995, and one of its founders. He was a member of the Cumberland Lodge of Mark Masters, 60, of the Union, 129, and of the Mother Lodge, 1,074, at Kirkby Lonsdale.

As a token of respect, the manager of the Ulverston Branch Bank, and members of the lodges with which the deceased was identified, were present at the funeral.

THE MASONIC MIRROR.

. All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

We are informed that Bro. Francis Knollys, Private Secretary to the R.W. Bro. H.R.H. the Prince of Wales, received, in the Jerusalem Lodge, at an emergency meeting, his third degree. This enabled him, as a Master Mason, to be present at the installation of H.R.H. as Patron of the Masonic Order in Ireland.

Brother Richard Spencer, informs us the reprint of the 1722, 1723, 1726, 1730 editions of "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland;" edited by Bro. the Rev. Dr. Cox P.G. Chaplain, &c., illustrated with two facsimile Frontispieces by the Woodbury process, and other cuts, is now in course of delivery to the subscribers, and can be obtained at the Masonic Depot, 26, Great Queen Street, W.C.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION FOR 1871.—The Votes and Interests of the Governors and Subscribers are earnestly solicited on behalf of Earnest Lewis Ralling, Aged 8 Years, Son of the late Bro. Thomas Ralling, for 33 years connected with the "Essex Standard," as Reporter, &c., who died, after a long illness, at the early age of 40, on the 28th January, 1869, leaving an invalid Widow and Eleven Children—nine Sons and two Daughters—six of whom are entirely dependent upon their eldest Brother for support. Bro. Ralling was initiated into the Angel Lodge, No. 59, (now 51), Colchester, in 1853, and was a Subscribing Member up to the time of his decease. The Application is strongly recommended by Bros. the R.W. R. J. Bagehaw, Provincial Grand Master for Essex; Andrew Meggy, Deputy Prov. G.M. of Essex; V.W. the Rev. C. J. Martyn, Prov. G. Chap. of England; Rev. E. I. Lockwood, D. Prov. G.M. of Suffolk. Proxies may be sent to Mrs. Ralling, Military Road, Colchester.

ROYAL MASONIC INSTITUTION FOR GIRLS, OCTOBER ELECTION, 1871.—The votes of the brethren are solicited on behalf of Mary Ann Line, aged 10 years. The father of the candidate, Bro. Thomas Line, who for some years kept the Chequers Hotel, Uxbridge, was initiated in the Royal Union Lodge, No. 382, on the 23d. Jan., 1861, and continued a subscribing member to the time of his decease, which occurred on the 23rd January, 1871. He died suddenly, leaving his widow in very straitened circumstances with four children. The case is strongly recommended by a large number of influential Masons of the Province, and proxies will be thankfully received by Bros. J. Jaquin, W.M. 382; W. Coombes, P.M., Hon. Sec. 389; and G. H. Woods, 382.

We have been requested to announce that Radley's Hotel being closed, no meetings of Lodges or Chapters can be held there for the present.

THE PRINCE OF WALES AND THE IRISH FREEMASONS.

During the Royal visit to Ireland not the least interesting portion of the proceedings is that relating to the visit of Bro. H.R.H. the Prince of Wales to the Grand Lodge of Ireland, and his investiture as the Grand Patron of the Masonic Order in that country.

On Friday, August 4th, the Grand Lodge of Ireland was summoned to meet at 4 o'clock, and was opened in ample form at a quarter to five by the Duke of Leinster, who occupied the throne as Grand Master.

The following Grand Officers were present:—

M. W. Bro. the Duke of Leinster, Grand Master.
B. W. Bro. Robert William Shekleton, Deputy Grand Master.
R. W. Bro. Lord Athlumney, Senior Grand Warden.
R. W. Bro. Viscount Powerscourt, Junior Grand Warden.
R. W. Bro. Arthur Bushe, Grand Treasurer.
R. W. Bro. Maxwell C. Close, Grand Secretary.
R. W. Bro. the Rev. John James Macsorley, Grand Chaplain.
W. Bro. Charles A. Cameron, Senior Grand Deacon.
W. Bro. Charles D. Astley, Grand Superintendent of Works, as Junior Grand Deacon.
W. Bro. Joseph Manning, Grand Director of Ceremonies.
W. Bro. Theophilus E. St. George, Grand Steward.
W. Bro. A. M. Baird, Grd. Sec. Midland Counties, as Grand Sword Bearer.
W. Bro. F. Quin, Organist.
W. Bro. Stuart Nassau Lane, Grand Inner Guard.
W. Bro. Charles T. Walmisley, Deputy Grand Secretary and Treasurer.
Bro. Samuel B. Oldham, Assistant Secretary.

REPRESENTATIVES.—From the Grand Lodge of England R.W. Capt. Godfrey Brereton, R.N.; from the Grand Orient of France, R.W. Sir Edward R. Borough, Bart.; from the Grand Lodges of Prussia, R.W. Philip C. Smyly, M.D.; from the Grand Lodge of Canada, R.W. James V. Mackey; from the Grand Lodge of Louisiana, R.W. Lucius H. Deering; from the Grand Lodge of Virginia, R.W. John Cottle; from the Grand Lodge of New York, R.W. John Ringland, M.D.; from the Grand Lodge of Illinois, R.W. Richard B. De Burgh; from the Grand Lodge of Alabama, R.W. Captain George Huband; from the Prov. Grand Lodge of Lisbon, W. John H. Goddard.

PAST GRAND OFFICERS.—R.W. Bros. Sir Edward Borough, Bart., Past Dep. G.M.; Sir Edward Grogan, Bart., Past D.G.W.; Henry R. J. Westley, Past G. Chap.; Simpson G. Morrison, Past G. Chap.; William S. Tracy, Past Dep. Prov. G.M. W. Bros. Edmund R. De La Touche, Past G.D.; Robert A. Wallace, Past G.D.; Davenport Crosthwaite, L.L.D., Past G. Organist; Edward D. Thorp, Past G. I.G.

The Provinces were represented as follows:—

ANTRIM.—Bros. W. H. Dixon, Prov. G.W.; Robert Atkinson, P. Prov. G.W.

ARMAGH.—Bro. M. C. Close, Prov. G.M.

CONNAUGHT (NORTH).—Bros. Major Ormsby Gere, Prov. G.M.; Thomas M. Wood, Prov. G.W.; B. Ferguson, Prov. G. Sec.

CONNAUGHT (SOUTH).—Bros. W. F. Potts, Prov. G.M.; W. Garnett, Prov. G.W.; R. Eaton, Prov. G.D.; R. Carroll, Prov. G. Sec.

DOWN.—Bro. H. H. Wallace, as D. Prov. G.M.

DERBY AND DONEGAL.—Bro. J. G. McMurray, Prov. G.W.; W. Dale, Prov. S.W.; Capt. A. Smyth, Prov. G.D.

MEATH.—Bros. Featherstonehaugh, Prov. G.M.; J. Featherstonehaugh, as Prov. G.W.; General N. D'Arcy, Prov. G. Sec.

MIDLAND.—Bro. Right Hon. Major General Dunne, Prov. G.M.; Arthur St. George, Dep. Prov. G.M.; H. J. P. Kane, Prov. G.W.; A. Baird, Prov. G. Sec.

MUNSTER.—Bros. Lord Bernard, Prov. G.D.; G. Chatterton, P. Dep. Prov. G.M.

NORTH MUNSTER.—Bro. J. Spaight, D. Prov. G.M.; H. J. Land, Prov. G.M.

SOUTH EASTERN.—Bro. Sir John Kean, *Bart.*, Prov. G.M.; E. Fitzmaurice, Prov. G.W.

TYRONE.—Bro. Major Irvine, D. Prov. G.M.; Capt. Nicholson, Prov. G. Sec.

WICKLOW.—Bro. Viscount Powerscourt, Prov. G.M.; J. R. Sutcliffe, Prov. G. Treas; H. Ebbs, Prov. G. Sec.

The Duke of Leinster, who has been the Grand Master of Irish Masons more than fifty years, and who therefore filled his present position during George the Fourth's visit to Ireland, presided with genial cordiality. The reception of the Royal Brother was full of heartiness, tempered with respect, and the proceedings passed off without a single hitch from first to last. The Duke of Manchester was announced a short time before the Prince, and, as Provincial Grand Master of Northamptonshire and Huntingdonshire (under the English Constitution), was received with fitting honours. The Irish Masons were bent on giving a cordial reception to their English brethren, and it was the subject of much regret that more of these were not present.

A deputation of Grand Officers then proceeded from the Grand Lodge Room to wait upon his Royal Highness in the Robing Room, and conduct him to the Grand Lodge Room. The Prince was then led by the deputation to his chair, on the left of the Most Worshipful the Grand Master, the Grand Organist playing the National Anthem. The brethren on the Prince's entering, rose and stood to order in silence. Upon the Prince taking his seat, his Royal Highness was saluted with full Masonic honours as Past Grand Master of England and Wales.

The Deputy Grand Master, Bro. Sheckleton read the following address:—

May it please your Royal Highness,—We, the Grand Master and brethren of the most ancient and honourable society of Freemasons of Ireland, in Grand Lodge assembled, do most cordially and fraternally welcome your Royal Highness to the Grand Lodge of Dublin. We hail with the highest gratification your Royal Highness's accession as a Brother of the Order. Your Royal Highness, in following the example of your Royal and illustrious relatives, by affording your patronage to our Order, has conferred upon it the highest honour which it is possible for it to receive. The more particularly have we to express our warmest thanks and gratitude for the distinguished mark of favour your Royal Highness has conferred upon the Order in Ireland by accepting the office of Patron; and we pray the Great Architect of the Universe that He may grant you a long life, and continue to pour upon you His best blessings.—**LEINSTER, G.M.; MAXWELL, C. CLOSE, G.S.**

His Royal Highness then read his answer, as follows:

I thank you very sincerely for your cordial and fraternal address, and for the kind sentiments contained in it towards myself. It was a source of undeniable satisfaction to me when I was elected a member of the Craft, and I think I may without presumption point the different Masonic meetings which, since my initiation, I have attended as a proof of the interest I take in all that relates to Freemasonry. I can assure you that it has afforded me great satisfaction to become the patron of the most ancient and honourable society of Freemasons in Ireland.

and that an opportunity has been given to me by my visit to Ireland of being installed here to-day.

The R. W. the Deputy Grand Master, assisted by the Grand Secretary, then brought forward the clothing and jewel prepared for his Royal Highness as Patron of the Order in Ireland, and his Royal Highness was invested with these by his Grace the Most Worshipful Grand Master.

The jewel is fixed within an oval wreath of shamrocks in gold upon a ground of enamelled blue. It comprises the square and compasses, studded with diamonds, and standing on the segment of a circle similarly enriched; surmounting it is a regal crown, studded with diamonds and rubies; on the reverse side is a plate of gold, with the following inscription:—"Presented by the Grand Lodge of Free and Accepted Masons of Ireland to his Royal Highness Albert Edward Prince of Wales, Earl of Dublin, Knight of St. Patrick, who was made patron of their ancient order, 1871."

The Prince was then saluted as Patron of the Order.

The ceremony of investiture over, the Prince rose again, and spoke as follows:—

Brethren,—I have now to thank you heartily and cordially for your fraternal reception, and for the honour you have done me. I beg to assure you of the pleasure I feel at having been invested a patron of the Freemasons of Ireland. It is a source of considerable satisfaction to me to know that my visit to this country has afforded this opportunity of meeting you, Brethren, in Lodge, and of interchanging these frank and hearty greetings. It is true that I have not been a mason very long, still I will take the liberty of saying that during the short period that I have been one of yourselves I may not be considered an unworthy member. I was, as you may be aware, initiated in Sweden, and attended the Grand Orient Lodge of Denmark. Since then I had the honour conferred on me of being made Past Grand Master of England, last year I received the high and distinguished rank of Patron of the order in Scotland; and last, though not least, I have now been raised to the high position which you have just placed me in—that of being elected a member of this Grand Lodge, and Patron of the Order in Ireland. I again thank you for the marked compliment which you have paid me, and I am very glad, indeed, of being afforded an opportunity of meeting my Irish brethren here in Grand Lodge. I thank you from the bottom of my heart. I know we all know how good and holy a thing Freemasonry is. How excellent are its precepts, how perfect its doctrines! But forgive me if, I remind you that some of our friends outside are not so well acquainted with its merits as we are ourselves, and that most mistaken idea prevails in some minds that because we are a secret society, we meet for political purposes, or have a political bias in anything we do. I am delighted, Brethren, to have this opportunity of proclaiming what I am satisfied you will agree with me in, namely, that we have as masons, no politics, that the great object of our order is "to strengthen the bonds of fraternal affection and make us live in pure and Christian love with all men;" though a secret, we are not a political body; that our Masonic principles and hopes are essential parts of our attachment to the constitution and our loyalty to the Crown.

It is not too much to say that this speech fairly took its hearers by storm. Although the sentiments expressed were the same as in the reply to the address of

congratulation, there was a crisp freshness and earnest fervour about this last utterance which went straight to the hearts of those who listened to it. The allusions to erroneous conceptions concerning the spirit of the order and the solemn earnestness with which the Prince defined the limits and aims of Freemasonry, met with thoughtful approval; but the closing sentences, in which he claimed for Freemasonry a spirit of broad Christian charity and an alliance with the principles of constitutional government, roused a perfect furore of enthusiasm. How much better the Prince's extempore speech was than his prepared answer to the address, was in everyone's mouth, and a better and more appropriate climax to the proceedings could not have been devised. When the Grand Lodge was closed, and the new Patron of the Freemasons of Ireland had received parting salutations and left the room, he was being escorted downstairs by the Duke of Leinster, when his Royal Highness asked if he could not be shown over the new lodge rooms, of which he had heard so much. There was a momentary embarrassment; the rooms were unfinished; they were not prepared for the compliment it was proposed to pay; the Prince might not be so favourably impressed as if he saw them for the first time next year, when it is confidently hoped he will come over, accompanied by the Princess, and a banquet on behalf of the Irish Masonic Schools shall be inaugurated, at which ladies and brethren shall be present. These were the first natural impulses of those interested. It was felt that the time and the thought given by Captain Huband to the details of these several buildings would be better appreciated when the final strokes had been given them; but notwithstanding this, it was eventually decided to take the Prince round.

He expressed his satisfaction several times to the brethren who accompanied him. The boys and girls from the Masonic schools had been brought into the city on the chance of their obtaining a glimpse of the Prince, and when the latter heard this, he immediately asked to be taken to the Grand Lodge Room, where they were waiting. There he delighted the modest little maidens by putting questions to them, respecting their studies and the discipline of the school, and after general leading questions to the authorities in attendance, the new patron left, the crowd outside taking up the cheering of the brethren within, and every Mason present satisfied that the much-talked-of affair had gone off well.

We have just received a photograph of the elegant Jewel, which we have placed in the hands of the Engraver, and hope to be enabled to give it in our next, together with a more detailed list of the distinguished brethren, who attended on the occasion, (numbering, we are informed, no less than six hundred,) for which we regret we have not space in the present number.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The Committee of the Royal Masonic Benevolent Institution met at the Freemasons' Hall, on Wednesday, August 9th, Bro. B. Head V.P. in the chair, supported by Bros. W. Farnfield, Sec.;

Major Creaton, C. Dumas, J. Smith, W. Young, A. Perkins, Fraser, Gale, F. Adlard, F. Walters, T. Cubitt, E. Cox, H. M. Levy, Baker, J. Farnfield and others.

The minutes of meeting of July 13 were read and confirmed.

The death of Bro. J. Ashwell, male annuitant, who died in July, was announced.

On the recommendation of the sub-committee's report, the tender of Mr. W. Gaskin, of Croydon, for repairs of building and paving of yard was accepted.

Bros. C. Blake and Bull, and Mrs. Buckingham were announced as having accepted rooms at Croydon.

There are now 106 and males, 74 females, and also 5 females receiving half the annuity of their late husbands, on the list of annuitants.

Bros. W. Allinson and Box, and Mrs. Susan Howell were placed on the list of annuitants.

It was decided not to solicit Bro. H.R.H. the Prince of Wales to preside next January, as it would be only seven months since he presided at the Girl's School, and it was not considered fair to tax his kindness. But it was agreed to ask the W.M.G.M. to do so, as he had not presided since he had filled the office of Grand Master, or if he declined, to solicit him to depute some brother to do so.

A vote of thanks to the chairman closed the meeting.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

THE FREDERICK LODGE OF UNITY (No. 452).—The meeting of this Lodge was held at the Station Hotel, Sutton, on Tuesday, the 1st inst., when there present Bros. C. W. Dommett, W.M.; W. Church Poole, J.W.; James Robins, P.M. and Treas.; Magnus Ohren, I.P.M. and Sec.; A. J. Dickinson, S.D.; W. Stanley Masterman, J.D.; H. G. Frances, D.C.; J. W. Sugg, I.G.; W. L. Webb, P.M.; R. H. Evans, P.M.; Newton E. Jennings, P.M.; Frederick Williams, W. V. Wilson, and W. C. Holmes. Bro. H. B. Clark, 9, was present as a visitor. After the lodge had been opened and the minutes read, it was moved by Bro. Magnus Ohren, I.P.M., and Sec., and seconded by the W.M., that notice be given to the Grand Secretary, R.W. Bro. John Hervey, and the Prov. Grand Secretary for Surrey, W. Bro. C. Greenwood, that by an error of description, the word "Railway" Hotel has been used in connection with this Lodge, instead of Station Hotel. Bro. William Virgo Wilson was raised. Mr. William Cartwright Holmes was initiated in a very able manner by Bro. Magnus Ohren, the I.P.M. The Treasurer and Secretary were invested by the W.M. with the Jewels presented to them by the Lodge. The W.M. in very flattering terms, thanked those officers in the name of the lodge, for the labours bestowed by them upon the Lodge duties and, particularly thanked Bro. Magnus Ohren, the I.P.M., and Sec., for the assistance rendered to himself by Bro. Ohren, in carrying out the duties of the chair. It was moved by Bro. W. Stanley Masterman, J.D., and seconded by Bro. J. Robins, P.M., and Treas., that Mr. O. H. Edwards, of the Poultry, be initiated, and become a Subscribing Member of this Lodge, and it was agreed that he be ballotted for at the next meeting. The lodge was then closed, and the brethren adjourned to the banquet.

PRINCE FREDERICK WILLIAM LODGE (No. 753).—The regular meeting of this Lodge was held at the Knights of St. John's Hotel, St. John's Wood, when there were present Bros. J. B. Davies, W.M.; Caulcher, P.M.; Thomas Robinson, P.M.; Wurst, P.M.; Baker, P.M.; and Adams, P.M.; Pigot, Holly man, Donald King, Parker, and about 20 others. Bros. Boyd, Asst. G. Purst; Ramsay, Hickman, and others were present as visitors. Bros. Holland was passed, and J. B. Davies, was installed as W.M., the ceremony being performed by Bro. S. Mullen, P.M. The following officers for the ensuing year were appointed:—Bros. Windle, S.W.; Browne, J.W.; Charlton, S.D.;

Hill, J.D.; Dr. Slyman, I.G. There was presented to Bro. S. Mullens, a handsome testimonial, expressing the high opinion of his valuable services during his second year of office as W.M.

STAR LODGE, (1275).—An emergency meeting of this Lodge was held on Saturday, August 5th, at the "Marquis of Granby" Tavern, New Cross Road, Deptford. There were present Bros. J. Smith, P.G.P., I.P.M., and Treasurer who opened the Lodge in the unavoidable absence of Bro. W. Ough, P.G. P.W.M., who arrived soon afterwards and took the chair. C. J. Hogg, P.G.S., P.M., S.W., and W.M. elect; H. Keeble, J.W.; F. Walters, P.M. Sec.; H. Crabtree, J.D.; G. Pymm, P.M., I.G.; W. Kipps, W. M. Bull, C. Saunders, J. Davis, J. Fox, G. F. Guest, G. S. Elliott, R. E. Duff, E. Townshend, J. Limebeer, W. H. Trampleasure. Bros. G. Andrews, J.D. 871; W. Batchelor 1178; and E. Glover, 509; were present as visitors. Bros. J. Davis, W. Kipps, and R. F. Duff, were raised; Bros. J. Fox, and C. Saunders were passed, and Mr. E. Townshend was initiated, all the work done by the W.M., Bro. W. Ough, P.G.P., in an admirable manner. It was decided to hold the Audit committee meeting at the Imperial Club, 2 Cursitor Street, Chancery Lane, on Saturday, August 26th, at Four o'clock, p.m. It was agreed to hold the Installation Banquet at Andertons' Hotel, at half past Five p.m., the brethren to meet at New Cross, and adjourn to "Andertons."

BURDETT COURTIS LODGE (No. 1278).—The regular meeting of this lodge was held at the Approach Tavern, Victoria Park, on Thursday, 20th ult. There were present:—Bros. John Saunders, W.M.; W. J. Shenton, S.W.; G. W. Verry, Sec.; J. J. Ashburner, S.D.; W. J. Crutch, D.C.; C. K. Crouch, C. Macklin, C. W. Latham, A. Ewin, T. Lloyd, T. Lloyd, Sen.; G. Tappin, W. Wakelin, W. Toye, H. Hastelon, E. Entwistle, and others. Wm. Stephens, 87; Thos. Felton, 186; John W. Jackson, 1369; and J. J. Berry, 554, were present as visitors. Bros. D. Ewin and G. Tappin were raised, and Bro. Chas. K. Crouch was passed. The ballot was taken and proved unanimous for Messrs. T. Fitzmaurice, H. C. Gould and John Mayers; the two former were present and were duly initiated. Bro. W. J. Shenton, S.W., was unanimously elected W.M. for the ensuing year. Bros. James Terry, P.M., Treas; and Gilchrist Tyler were elected. According to the bye-law, No. 18, a P.M.'s jewel, to the value of five guineas, was voted to the retiring W.M., Bro. Saunders, for the very efficient manner he had filled the duties of the chair during his term of office.

ACACIA LODGE (No. 1309).—The regular meeting of this Lodge was held at the Railway Hotel, Potter's Bar, on Wednesday, the 9th inst. Present:—Bros. C. Horsley, as W.M.; J. H. Batten, S.W.; F. Walters, P.M., as J.W.; G. Cattell, P.M., Sec.; J. Clemans, S.D.; J. R. Tustin, as I.G.; A. Overton, Selby, Luti, and others; the Visitors present were Bros. J. Finch, 1275, Smith and Warrington. Bros. Luti, and J. Finch were raised. Bro. C. Horsley was elected Steward, to represent the lodge as such at the forthcoming Festival of Aged Freemasons; E. Sillifant, P.M., and Tress, Steward for Boy's School; J. H. Batten, S.W., Steward for Girl's School.

HARROW LODGE (No. 1310).—The brethren of this Lodge met at the Railway Hotel, Harrow, on Tuesday, 1st inst. Present: Bros. G. Pymm, W.M.; W. H. Green, S.W.; E. Harper, J.W.; J. Coutts, G.P., P.M., Treas.; F. Walters, P.M., Sec.; S. Homewood, S.D.; J. Q. arisson, I.G.; F. Harrison, W.S.; and J. Smith, P.M., E. Rawson, T. Brewer, J. A. Martin, W. Spells, and others. The visitors present were: Bros. G. S. Elliott, 749; E. P. Hartley, 778; W. Bachelor, 1178. Bros. William Spells and Batchelor were raised to the degree of Master Mason. Bro. W. H. Green, S.W., was elected W.M. for the ensuing year. Bro. J. Coutts, G.P., I.P.M. was elected Treasurer. The election of Tyler deferred until the Installation meeting in May, 1872. A Past Master's Jewel unanimously voted to Bro. G. Pymm, being proposed by Bro. Coutts, G.P., P.M., and Treasurer, and seconded by Bro. F. Walters. The audit committee appointed to Bro. John Smith's, 'Marquis of Anglesea, Bow Street.

PROVINCIAL.

DEVONSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Grand Lodge of the Province of Devon, was held at Paignton, on the 3rd inst., when there was

a very large gathering of members present, consisting of some 300 brethren, mostly past and present officers.

The little town of Paignton, which is beautifully situated in Torbay, and commands fine views of the splendid basin from Torquay to Berry Head, was *en fête*. There were two or three triumphal arches, and many flags of welcome were hung out from the houses of the inhabitants, who turned out in large numbers to see the procession.

Amongst the brethren present were the R. W. the Rev. J. Hayshe, P.G.C., Provincial Grand Master; L. P. Metham, P.G.J.D., Deputy Provincial Grand Master; J. Harris, P.M., 1092, P. Prov. G. Reg; N. Clarke, W.M., 164; H. G. Beachey, P.M., 1138; Capt. J. Keyworth, S.W., 164; J. B. Gover, P.M., P. Prov. G.A.D.C., 70; S. Jew, P.M., P. Prov. G.T., 105; J. Hamby, P.M., P. Prov. J.D.; J. Sharland, P.G.T., and P.M., 1125; J. Littlejohn, 372; W. A. Goss, P.M., 328; J. T. Smith, S.W., 223, E. A. Davies, P.M., 1099; I. Watts, P.M., P.G.T.; A. Huxtable, W.M., 1135; D. Attwood, S.W., 1135; E. S. Keall, J.W., 1135; Capt. J. Tanner Davy, P. Prov. S.G.W.; C. Langdon, I.G. 1254; D. Watson, S.W. 528; Dr. R. Thomas, 1125, P.S.W.; B. Barber, 1254; J. W. Bovey, 328; I. C. Radford, P. Prov. G.D.; J. L. Chabrol, 105; H. R. Some, W.M. 1,255; W. F. Quick, W.M. 39; W. Fabyan Windatt, O. 70, 1,247; H. Miller, P.M. 159; W. K. Michell, P.G.A.D.C., P.M. 156; J. Gregory, 113; J. K. Price, P.M., P.G.S. 202; A. Bartlett, P. Prov. G.A.D.C.; H. S. Smith, P.M. 954; J. M. Liffey, P.M., P.G.S. 223; T. B. Forster, W.M. 189; M. A. Coates, S.W. 189; R. M. Andrews, W.M. 70; S. Keys, P.M. 248; S. B. Colatou, P.M. 248; C. S. Willshire, P.M., P.G.D.D. 251; E. Rosevears, W.M. 1099; W. T. Pilditch, J.W. 156; W. H. Gillman, J.W. 1099; F. Simons, W.M. 251; G. W. Phillips, J.W. 202; E. Tavnell, S.W. 202; J. Lynn, W.M. 230; C. Watson, J.W. 954; J. Daud, S.W. 39; J. C. Shephard, P.M. 159; W. H. Triplett, S.W. 1,255; W. Howard, P.M. 245; J. Hicks, J.W. 1,255; M. Paul, W.M. 954; J. Mills, W.M. 1,125; J. Ripper, J.W. 1,212; Rev. Dr. W. L. Pope, P.G. Chap.; J. Redgate, S.W. 1,212; H. Davey, S.W. 1,125; J. Johnson, P.M. 248; P. Dickes, P. Prov. G.S.B., P.M., 39; J. Pridham, P.M. 710; W. Easton, P.M. 39, and P.G.S.W.; R. R. Ellis, I.P.M. 156; H. F. Hearle, S.W. 156; H. W. Pedlar, S.W. 248; R. Lambwood, W.M. 248; N. Williams, S.W. 105; S. S. Trey-mayne, P.M. 1,212; J. Purse, W.M. 282; J. Foot, J.W. 1096; W. Hugo, J.W. 1254; T. Lidstone, P. Prov. G.S.W., W.M. 797; F. Follett, J.W. 797; J. Lidstone, A.D.C. 797; J. Brown, P.M. 1099, Prov. G. Purst.; T. Perry, S.D. 328; W. T. Maynard, P.M. 106; W. T. Thomas, W.M. 159; T. E. Owen, P.M. 710, S.G.D.; W. H. W. Sargent, S.W. 1099; W. Purse, O. 39; T. B. Patterson, J.W. 1135; J. Williams, J.D. 1139; H. Winsor, 777; A. B. Ninor, S.W. 710; J. Evans, 797; C. S. Harland, P.M. 329; S. G. Blackmore, 106; B. B. Bastin, P.M. 106; G. Barry, P.M. 248; I. Latimer, P. Prov. G. Sec., J.W. 189; A. F. Luke, J.D. 112; W. Joll, J.W. 230; W. Stone, S.W. 372; W. Cumming, W.M. 710; W. Moore, Rev. J. R. Nankivell, P. Prov. S. Chap., S.W. 1'332; F. P. Holmes, P.M. 70; S. Thomas, P.M.; W. R. Shrimpton, W.M., 106; W. G. Lacey, 106; A. Bishop, P.M. 106; J. Bannerman, 230; L. D. Westcott, P.M., 70; G. G. Nicholls, P.M., 70, P. Prov. G.O.; C. G. Gibson, P.G., J.D., P.M., 189; F. P. Balkwill, P.M., 189; J. W. H. Hawton, P.M., 954, 1,091, P. Prov. G.D.C.; R. P. Cully, W.M., 1,247; H. L. Brewster, P.M., 39, 1,254, P. Prov. G. Reg.; J. Heath, P.M., 710, 309, P. Prov. J.D.; C. Knowsley, S.W., 70; M. Ferrow, 710; Philip T. Skelton, S.W., 1,247; James Clase, P.M., P.G.D.C.; John W. Tripp, P.M., 202; P. Warren, J., 1,254; W. Oram, P.M., 421; Samuel Jones, P.M., 112, 1,135, 1,332; John Way, P.M., 39, P.G.S.; J. M. Blake, P.M., 666; J. H. Westlake, I.P.M., 666; J. Greenfield, P.M. and D.C., 328; Vincent Bird, P.M., 953; Major J. Yates, P.G.S.W., 1,138; B. T. Hodge, P.M., 164, P. Prov. G.D.; W. A. Treloar, 331; T. Oliver, W.M., 328; H. C. Hensley, P.M., 33; James Ellis, W.M., 1,212; R. Lose, P.M., P. Prov. G.P., 159; J. W. Cornish W.M., 223; J. Montgomery, I.P.M., 223; H. Hooper, W.M., 1,254; Capt. A. Ridgway, P. Prov. S.G.W.

On the arrival of the down train, shortly before 11.30, the Lodge met in the Assembly-rooms, which were admirably suited for the occasion. On a raised portion at one end of the room was an harmonium, which was ably presided over by Bro. Windatt, of St. John's, No. 70, and Bro. Taylor, of Pleiades, 710, who in the course of the day performed some sacred and

masonic music. The Committee of Petitions met at the Guston Hotel, immediately on the arrival of the train, and did some valuable and benevolent work, considering all claims for relief which were brought before them.

Meantime the other brethren assembled in Grand Lodge, which was duly opened by the R.W. the Prov. Grand Master in the usual form. Br. Major Yates, Prov. S.G.W., filled his chair, and Br. Captain Tanner Davy acted as Prov. J.G.W., in the absence of Br. Prinsep, and the other chairs were occupied by their respective officers.

The new Torbay Lodge, No. 1358, was then opened, and after the warrant had been read and the Lodge properly placed, &c. the D. Prov. G.M., Bro. L. P. Metham, delivered the following oration, which excited much applause:—Under whatever circumstances Masons meet, whether as individuals in the street or in the dwelling-house, whether in the lodge-room, or on an occasion of greater solemnity like the present, one sentiment alone animates them, one opinion alone prevails as to the immutability of the principles to which they owe obedience and regard. Politicians differ as to the principles by which mankind are to be governed although all profess that, in governing, they seek to confer the greatest amount of good on the greatest possible number of individuals. Religious bodies, although they invoke the name and rely on the mercy of the same benignant God for temporal happiness and eternal salvation, have even shed each other's blood in their zeal for their own, and their hatred of another's faith. But Masons do not, cannot differ as to their principles; they would cease to be Masons the moment that any but the one true view of Masonry is entertained and acted on. The methods by which those principles are inculcated and enforced are, of necessity, antiquated, for they have been handed down from father to son, by oral tradition, through numberless generations. But being founded on Eternal Truth they are firm and solid as they are venerable. In those four words of our ritual, "Brotherly Love, Relief, Truth," are the germ of all our principles. We may ornament them, we may enlarge, we may elucidate, we may practically apply them, but still they stand unaltered, the beacon light which has shone through ages when all else was dark, the pure morning star which is to lead the happy future to the time when sorrow and suffering shall pass away for ever at the presence of its expanded rays. When we look back to the history of the past and reflect on the ruins of the narrow prejudices and seemingly unpassable barriers it has demolished, and of the bitter animosities it has quenched; when we regard too, the movements of toleration, peace, and good-will it has erected in the minds of its disciples, the principles of Masonry need no argument for their support. They are the embodiment of charity in its truest, amplest sense: the charity which carries comfort and consolation to every one of our fellow-creatures in the hour of their need, to the widow and the orphan, the sick, the blind, the deaf, the dumb, the halt, and the maimed. It is that charity which encourages the feeble in their stern battle of life, aids the unfortunate in their troubles, and bids the despairing take heart again; which protects the weak, and succours the oppressed, of whatever race or creed. It is that charity which thinketh no evil, and speaketh no evil, which gives to others the right it claims for itself of freedom of thought and freedom of speech; it is that charity which not only preaches but practices peace and good-will among men, and which, as the ritual of masonry teaches us, leads us so to walk through life that we may raise our eyes in humble and devout confidence in death,—to that bright morning star whose rising shall bring peace and salvation to the faithful and obedient of the human race. Such are the words, Worshipful Master and brethren of the Torbay Lodge, which you, however feebly I may express them, one and all acknowledge without a moment's hesitation, convey to your minds a correct description of the doctrines which Masonry enunciates to her children; not a sentence will pass your lips, not even a thought will cross your minds to protest that I have painted Masonry in colours too bright and glowing. No brother will be so great a traitor to those principles as to say, or even think, that Masonry is only a portrait of ideal excellence, meant as a pastime for poetical imagination, rather than a practice to be followed and obeyed. Its teaching is our truest staff in the battle of life; it instills into us patience and perseverance, and a firm trust in the final triumph of all that is good. The best of its lessons is the duty of work, constant work for ourselves and others; the idler in Masonry, like the slovenly husbandman, gets little for

his pains when he merely scratches the surface: the earnest and industrious man who digs deep finds a mine of gold which will never fail. In its salutary influences it adds to the pleasant links which Providence has provided for strengthening social and domestic ties; to love Masonry, and to care nothing for the home constitutes a paradox which no true Mason can understand. If Masonry rightly practised conduces, as I contend it does, to make men real, truthful, honest, independent, broadminded and warmhearted to the outer world, surely in that inner world, his home, it will make them kindly, considerate and affectionate to those who depend on them for happiness and comfort. At best life is not very long. A few more smiles, a few more tears, some pleasure, much pain, sunshine and song, clouds and darkness, hasty greetings, abrupt farewells, and life's play will close; and, injured or injurer, all will pass away and be forgotten. Is it worth while to hate each other or to wrangle on so short a journey? Be constant then. I pray you, Brethren of the Torbay Lodge, in the practice of active universal charity, not only the charity of alms-giving, beautiful and commendable as that is, but that higher, deeper, broader charity, which ennoble and sanctifies life. The one is lovely when even holding forth a cup of cold water to the passing weary pilgrim; let that be your delight and daily practice; but the other, digging a well in the desert, whose waters, once rising to the surface, shall flow on for ever, to quench the burning thirst of generations yet unborn; let that be the one aim and ambition of your lives as Masons. Let it be your earnest and lifelong purpose to make the world better and happier than you found it. If you have done or determined to do this, Masonry is not to you only an occasion for social gatherings and friendly recognition, it is not a sealed book, but, passing beyond the portals, you have entered the inner courts of the temple, and there you will learn the true doctrines of Masonry, the lessons which smooth and adorn the path of life and cheer the bed of death. As a learned brother and minister of the Gospel in America has well said, "Remember, all the plans of Freemasonry are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, and harmonising the discordant interests of men breaths a spirit of universal love and benevolence; adds one thread more to the silver cord of evangelical charity which binds man to man, and seeks to entwine the cardinal virtues and Christian graces in the web of the affections and the drapery of the conduct." Would all Masons but practice and enforce the doctrines Masonry teaches them, how much of the misery which the world has witnessed during the last year would have been avoided! The character of a true man is to hope all things not impossible, and to strive for all things not unreasonable. Why should we despair of the reason which has enabled us to subdue all nature to our purposes being competent, if permitted by the providence of God, to achieve the still more difficult task of enabling the collective will of mankind to bear down the obstacles which human shortsightedness, selfishness, and passion oppose to a "consummation so devoutly to be wished?" To do this it only needs that every brother should practice what he so professes to admire, and that he should labour by night and by day, in season and out of season, to forward principles so beneficent and divine.

While the day hath light, let light be used,

For no man can the night control!

Or ever the silken cord be loosed,

Or broken the golden bowl.

May we build King Solomon's Temple

With a true masonic soul!

Bro. W. G. Rogers, G.S., next read the minutes of the last Provincial Grand Lodge, and then Bro. Jew, representing a committee, stated that £48 6s. 8d. was due for fees of honour. They had received of these arrears £18 17s. 8d. leaving a balance unpaid of £30 9s., and they regretted to have to report that owing to the death of five of the brethren, the sum of £9 9s. was irrecoverable. This arose certainly from the want of perseverance on the part of the Treasurer, and the committee strongly recommended that all fees of honour should be paid on the appointment to office or within one month, or the P.G.S. make immediate application for the same. Bro. Jew then, while giving due eulogium to the conduct of the Prov. G.M., showed that the sum of £71 8s. was lost by making re-appointments to honours, instead of appointing fresh men.

The Prov. G.M., Bro. Huysh, thanked Bro. Jew for the report,

and was much pleased with his courage in bringing up such an one. In respect to the latter part of it, referring to re-appointments, he pointed out that the hopes of obtaining higher honours acted as an incentive to action, which more than counterbalanced any pecuniary loss—a point of view in which the lodge cordially concurred, and in support of which Bro. Captain Ridgway made an admirable and telling speech.

Bro. I. Watts moved that such of the brethren as were in arrears with their fees should be expunged from the lists: but on the motion of the P.G.M., it was decided they should have a month's time allowed them in which to pay.

The G.S., Br. Rogers, read the statement of accounts, duly examined and signed by the auditors, Bros. W. Cann and Isaac Latimer, which showed a balance in hand of £211 0s 1d. The same brethren were re-appointed as auditors for the ensuing year.

The report by the Committee of petitions was read by Br. Gover, mentioning the various grants made in charity. It wished to point out to lodges how permanent an advantage would be conferred on the province, if instead of making individual members governors or subscribers, all votes were purchased in the name of the lodge. It showed there was a large field for charity for the Devonshire brethren both in their corporate and individual capacity, and recommended the adoption of a plan, working excellently in other provinces, viz., the periodical purchase of life governorships or subscriberships by a small quarterly payment of a shilling and upwards, by which means every brother would have the chance of having his name connected with some great Masonic Charity, and thereby give an increased impetus to efforts on behalf of less fortunate brethren. After some remarks from Bro. Metham and Bro. Capt. Ridgway, the former in favour and the latter rather against the proposal, on the proposition of Bro. Metham, 50 guineas were voted to the Fortescue Annuity Fund, and 50 guineas to the Royal Masonic Institution for Boys.

This was all the business of the Lodge, and the brethren proceeded to church in grand procession, headed by the band of the Paignton Artillery Volunteers, taking in their walk a round of the town. The Rev. C. J. Lyne read the lessons, and the sermon, a very excellent one, on a subject the same as treated by Bro. Metham in his oration, was preached by Bro. the Rev. J. R. Nankivell. The service ended, the procession reformed, and returned to the lodge by the same way as come. The G.S., Bro. Rogers, read a report of the lodges of Devon, giving the names of the Masters, time of meeting, and number of members.

The Provincial Grand Master, Bro. Huyshe, proceeded to the appointment of officers for the ensuing year:—

Bro. Metham received the collar of D. Prov. G.M., and the other offices were distributed as follows:—

Bro. Captain Clarke,	Prov. G. S.W.
" Capt. Shanks,	Prov. G. J.W.
" Rev. N. Clark,	Prov. G. Chaplain.
" Rev. C. J. Lyne,	Prov. G. Chaplain.
" Major Russell, 1205,	Prov. G. Reg.
" Samuel Jones, W.M.,	Prov. G. S.D.
" J. Greenfield,	Prov. G. J.D.
" L. Westcott,	Prov. G. Supt. of Wks.
" H. Miller,	Prov. G. Dir. of Cers.
" W. Oram, P.M. 431,	Prov. G. Ast. Dir. of Cers.
" J. B. Price, P.M. 202,	Prov. G. Swd. Bearer.
" J. Pridham, P.M. 710,	Prov. G. Organist.
" J. H. Snell, P.M. 282,	Prov. G. Purst.
" J. M. Hiffley, P.M. 233	Prov. G. Steward.
" E. A. Davies, P.M. 223,	Prov. G. "
" S. S. Tremayne, P.M. 1212	Prov. G. "
" H. W. Hooper, W.M. 1254	Prov. G. "
" W. Littleton, P.M. 1091	Prov. G. "
" J. H. Westlake, W.M. 666	Prov. G. "

Bro. J. Way, of Exeter, on the proposal of Bro. S. Jew, seconded by Bro. I. Watts, was elected to the office of Provincial Grand Tyler.

The appointments being made, the brethren turned from labour to refreshment, and adjourned to the Churston Hotel, where a capital banquet was set out, and to which over 100 of the brethren sat down.

As the banquet was not served until after five o'clock, the time was too short to permit of more than the usual loyal and Masonic toasts.

In responding to the health of the Prov. G.M., Bro. Huyshe referred to the recent visit of the American brethren to England, and the sister countries, mentioned the hearty reception they had received, and their gratification at it, and said he believed nothing was so calculated, or had assisted so much to allay the jealousy that had existed between the two countries as Freemasonry.

A few more remarks brought the time near seven o'clock, when the brethren rose in order to catch the train leaving a few minutes after the hour.

WEST LANCASHIRE.

WHITTLE-LE-WOODS.—*Twonley Parker Lodge* (1032).—The festival of this Lodge was held at the Howard Arms Hotel, Whittle Springs, kept Bro. S. T. Settle, P.M., on Thursday last, for the installing Bro. H. J. Rigby, Worshipful Master elect, into the chair of King Solomon, according to ancient custom. The installing master was Bro. Capt. George Houl, P.M. of 730 and 1,032. There were present—Bros. J. Corbett, S.W.; D. Stanfield, P.M. 730 and 1,032; S. T. Settle, P.M. 1,032; R. Pickup, P.M., 1,032; J. Atherton, P.M. 1,032; J. Yates, P.M. 730; J. Heald, P.M., 730;—Hilton, P.M.; R. T. Martin, J. D.; H. Marsden, sec.; S. Fowler, S.D.; J. Blackburn, J.D.;—Wilson, I.G.; C. Rhodes, J. Dobson, E. Brewster, W. M. B. Whitehead, J. Quinn, Joseph Smith, D.A. Calderbank, Wm. Corbett, J. Ruddick, J. Hutchinson, T. Yates, H. Whittaker, W. Robinson, P.M., 730, Robinson, Sayle, J. Entwistle, P.M., 113, P. Hodgkinson, T. Whittle, H. Tattersall, S.W. 730, and M. Barton, Tyler. The ceremony of installation having been performed, the Worshipful Master proceeded to the appointment of his officers as follows:—Bros. J. Corbett, S.W.; R. T. Martin, J. W.; D. Stanfield, P.M., Treas.; H. Marsden, Sec.; Fowler, S.D.; J. Blackburn, J.D.;—Wilson, I.G.; and M. Barton, O.G. After the transaction of this business the brethren retired to the large room to partake of refreshment. The banqueting hall, which is a model of beauty for its decorative adornments, had been specially prepared for the occasion, and was even more beautiful than last year. It had an aspect of brilliancy. The royal arms, had been quartered over the Worshipful master's chair; and on the west side there hung the portrait of the worthy and esteemed patron of the lodge, Bro. R. Twonley Parker, of Cuerden Hall. It is full length, and considered a capital likeness. The ceiling is embellished with emblematic paper, in blue, with gold stars. Hung round the room at suitable places were handsome engravings of Masonic institutions which have been presented to the lodge. The dinner was of a most recherché description, and was served up in excellent style. The post of honour was filled by the Worshipful Master (Bro. H. J. Rigby), and the vice-chair was occupied by Bro. James Corbett, S.W. The W.M. gave the usual loyal and patriotic toasts, and they were drunk with great enthusiasm. The W.M. then gave successively "the M.W.G.M., Marquis of Ripon," "The Most W.M. Past Grand Master and the rest of the Grand Officers, past and present;" "The R.W. Prov. G.M. of the Western Province of Lancashire, Sir T. G. Fermor Hesketh, M.P.;" "The Dep. Prov. G.M., and the rest of the Prov. G. Officers, past and present;" "The Dep. Prov. G.M. of the Eastern Province of Lancashire, Col. Starkie;" "The Dep. Prov. G.M., and the rest of the Prov. G. Officers, past and present. All these toasts were drunk with Masonic honours. The W.M. said he had now to submit to them the toast of the evening, and he had exceeding great pleasure in proposing it. He would ask them to drink the very good health of "Bro. R. T. Parker, Patron of the Lodge." He need not advert at any length to the noble character of that gentleman, who was well known throughout Lancashire, and universally respected for his many and distinguishing virtues. Their worthy patron took an active interest in the establishment of their Lodge, and at its consecration he made them many valuable presents. He took a lively interest in Masonic Institutions, and forwarded the cause in every way he could. He (the W.M.) was sure the brethren were deeply indebted to him, and they would testify their regard by the hearty response to the toast which he had the pleasure to propose to them. He gave them "The Health of Bro. R. T. Parker, the Patron of the Lodge." The W.M. called upon Bro. Capt. G. Houl, as the Senior P.M., to respond to the toast. Bro. Captain Geo. Houl, on rising, was cordially greeted. He said he was sorry that their esteemed patron and brother

could not be amongst them that evening to see the imposing gathering they had had, and to receive their acknowledgments for the services he had rendered to masonry. He (Brother Hoult) scarcely felt competent to do justice to the toast of their Patron and Brother, and he would rather that the duty had devolved upon that gentleman himself, as he was better qualified in every way to respond to the compliment than he was. However, as the duty had been imposed upon him, he begged to return them his most cordial thanks for the honour which they had just accorded to their brother R. T. Parker. That gentleman needed not any words from him to raise him in their estimation. They all knew him as a liberal-hearted gentleman; as a kind benefactor to those who stood in need of his help; and as an excellent landlord. The Masonic brethren were under peculiar obligations to him for the warm manner in which he had taken up the Masonic cause; for the liberal way in which he had aided in the establishment of their lodge. But not only did he aid in the establishment of their lodge, but he made them a great many valuable and handsome presents which now graced the charming room in which they were assembled. Bro. Hoult again thanked them for the honour they had done to their brother and patron in drinking his health. He had very great pleasure in proposing the health of their newly installed Worshipful Master of the Townley Parker Lodge. He was sure they would honour it most heartily. The Worshipful Master briefly returned thanks for the compliment which they had paid him. Brother D. Stansfield, P.M., proposed "The health of the Past Officers of Lodge 1,032," which was duly acknowledged. Bro. S. T. Settle, P.M., proposed "The health of the newly-appointed officers of Lodge 1,032." Bro. D. Stansfield next gave "The visiting brethren." Bro. M. Barton, O.G., proposed "All poor and distressed Masons." All these toasts were drunk with Masonic honour, and were suitably responded to. The proceedings throughout were of a most interesting character, and the brethren did not separate till towards 11 o'clock.

SCOTLAND.

GRAND LODGE.

The quarterly communication of the Grand Lodge of Scotland was held in the Freemasons Hall, Edinburgh on Monday, 9th inst.

In the absence of the Most Worshipful Grand Master, the Earl of Rosslyn, the Most Worshipful Past Grand Master, the Earl of Dalhousie, occupied the throne.

Amongst the brethren present were—Henry Inglis of Torsonce, Substitute Grand Master; Colonel Campbell of Blythswood, Junior Grand Warden; Wm. Mann, Senior Grand Warden; Dr. Beveridge, Provincial Grand Master for Aberdeen city.

The Grand Clerk intimated that presents had been received from the Grand Lodges of France, Louisiana, Italy, Netherlands, and North Carolina.

On the motion of the Earl of Dalhousie, a vote of thanks was ordered to be sent to each of these Grand Lodges.

A communication from the Grand Lodge of New Brunswick, for a reconsideration of their application for recognition by the Grand Lodge of Scotland, was read, and after considerable discussion, it was delayed till next meeting.

The resignation of Bro. J. K. Fingzies, as Provincial Grand Master for Jamaica, on the ground of ill-health, was received, and a recommendation that Bro. Samuel Constantine Burke, Advocate, Jamaica, should be his successor, was unanimously agreed to. As that brother was present he was installed into the office, and took the oath of allegiance in the usual manner amidst the plaudits of the brethren. After the ceremony, the newly-elected Provincial Grand Master returned thanks for the high honour that had been conferred upon him.

A report on the proceedings of a conference held in London in April last was delayed till next meeting.

A petition from the Lodges of Aberdeenshire East, recommending the appointment of Captain Charles Hunter as Provincial Grand Master of that province, was sustained, and that brother was unanimously appointed to the office.

A motion "That a committee of six, who are not connected with any lodge in Edinburgh or its neighbourhood, be appointed, and who shall have the power to call in an experienced accountant to examine into all the books and financial affairs of the

Grand Lodge, and report," and after a lengthy discussion, in which many brethren took part, it was ordered to lie over till next meeting.

There were other motions on the agenda paper, but owing to the lateness of the hour, the Grand Lodge was closed.

GLASGOW.—*Thistle and Rose Lodge* (No. 73).—An emergency meeting of this Lodge was held on Saturday August 5th. Present: Bros. G. M'Donald, R.W.M.; W. Walker, S.W.; G. W. Wheeler, S.M., as J.W.; Bruce, as J.D.; Capt. George Wilson was initiated, his ship leaving Glasgow was the cause of the emergency. Refreshment followed labour. The work is reported well done. It was noted to our correspondent that an Englishman, Scotchman, Irishman and Welshman took part in the ceremony.

GLASGOW.—*Shamrock and Thistle Lodge* (No. 275).—A regular Meeting was held at the Masonic Hall, Struther Street, Glasgow, on Monday 4th inst. Bro. Wm. Philips, R.W.M. was supported by Bros. D. Rewan, S.W.; J. Matheson, J.W.; and a good attendance of officers and members. Mr. G. Ross was initiated; Bros. Thomas Laisher and Joseph Henghui were passed to second degree.

ROYAL ARCH.

METROPOLITAN.

CAVEAC CHAPTER (No. 176).—The regular meeting of this Chapter was held at the Bridge House Hotel on Monday 3rd ult., there were present Comps. P. A. Nairne, M.E.Z.; F. Walters, P.Z., Treas.; P. Browne, H.; W. A. Hinde, R. S. Foreman, and several others. Comp. J. S. Elliot, 749, was present as a visitor. The following were elected officers for the ensuing year:—P. Browne M.E.Z.; W. Scott, H.; E. S. Foreman, J.; F. Walters, P.Z. Treas., (re-elected for fifth time.) A. Williams, S.E.; T. Quibampton, S.N.; J. Hills, P.S.; C.M. Spaight, Janitor, was re-elected. A.P.Z. A jewel was voted to Comp. P.A. Nairne, the retiring M.E.Z.

MARK MASONRY.

WINCHESTER.—*Economy Lodge*, (No. 52).—The regular meeting of this Lodge was held at the Masonic Hall on Wednesday, August 7th, for the purpose of installing the W.M. elect, Bro. J. Naish, P. Prov. G.S.W., for ensuing year. The following brethren were present, Bros. E. Sheppard, W.M.; Bro. J. Naish, W.M., Elect; J. Harris, W. Whale, E. Snelling, C. Sherry, H. Newman, J. Doswell, T. Stopher, J. Burchett, and several visiting brethren, including Bro. J. R. Stebbing, G. Treas.: A. Cole, 63; J. Symons, 63; W. H. B. Gregory, 63. The ceremony of installation was ably performed by Bro. E. Sheppard, I.P.M., and at the close, a cordial vote of thanks was given for the ability displayed by him. Bro. J. Naish, W.M., then proceeded to invest his officers in the following order:—Bros. J. Harris, S.W.; W. Whale, J.W.; E. Snelling, M.O.; F. J. Warner, S.O.; Lunader, J.O.; W. H. Woodrudge, S.D.; J. Doswell, J.D.; H. Newman, I.G.; T. Stopher, Registrar of Marks; J. T. Burchett, Sec.; H. Pottle, Tyler. The Lodge was closed at 8 o'clock, when the brethren partook of an excellent banquet. The usual loyal and Masonic Toasts being drank, a very pleasant meeting was brought to a close.

ANCIENT AND ACCEPTED RITE.

SUPREME COUNCIL.

A meeting of the K.H. 30°, was held at Liverpool, by the Grand Council of the Ancient and Accepted Rite, at the Masonic Temple, on Thursday, the 20th July.

The following were present:—

33rd. Degree:—Ill. Bros. C. J. Vigne, M.P.S.; Capt. N. G. Philips, M. Ill. Lieut. G. C.; Col. Clerk, G. Chancellor; J. M. P. Montagu, Grand Secretary General; and Hyde Pallen.

32nd. Degree:—Ills. Bros. Sir Patrick Mac C. Colquhoun and C. J. Banister.

31st. Degree:—Ills. Bros. Lieut.-Col. Birchall, Charles C. Pote, Horace S. Alpass, and Edward Pierpoint.

30th. Degree:—Ills. Bros. Samuel White, and W. H. Grimmer.

The following Candidates were advanced to the 30°:—Bros. J. A. Hall, James Poole, Jas. Hornby Birley, Edward Lister, M.D., H. H. Robertson, Alfred Fletcher, and James Gaskett, of the Liverpool Chapter, Rose Croix.

Bros. Botsford and James Watson, of the Palatine Chapter, Rose Croix, Bro. Woodall, of the Talbot Chapter, Rose Croix.

The work was performed according to ancient custom in a very able manner by the Ill. Bro. Col. Clerk, R.A., G. Chancellor of the order.

After the above members of the 18°, Rose Croix, were advanced, the 30° Chapter was closed.

The Liverpool Chapter, Rose Croix, was then opened in the presence of the Supreme Grand Council, by the P.M.W.S., Edward Pierpont.

After the minutes of the last meeting were read and confirmed, the ballot was taken for Bros. Henry Bulley, T. W. Oakshott, John Branch, Arthur Field, and Samuel Spratley, M.D., and proving satisfactory, these brethren were installed according to ancient form by the acting M.W. Sov., assisted by the Ill. Bros. Hyde Pullen, and C. J. Banister.

The installation of the M.W. Sov. Ill. Bro. S. White, was then proceeded with, and most admirably performed by Bro. H. Pullen.

After other business was disposed of, the alms collected, &c. the chapter was closed by the M.W.S., Samuel White, and the brethren proceeded to the Adelphi Hotel, where a dinner was served by Bro. Rudd, the Manager, in sumptuous style.

After the usual loyal toasts, the M.W. Sov., proposed "The health of the M.P. Grand Commander, Ill. Bro. C. J. Vigne," in an appropriate speech, and it was responded to very happily. Several other toasts followed, and the brethren separated after spending an enjoyable evening.

MASONIC FESTIVITIES.

HUMBER LODGE (No. 57) HULL.

The eighth annual picnic in connection with the Humber Lodge has afforded unusual enjoyment to upwards of 170 of the members and friends. On the morning of the 2nd of August the party started from the Humber Lodge to enjoy a delightful drive by Haslewood, skirting the pretty village of Welton, and on to Brantingham Thorpe the seat of Christopher Sykes Esq., M.P., P.G.S.W. of the N and E R of Yorkshire, who had in the most generous manner placed the whole of the park and grounds in the hands of the W.M. of the Humber Lodge with a "carte blanche" to inspect the conservatories and house, which had been recently honoured by a visit from the Prince and Princess of Wales, the Duke and Duchess of St. Albans and party. The grounds are charmingly situated on a slope commanding an extensive range of views over a well cultivated country, stretching to the banks of Old Father Humber, and across whose broad bosom are seen the wolds of Lincolnshire forming a *tout ensemble* of rural beauty rarely surpassed.

On arrival, dancing to an excellent quadrille band, commenced, croquet and other games were maintained with spirit during the happy hours. The whole party dined together under canvas, presided over by the W. M., Bro. Tesseymann, supported by the D.P.G.M. Bro. Dr. Bell, Bros. Dr. Hay, P.M., P. Prov. G.S.D., Anthony Bannister, P.M. P. Prov. G.S.D., John Walker, P.M. P. Prov. G. Supt. of Works; John Wilson, P.M., P. Prov. G.S.D., Michael W. Clark, P.M. P. Prov. G.J.D., William Reedler, I.P.M., Bro. Sherling, W.M. 250. The town clerk, Bro. G. C. Roberts, P. Prov. G.R. and several distinguished brethren of the Humber and Sister Lodges attended with their ladies.

THE MARK DEGREE IN ENGLAND.

(Continued from page 120).

Bro. Binckes: I should like to take part in this acknowledgment, and, as having visited Scotland for the purpose of bringing about this good feeling, to second the proposition of our Grand Master. While doing so I would bear hearty and sincere testimony to the extremely fraternal conduct of the Grand Lodge

and Chapter of Scotland in the kindness they have extended towards me, and the opportunities and facilities they have given to me on behalf of the body "styling itself the Grand Mark Lodge of England and Wales," in making my various statements. At the same time I acknowledge the warmth and hospitality which have invariably been extended to me, "the right-hand of fellowship" held out in every shape and every way during the last three or four years. My hope is that as our efforts have culminated in this meeting, great good has been done; and I trust that our friends from Scotland have found themselves as warmly received here as I can testify the representatives of this country have been in theirs; and that they will not regret the trouble, expense, or inconvenience to which they have been subjected in attending this Conference. I am sure the friendly feeling exhibited here to-day and yesterday is a good omen, and not only as one who has taken an active part under the guidance and instructions of others throughout these proceedings, but having seen more than many of inner working of the matter, I desire to add my warmest and sincerest acknowledgment of the evident kindness of feeling which has actuated our Brethren whilst they have been here amongst us.

Bro. Mann: Brethren before we separate, I may take upon myself, I think, to express on behalf of the Delegates who have come here from Scotland, the great satisfaction that we have had in meeting our Brethren from England and Ireland upon this occasion. I am quite sure we have had a most cordial reception and I think our meeting yesterday and to-day will be productive of benefit both to the Masonic Brethren in Scotland and in Ireland, as well as to those Brethren who have come here in connection with Grand Mark Lodge. I am quite sure that it is very necessary that those discrepancies which exist in the working of the various Degrees of Masonry in Scotland and in England should be rectified; and I believe that the result of this Conference will be that these differences and discrepancies will be removed. I know I express the conviction of all those who came up with me here, that we have had a most cordial reception, and I trust that our visit will not be useless.

A vote of thanks to Earl Percy and Colonel Burdett, for their several kindness in presiding, having been suitably proposed and cordially adopted, the Conference was brought to a close.

APPENDIX A

GRAND CHAPTER OF CANADA.

Office of the Grand Scribe E, Hamilton, Ont., 13th April, 1870.

FREDERICK BINCKES, Esq., Grand Secretary of Grand Lodge Mark Masons of England and Wales.

Dear Sir and V. W. Brother,

It affords me much pleasure to acknowledge the receipt of your letter having reference to the position and standing of the Mark Master Mason's Degree in Canada, and at the same time to thank you for the copy of the Constitution and of the printed proceedings of your Grand Mark Lodge for the year 1869.

It had been my intention to have written to you by the last mail to accompany the Book of Constitutions and the printed proceedings of our Grand Chapter, then sent to your address, but unavoidable circumstances interfered to prevent.

By this time you will doubtless have ascertained that the Mark Degree is fully recognised and worked in Canada under the sanction and authority of a Chapter Warrant, and is made the first of a series of Degrees as conferred here and in the United States.

We have been for some time past in hopes that the authorities of the governing Masonic Bodies in England would ere this have come to some amicable understanding in regard to the Mark Degree, and that the same would have been either placed under the control of the Supreme Grand Chapter as it is in almost every other country, or otherwise had accorded to it a recognition as an independent organization.

The M. E. Grand L. has instructed me to convey to the Grand Mark Lodge of England the kindest feelings of fraternity, and to state that he knows of no just reason why the most intimate relations should not exist between it and the Grand Chapter of Canada, and that if it is thought an exchange representatives would tend to promote a closer union in sentiment and concert of action he would feel a pleasure in receiving a representative from the Grand Mark Lodge of England, and would reciprocate by appointing one in your Grand Lodge.

In the event of these sentiments meeting with the concurrence

of your Grand Body, a resolution of formal recognition and ratification will be submitted to the Grand Chapter at our annual Convocation in August next.

I have the honour to remain, Dear Sir and V.W. Brother,
Yours truly and fraternally,

Thos. B. Harris, 33°, S.G.I.G. of E. and W.
G.S.E. Grand Chapter of Canada.

APPENDIX B.

Submitted by Comp. L. Mackervy, G.S.E., Grand Chapter of Scotland.

Extract Minute of Committee of Supreme Grand Royal Arch Chapter of Scotland of date the Sixth day of September, 1870, A.D., and 5874, A.L.

The committee having taken into consideration communication from Bro. Frederick Binckes, London, proposing a Conference between Delegates of the Supreme Chapter, and the body which he represented, and having also carefully considered the previous communications relative thereto, unanimously recommended the Supreme Chapter to agree to send Delegates to a Conference, provided the Grand Lodges and Chapter of England, Ireland and Scotland were parties to.

Extract Minutes of Supreme Grand Royal Arch Chapter of Scotland, of date Twenty-first day of September, 1870, A.D., and 5874, A.L.

The Supreme Chapter then took into consideration communication from Comp. Frederick Binckes of London, and Bro. the Rev. G. R. Portal, on the subject of the proposed Conference with the body which these Brethren represented, with the view to a recognition of that body by the Supreme Chapter, also the copy letters therein referred to from the Grand Lodge of England. The Deputy Grand Master of Ireland, and the Grand Secretary of the Grand Lodge of Canada, and the report of the Committee thereanent.

After a long discussion it was unanimously resolved to adopt the recommendation of the Committee and to agree to appoint Delegates with the view to a Conference provided Delegates were appointed by the Grand Lodge and Chapter of England, the Grand Lodge and Chapter of Ireland, and the Grand Lodge of Scotland. In coming to this decision the Supreme Chapter did not overlook the documents laid before them by Brothers Portal and Binckes, nor underrate their important bearing upon the question now under discussion, more particularly in so far as they disclose the sentiments of individual members of the Grand Lodge of England as such, but keeping in view (1) The decided expression of the mind of the Grand Lodge and Chapter of England as contained in the resolutions of these Grand Bodies, dated respectively the 7th June and 2nd August, 1865, not to recognise "The Body styling itself the Grand Lodge of Mark Masters of England, Wales and the Colonies and Possessions of the British Crown," and (2) "The serious complications which might arise were the Grand of Lodge England at any future time to adopt the same view of the Mark Degree as has been adopted by the Grand Lodge of Scotland, viz.—That it is not a separate Degree at all, but a part and portion of the Fellow Craft Degree, and to assume the management of it, while on the other hand were recognition accorded to a body such as the one now craving it (which exists in no country except England) and were it insisting on abiding by the recognition so given, the Supreme Chapter did not feel disposed to undertake the responsibility of entering into any negotiations unless the Grand Lodge and Chapters of England, Ireland and Scotland were parties to them.

Extract Minute of Committee of Supreme Grand Royal Arch Chapter of Scotland of date Fourteenth October, 1870, A.D., and 5874, A.L.

This Meeting being Convened principally at the request of Bro. Binckes, London, the Committee heard that Brother fully on the subject of the last Minute of the Supreme Chapter. After a long discussion it was ultimately agreed to recommend the Supreme Chapter so far to modify that minute to the effect that if the Grand Lodge and Chapter of England were formally invited to send Delegates to the proposed Conference the absence of such Delegates should not be any bar to the Conference being held.

Extract Minute of Supreme Grand Royal Arch Chapter of Scotland of date Twenty-second day of December, 1870, and 5874 A.L.

Having resumed consideration of the proposed Conference on the subject of the Mark Master Degree with the Minutes of the Supreme Chapter of date 21st September, 1870, and of the Committee of date 14th October, 1870, it was unanimously resolved to modify the resolutions of the former of these Minutes to the effect recommended in the latter, and in event of the Grand Lodge and Chapter of England being formally invited to attend the Conference, that the presence of a Delegate or Delegates from either or both of these bodies should not be deemed indispensable. And a letter having been read from Bro. F. Binckes, agreeing on the part of the body he represented that such formal invitation should be given, the Supreme Chapter unanimously agreed to send Delegates to the proposed Conference, and remitted to the Committee with full powers to name the Delegates and to make all the necessary arrangements. The Supreme Chapter indicated an opinion that the Delegates should be the Grand Scribes, E. and N., and Comp. William Hay.

Extract Minute of Committee of Supreme Grand Royal Arch Chapter of Scotland of date Fourteenth day of February, 1871, A.D., and 5874, A.L.

A was resolved to delay appointing Delegates to the proposed Conference until the Grand Chapter of Ireland had returned an answer.

Extract Minute of Supreme Grand Royal Arch Chapter of Scotland of date the First day of March, 1871, A.D., and 5875, A.L.

The Supreme Chapter thereafter resumed the subject of the proposed Conference in London as to the position of the Mark Degree in England. The Grand Scribe E. read a letter from Bro. F. Binckes, intimating that Delegates would appear from Ireland and that Office Bearers of the Grand Lodge and Chapter of England would also attend although not officially. He also read a letter from Bro. Entwistle, Provincial Grand Superintendent under the Scotch Constitution, in Lancashire. Comp. Alexander Hay, Grand Recorder, then intimated that, in his opinion, Bro. Entwistle ought to be present at this conference. After some discussion as to the mode of carrying out the suggestion of Comp. Hay, of which the Supreme Chapter approved, it was unanimously resolved so far to modify the resolution of last quarterly communication as to the three Delegates to be appointed, and to direct that Bro. Entwistle was to be one of them, and the Supreme Chapter remitted to the Committee to appoint three Delegates in terms of the resolution contained in the Minute of date 21st December last, Bro. Entwistle to be one of them.

Extract Minute of Committee of Supreme Grand Royal Arch Chapter of Scotland of date, Sixth March, 1871, A.D., and 5872, A.L.

In term of the remit from the Supreme Chapter, Comp. Thomas Entwistle, Provincial Grand Mark Superintendent of Lancashire, Lindsay Mackervy, Grand Scribe E., and William Mann, Grand Scribe N., were unanimously appointed Delegates to the Conference to be held in London on the subject of the Mark Degree in England.

Extracted from the Minutes of Supreme Grand Royal Arch Chapter of Scotland this Twenty-seventh day of March, 1871, A.D., and 5875, A.L.

L. MACKERVY,
Grand Scribe E.

APPENDIX C:

Copy of Circular from Representatives of Mark Lodges in London, under the Jurisdiction of the Grand Chapter of Scotland, recommending Union with Grand Mark Lodge of England.

Upper St. Martin's Lane, London, W.C.
September 16th, 1858.

Dear Sir and Brother,

As R. W. Masters of Mark Lodges, holding under the Supreme Grand Chapter of Scotland, we invite your attention to a subject which has for a considerable time occupied the minds of the London Brethren, viz:—the unsatisfactory condition of the Mark Degree in this country, arising from the anomalous position

which the various Lodges under different jurisdictions bear to each other.

You are aware that an organization of Mark Masons already exists under the title of the Grand Lodge of Mark Masters of England and Wales, representing twenty-one Lodges. These Brethren have, from an early period, desired an amalgamation of all interests, and the formation of one general body of English Mark Masters practising the Degree according to a uniform system. Hitherto we have not entertained this proposition; but we feel the time has arrived when such a union is not only desirable, but that the well being of Mark Masonry imperatively demands it.

The details of the proposed Union have not been arranged, but it is acknowledged that its basis is to be free, equal, and mutual; each Lodge to retain its individual existence as before, the code of Laws for its government to be formed by a new Grand Lodge, composed of the Masters, Past Masters, and Wardens of all Lodges that may subscribe to this Union; and the adoption of the Laws and Constitutions of the Craft Grand Lodge, as near as circumstances will allow, as the foundation of the New Grand Mark Lodge.

Besides the Lodges comprised in the body alluded to, and our own, we believe there are only four or five others in the country that exist independently; and we have little doubt, when they are acquainted with the facts, they will be anxious to be parties to this general Union.

The proposition thus submitted to you has received the mature consideration of the brethren here, and they are very sanguine as to the advantages that will result from its adoption. We have resolved, therefore, to lay the subject before our respective Lodges, at the ensuing meetings, when, if it meet their approval, of which we have little doubt, we propose to withdraw our allegiance from the Supreme Grand Chapter of Scotland, and join the other brethren in the formation of a new Grand Mark Lodge, under whose jurisdiction we hope to see firmly united the whole body of Mark Masons in England.

In thus stating our views and urging them upon your consideration, and that of your Lodge, we wish it to be distinctly understood that we are prompted by no feeling of hostility to the Supreme Grand Chapter of Scotland; on the contrary, we are anxious to express our warmest gratitude to that body for the services it has willingly rendered to us in propagating the Degree.

Though we cannot in this paper, discuss the subject in all its bearings, we submit to your attention a few of the reasons that have influenced us, assuring you that we are actuated only by a sincere desire to restore the Mark Degree to the important position it formerly held, and to promote the best interests of the fraternity.

- 1.—As Union is always desirable amongst parties leagued together for a common object, and as this desirability is increased by our Masonic tie, it is clearly our duty, as well as our interest, to show that the same perfect harmony may exist among Mark Masters as with any other body of Masons.
- 2.—History and experience prove that divisions have never permanently existed in the Masonic body; that whatever circumstances have temporarily separated them, they have seen the wisdom of amicably settling their differences, and by a cordial union strengthening the general cause; that Mark Masters cannot be held to be an exception to this rule, nor can less advantage be anticipated from the proposed union than has resulted from preceding ones.
- 3.—The union contemplated is necessary to remove the anomaly of English Mark Mason being compelled to practice the Degree under a disputed authority, or to apply to a sister country for Warrants of Constitution, either course in the present advanced state of English Masonry being open to grave objections and derogatory to the national character.
- 4.—By removing the differences now existing, all Mark Masters will be placed in a more equal and strictly Masonic position, the privileges of the Degree more securely established, the practice by Lodge visitations made more agreeable, and its general principles more extensively promoted.
- 5.—That the great want in Mark Masonry, a uniform system of working, will by this means be materially facilitated.
- 6.—A re-union with Craft Masonry will more easily and effectually be accomplished by a united body than by various sections maintaining different opinions and interests.

7.—All Mark Lodges throughout the country will be represented in the government of the Order, the necessary laws for their guidance will be more properly formed, and each Lodge will have a voice in the distribution of the general funds.

In conclusion, we commend the subject to your serious consideration, and as immediate action, as well as unity of purpose is very desirable, the favour of your early reply, directed to Bro. Sheen, at the above address, will much oblige.

We are,

Dear Sir and Brother,

Yours faithfully and fraternally,

C. J. HUGHES, R.W.M. St. Mark's Lodge, No. 1.

J. R. SHEEN, R.W.M. Thistle Lodge, No. 3.

H. A. ISAACS, R.W.M. Arnott Lodge, No. 4.

J. DIXON, R.W.M. Southwark Lodge, No. 11.

APPENDIX D.

Submitted by Bro. Andrew Kerr, G.L. of Scotland.

Extr t from the Minutes of Meeting of Grand Lodge, held 7th May, 1860.

The Report of the Committee on the Conference held with the Committee of the Supreme Grand Royal Arch Chapter of Scotland was then read, and on the motion of the Substitute Grand Master approved and the matter recommitted to the same parties with the addition of Bro Mann (No. 1), F. D. McCowan, and A. Hay, to carry out the suggestions in the Report and prepare a ceremonial for each body.

(Copy Report of the Committee referred to.)

It was agreed on all sides that the Mark Degree consisted formerly of two parts, the one relating to Fellow Crafts and the other to their Overseers. This latter was intermingled between the Fellow Crafts and Chairman of a Lodge, but that when the Degree of Master Mason was allowed to be given at all, although not elected to the Chair, it became a substitute for the second part of the Mark Degree, now called the Mark Master's Degree. If there were any possibility of the Grand Lodges of England, Ireland, Canada, United States, and on the continent of Europe agreeing to introduce the Mark Master's Degree as a part of the Fellow Craft's Degree, the meeting would recommend the same to the Grand Lodge of Scotland, but as there does not appear to be a probability of such consent being obtained, the meeting recommend the Grand Lodge to concur with the Supreme Royal Arch Chapter in adjusting a ceremonial for each, so as not to affect the interests of either body.

Extracts from Minutes of Meeting of Grand Lodge, held 5th November, 1860.

The Committee appointed by this Grand Lodge and Supreme Grand Royal Arch Chapter of Scotland as to the Mark Degree, then presented the following report:—

The Committees appointed by the Grand Lodge and Supreme Grand Royal Arch Chapter, having held a Conference with the view to carrying out the remit to them, unanimously agree that what is generally known under the name of the Mark Master's Degree was wrought by the Operative Lodges of St. John's Masonry in connection with the Fellow Craft's Degree before the Institution of Grand Lodge of Scotland. That since that date it has continued to be wrought in the old Operative Lodges, but in what may be termed the Speculative Lodges it never was worked at all, or at all events, only in a very few. That Degree being, with the exception of old Operative Lodges above mentioned, entirely abandoned by the Lodges of St. John's Masonry, the Supreme Grand Royal Arch Chapter assumed the management of it as the fourth Degree in Masonry in order to complete the instruction of their candidates in the preliminary Degrees before admitting them to the Royal Arch. That this Degree, whether viewed as a second part of the Fellow Craft's Degree, or as a separate Degree, has never been recognised or worked in England, Ireland, on the Continent, or in America as a part of St. John's Masonry; and that it is now most desirable that an arrangement may be made which will reconcile the differences between the Grand Lodge and the Supreme Grand Royal Arch Chapter, and which will admit of the three first Degrees in St. John's Masonry being worked in Lodges in Scotland in a similar manner to what is allowed by Sister Grand Lodges; resolve to recommend the Grand Lodge of Scotland, and the Supreme Grand Royal Arch Chapter of Scotland to enact and declare as follows, viz:—

1. That all Lodges holding of the Grand Lodge of Scotland shall be allowed to work this Degree in virtue of the Charters which they already possess.

3. That to prevent confusion with Brethren belonging to Lodges out of the kingdom or with Sister Grand Lodges, this Degree, although held by the Grand Lodge to be second part of the Fellow Craft Degree, shall only be conferred on Master Masons; and the secrets shall only be communicated in presence of those who have taken it either from a Lodge or Chapter entitled to grant it.

3. That the Grand Lodge of Scotland and the Supreme Grand Royal Arch Chapter of Scotland should adopt the same ritual in conferring the Degree, being that now adjusted by their respective Committees.

4. That any Candidate applying to be admitted to the Royal Arch Degree, if he has received this Degree in a regular Lodge of St. John's Masonry, shall not be required to take it a second time from the Chapter into which he seeks admission; but in event of his not having received it, he shall be obliged to take it from that Chapter.

5. That as regards the Royal Arch Degree, this Degree shall be reckoned the fourth Degree in Masonry.

6. That nothing contained in the relations shall interfere with the superintendence which the Supreme Grand Royal Arch Chapter claims over Mark Masonry out of Scotland, or with the Lodges holding of it in England or abroad.

The Grand Lodge, after some discussion, adopted the recommendation of the Joint Committees, and declared that the six sections of resolutions above quoted are and shall be from this date, taken and held to be the laws and statutes of the Grand Lodge of Scotland, and the Grand Secretary was specially directed to disseminate and make the same known to the Lodges holding of this Grand Lodge. The said Joint Committee were further requested to prepare a Ritual to be used in Conformity with said report.

(To be continued.)

Poetry.

SONG OF THE ROSE CROIX.

BY REV. J. GIBLOW, 32°.

Waving their Banners high—
Snow-white Insignia of the reign of Peace—
For which the Lord of Glory left to die
His Father's Salem—never more to cease—
They hail their great Shekina, who arose
From death, that Heaven might triumph o'er her foes!
Crying aloud, All hail!

Unto the Mighty! unto Him who reigns
At the right hand of God in Heaven! prevail,
Ye Mighty Ones! Jerusalem! thy stains
Are washed away! thou art as white as snow,
And shall remain on earth forever so!
All hail! all hail! arise,

Ye Legatees of Endless Life! shake Heaven
With clapping your white hands! he dies! he dies!
The Demon of the Earth! fierce Truth has riven
Him, as the Lightning rends the clouds in twain—
Never to vex, with blood, the earth again!
Aloud, ye Sons of Men!

Rejoice! rejoice! the reign of Peace is come!
The Son of Righteousness descends again,
With healing on His Wings to take us home—
The ransomed of His love—the righteous given
To enter joyful with their Lord in Heaven!

—Mirror.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING AUGUST 19TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 17th.

CHAPTER.—Panmure, Balham Hotel, Balham.

Tuesday, August 15th.

Board of General Purposes, Freemasons' Hall, at 3.
LODGE.—Salisbury, 71, Dean Street, Soho.

Wednesday, August 16th.

LODGE.—Beaumont, Greyhound Tavern, Dulwich; Blackheath,
Crown Tavern, Blackheath.

Thursday, August 17th.

LODGE.—Crystal Palace, Clarendon Tavern, Anerley.

Friday, August, 18th.

House Committee Boys' School.

Saturday, August 19th.

LODGE.—Lewis, Nightingale Tavern, Wood Green.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—

ROYAL UNION LODGE (No. 882), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

ST. JAMES'S, (No. 765), Gregorian Arms Tavern, Jamaica Road, Bermondsey, Fridays at 8.

TEMPERANCE, (No. 169), Victoria Tavern, Victoria Road, Deptford, Fridays at 8.

STAR, (No. 1275), Marquis of Granby Tavern, New Cross Road Deptford, Saturdays at 7.

TO CORRESPONDENTS.

. All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers addressed, "Freemasons' Magazine, London, although mostly reaching us are liable to miscarriage, and, are invariably delayed in delivery.

A Report of the Inauguration of the Provincial Grand Lodge of Mark Masters for West Yorkshire, which took place on Wednesday, 2nd inst., at Halifax, is unavoidably deferred next week.

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LONDON, SATURDAY, AUGUST 19, 1871

THE ROYAL VISIT TO IRELAND.

Whatever significance the Royal visit to Ireland may have, in a political sense, is a matter with which, as a Masonic Journal, we have no concern. Whether Paddy, in the sunshine of a Royal visit, with processions, triumphal arches, and illuminations forgets, as things of a remote and barbarian age, his hate of the Saxon, and his cry for "Repale" is not a subject for consideration in our columns; but it is a pleasurable duty to record the enthusiastic reception which our Royal Brother, the Prince of Wales, has met with from Masons of every grade in the Emerald Isle.

As sister Lodges, the Grand Lodges of England, Scotland, and Ireland, have ever been in close communion; with the fact of the heir to the throne being at one and the same time a member of one or more subordinate lodges under each Constitution; and holding under the English Constitution the rank of Past Grand Master; under the Scottish Constitution that of Grand Patron, and a similar rank under the Irish Constitution, the Masons of the three several countries must feel bound still closer than ever by the tie of brotherly love.

The enthusiasm with which the Royal visitor was received was extended in a great measure to every individual member of the Craft hailing from the Grand Lodge of England, and it was an evident source of regret that the representatives were not

more numerous, being confined to the R.W. Bros. His Grace the Duke of Manchester, Provincial Grand Master of Northamptonshire; Capt. Brereton, R.N., the Representative from the Grand Lodge of England to the Grand Lodge of Ireland; V.W. Bro. W. E. Gimbleton, Past Grand Deacon; Bro. the Marquis of Hamilton; V.W. Bro. J. C. Parkinson, Junior Grand Warden of the Grand Mark Lodge of England; Bro. Francis Knollys, the Private Secretary of His Royal Highness (who had just received his M.M. degree); and Bro. Courtenay Boyle, Private Secretary to his Excellency the Lord Lieutenant.

The manly outspoken extempore speech of His Royal Highness has given a subject for consideration to all Masons under the sister Grand Lodges. "It is true," he said "I have not been a Mason very long, still I will take the liberty of saying that during the short period that I have been one of yourselves I may not be considered an unworthy member." At the time of the installation of our M.W. Bro. it may be remembered that we took some little exception to the fact that a newly-initiated brother should have had the rank thrust upon him, which it had taken a quarter of a century of zealous hard work to earn by the only other brother under this constitution, who was entitled to the same rank. At that time, we felt it would have been better for our Royal Brother to have had the opportunity of doing something to "win his spurs," and that the rank of Past Grand Master of the Grand Lodge of England should have been accorded him as a reward for services rendered, and not as the natural result of the accident of birth which made him the heir apparent to the Throne of Great Britain. At the same time we expressed our hope that the confidence of the Rulers of the Craft was not misplaced—that our Royal Brother would prove himself a worthy scion of a long line of Masonic Ancestors.

our hopes have been thus far realized. Although able to write at the end of his name the highest rank which it is possible for a Craft Mason to attain, and with no further reward as an incentive, but the esteem of his brethren, our Royal Brother has been most unremitting in the performance of his Masonic duties. Although scarce eighteen months have elapsed since his reception into English Craft Masonry, His Royal Highness has assisted at the festivals of two of

our Charities; he has laid with Masonic honour the Foundation Stone of the New Schools at Reading, and he has been installed Grand Patron of the Order in each of the sister countries.

But these are pleasant duties, may say some reader. It is no great hardship to preside at a grand dinner, or make one in a pleasant "outing." But the concluding remarks of our Royal Brother's address show that he knows there is something more in Freemasonry than the mere name. He says, "We all know how good and holy a thing Freemasonry is. How excellent are its precepts, how perfect are its doctrines." He has evidently studied the principles and the precepts of the Royal Art, and is able to expatiate upon them.

Again he says, "Forgive me if I remind you that some of our friends outside are not so well acquainted with its merits as we are ourselves, and that a most mistaken idea prevails in some minds that, because we are a secret society, we meet for political purposes, or have a political bias in anything we do." The "some minds" referred to must be held to include a large number of the Roman Catholics, the head of which Church, and his satellites, have ever industriously circulated and fostered the idea that Freemasonry has a political purpose, and that its doctrines are calculated to upset law, order and religion; and, in the words of a recent anathema, would "drive God himself from his throne." Now the concluding portion of our Brother's speech before the Grand Lodge of Ireland:—"I am delighted to have this opportunity of proclaiming, what I am satisfied you will agree with me in, namely, that we have, as Masons, no politics, that the great object of our order is to strengthen the bonds of fraternal affection, and make us live in pure and Christian love with all men; that though a secret, we are not a political body; that our Masonic principles and hopes are essential parts of our attachment to the Constitution and our loyalty to the Crown."

What an answer to those bigoted continental kings and emperors who see in Freemasonry nothing but the *enfant terrible* which, imbued from infancy with revolutionary principles, will grow up to overthrow their thrones and deprive them of their birthrights, and whose growth must be kept down with an iron hand; nay, must be exterminated as vermin.

The heir to the greatest throne in the world has been initiated into the secrets of Masonry. He sees nothing to fear, he becomes an active brother. In all parts of the great nation over which one day, in the natural course of events, he must reign, he expatiates upon the excellent precepts and the perfect doctrines of Freemasonry; he denounces the mistaken notion that Freemasonry is a political society, or has a political bias. He says that "we, as Masons, have no politics; the great object of our Order is to strengthen the bonds of fraternal affection, and make us live in pure and Christian love with all men." And finally he states that "our Masonic principles and hopes are essential parts of our attachment to the constitution and our loyalty to the crown."

To those misguided monarchs, who suppress Freemasonry in their dominions, we would only say, take the word of your "Cousin of Wales," as "One who knows," that Freemasonry is not a political society, that its proceedings have not a political bias. Encourage your subjects to become Freemasons, let them flourish under the warmth of your smiles and approbation, and when they become, as they will, a great body, identify yourselves with the Order, and you will find that their Masonic principles and hopes will prove essential parts of their attachment to the constitution and their loyalty to your crown.

THE "PRINCE OF WALES'S OWN" LODGE, (No. 154), BELFAST.

The Prince of Wales has been elected an honorary member of the Masonic Lodge 154, in Belfast, which since 1813, has borne the name of the "Prince of Wales's Own." An address, to which the resolution of the Lodge was appended, was forwarded to his Royal Highness, and the following acknowledgments were received:—

"Viceregal Lodge, August 6.

"Mr. Knollys is desired by the Prince of Wales to thank the Master, Wardens, and members of the Prince of Wales's own Masonic Lodge, CLIV., Belfast, for their cordial address, and for their expressions of loyalty and attachment towards Her Majesty the Queen.

"It has afforded his Royal Highness great satisfaction to have been able to revisit these shores, and he will never forget the welcome which he has received from all classes of the community.

Viceregal Lodge, Dublin, August 6.

"Sir,—I am desired by the Prince of Wales to request you to have the goodness to convey to the Master, Wardens, and Members of the Prince of Wales's Own Masonic Lodge CLIV., Belfast, his thanks for the resolutions contained in their address, and to inform you that it will afford his Royal Highness great pleasure to become an honorary member of the Lodge in question.—I have the honour to be, Sir, your very obedient servant,

"Francis Knollys, Private Secretary.

"Mr. C. Stewart, Masonic Hall, Belfast."

INCREASE OF NUMBERS IN MASONRY.

The Grand Lodge of Michigan has issued the following circular to its Lodges, and it is so opportune, and full of practical truths, that we reproduce it, and recommend its reading by all Masons whithersoever dispersed:

"Worshipful Master, Wardens and Brethren:

The attention of the Grand Lodge of F. and A. Masons of the State of Michigan has been called to the prevalence and rapid increase of certain Masonic evils that result from the rapid growth and apparent prosperity of our Order in this jurisdiction. That these evils exist is apparent to all; and this Grand Lodge, convinced of the importance of eradicating them as speedily as possible from the Lodges under its care, takes this unusual means to admonish you of the necessity of reform in the following particulars, viz:

Our numerical growth has been so rapid that we have become proud of it, and have been so willing—perhaps so anxious—to increase our membership, that we have, for a time, forgotten those rules of prudence that should guide and govern Masons at all times, in the making of Masons. Too often the profane are solicited and urged to join the Order. In some cases this proceeds from an indiscreet zeal in behalf of an institution we love; but too often it is the result of rivalry between Lodges. In the anxiety to grow—to be a large lodge—to have an overflowing treasury—we forget to exclude the unworthy. Thus, while we grow in numbers, we are decreasing in that moral strength which should always be found in a Masonic Lodge.

Masonry being now on the high tide of prosperity and popularity, many are attracted to it, not because they love it, but because it is popular.

purified by its influences, but because they wish to turn it to account. The reputation of Masonry being good, the mercenary seek our endorsement in order to obtain character and credit. We are thus incurring moral liabilities and losses which damage our standing in the world.

Our love of growth and our pride in our Order, which are natural enough, and which, if kept within strict Masonic limits, are harmless enough, tempt us to seek far too much the applause of the world. We boast too much before the world of the beauties and blessings of Masonry: we exhibit ourselves in Masonic processions on occasions not Masonic: and in other ways manifest undue anxiety to be seen and known, and admired, as Masons. This, brethren, is Masonic vanity, and not Masonry.

This undue sensitiveness to the world's opinion, on the other hand, is too apt to betray us into useless arguments with those who, through ignorance, ridicule or assail us; by which means we are unsuspectingly led into a violation of one of our first and most important obligations.

The popularity of our institution is such that the ambitious, anxious to wear its honours, but forgetful of true Masonic modesty, too often resort to discreditable manoeuvring and tactics to win and wear its jewelled collars. This ought not so to be. Brethren, the white gloves and apron of a Master Mason, if worthily worn, are the highest badge of honour a man can wear. We should be more careful to wear these worthily, and be less anxious to assume the jewels of office; for though the latter may represent power, they do not always indicate purity.

We are neglecting too much that policy of inviolable secrecy which formerly has characterised the Order, by the observance of which we have preserved not only our purity, but our very existence. This neglect of Masonic secrecy is a great and growing evil. The world hears far too much of the work and of the business of the Lodge. How is it, and why is it, brethren, that the secrets of the ballot, that should not be divulged even in the Lodge, are so often the sport of the world? The prevailing failure to preserve our strict rule of silence bodes no good to Masonry. It must be speedily checked, or there will be left to us but little of that 'harmony' which constitutes our chief 'strength.'

It is an evidence of our degeneracy that we are

too lenient towards offenders against our laws. Unmasonic conduct in far too many instances, not only escapes censure and punishment, but sits unrebuked on the floor—nay, even in the highest stations of the Lodge. The good will leave us if we do not punish the bad. Brethren, that is not Masonic charity to an erring brother which makes the immoral, the corrupt, and the traitorous the peer and equal of the good, the honest and the honourable Mason.

A custom, or fashion, rather, exists among us, which is innocent of itself, and would be harmless but for the use which unworthy Masons and those who are not Masons make of it. It is the wearing of Masonic jewelry. Masons, undoubtedly, often indulge in it because they love its beautiful symbolism; but in these times, when cheats, swindlers, and thieves assume them as a means of obtaining the reputation and credit of Masons, it becomes us to inquire whether it is not a duty we owe the Craft to wholly abstain from the custom.

THE WAY TO DO THE WORK.

By BRO. ROUNSEVILLE.

No officer can do his work well who does not thoroughly understand it; hence the necessity of "studying" it. It is not enough that he can repeat it, parrot-like. We do not agree with those who think that an uneducated man makes the best officer, because he is more likely to get it exact. It may readily be conceded that an ignorant man will be more likely to use the exact language of the work than one who is educated. It is undoubtedly the fact, and for this reason: The man who does not think has no words but those he finds in the work to express the idea which that work contains. He gets the idea from the work, and expresses it in its own language, because he has no other. With the educated, thinking man, the case is different. He has half a dozen terms that express the same, or a similar idea, and he will frequently have one at hand, when the term that is orthodox escapes his memory.

Now it is doubtless desirable that there should be uniformity in the work, but we submit that there are other things more desirable. One of these is a forcible and impressive manner of delivering the lectures. The change of a single

word for one of the same, or a similar signification, mars the work less than the false pronunciation or accentuation of the word laid down in the ritual. Suppose the candidate is told in the true work that he has "exemplified" an event in history, would it detract from the impression of the work should he use the word "illustrated" instead? We give this as a specimen of the principle for which we contend, that there are worse errors than the substitution of a strange word of similar meaning. The sentence in which the word "exemplified" occurs, badly delivered, would be less forcible and impressive, and subserve the interest of Masonry less than the interpolation of "illustrated" in a well and forcibly spoken sentence. If this be true, it is better to make the manner of delivering a study, as well as the text of the work.

This brings us back to our starting-point, that a good officer will endeavour to understand—thoroughly understand—the work. And by this we do not mean that we should go through it without missing a word or misplacing a syllable. Some do that and yet know very little about the words. The ritual of Masonry will bear study. It is terse, simple and expressive, and in nine cases out of ten when an officer is at a loss to construe a passage in it, if he will express the idea in the most forcible, direct and simple language that he can command, he will get it correctly. There is no verbiage, no rhetorical periods, no high-sounding epithets, no rounded sentences in Masonry. It is like the three pillars; it combines wisdom, strength, and beauty, without a display of tawdry finery. Then it follows that the officer who shall attempt to deliver his charges and lectures in grandeloquent, or what is generally called an eloquent manner, will most surely fail.

But this is not all. The officer must strive to accommodate his manner to the particular subject on which he is engaged. It would be simply and only ridiculous to assume the same bearing and manner in delivering the historical lectures that would be proper and desirable in the most thrilling portions of the second section of the third degree. Should a man design to commit an outrage on a public highway, at mid-day, where persons would be constantly passing, he would not likely be long or very noisy about it. If he said anything, it would not be in a loud tone of voice that might bring the neighbourhood upon

him. But nature would be his indicator and he would speak in a low, earnest key, that would not attract attention from the passers by, but which would be audible to those to whom it was addressed. We give this illustration as a specimen which may be applied to a great number of points in the work of Masonry.

The work should always be performed in a manner that would be appropriate to the subject were the transactions delineated real. Hence, anything incongruous introduced in the ceremony, detracts from its influence and impression. Masonry is essentially dramatic. Thus we must not only observe the "unities" of the play, but the "proprieties" also. What would we think of a murderer, who, after he had throttled his victim, should carry his body to the hastily-scooped grave by torchlight? And yet we have witnessed scenes in the lodge-room quite as incongruous, not to say ridiculous, as this. Such lodges are wise above the traditions of Masonry. They sacrifice sense to effect, and then spoil the effect, by the perfect absurdity of the proprieties. "A jewel in a swine's snout" is a scriptural figure to illustrate a lack of discretion. There are many beautiful things and pretty ceremonies intrinsically, that are wholly out of place in the work of a lodge of Masons.

To prevent falling into these follies we must study the work. The accomplished actor does something more than commit his lines to memory. He studies the meaning of the author; he strives to ascertain and enter into the train of thought that led to the expression of the beautiful ideas which it is his duty and pleasure to render in the best possible manner. The good lodge officer is, in a degree, an accomplished actor. He must strive to comprehend the thoughts which passed through the brains of those ancient worthies when the present work of Freemasonry was embodied into a perfect system. And he who most thoroughly studies these old forms and expressions, these old symbols and emblems, these ancient ceremonies and rites, will be best qualified to administer them. He who applies himself the closest to the study will discover the most beauties and the most good in the Institution, and will be the best able to perform the duties of his station.

In choosing men to do the work of the lodge, we must never forget that there are countless numbers

of good Masons who can by no means make good officers. We must look beyond the mere tenets of a Mason's profession—brotherly love, relief, and truth. These the good officer must have, but he must have more. One of the great obstacles in the way of Masonic progress is to be found right here. We elect those to office that we love without regard to capability. The result is that we often have good Masons who are very bad officers in the chairs of the lodge. The work is ill-done, the interest in Masonry flags, the attendance becomes small, the lodge dwindles down to a determined few, and well for it, if that few does not become weary.

We close this paper with a remark that ought to be an axiom: No lodge was ever prosperous when the work was ill-done; no lodge long declines when the work is well performed. From this fact the importance to Masonry of good work may be inferred.—*Masonic Trowel*.

MASONIC JOTTINGS, No. 82.

BY A PAST PROVINCIAL GRAND MASTER.

CHRISTIANS, JEWS, PARSEES AND MAHOMEDAMS MEETING IN LODGE.

Christians, Jews, Parsees and Mahomedams, meeting in lodge, preserve so much only of their respective religions as comprises natural theology. OUR FREEMASONRY, WITH AND WITHOUT ITS MYTHS AND LEGENDS.

Our Freemasonry, with its myths and legends, is a fruit garden and an ornamental flower garden also; without its myths and legends it is a fruit garden only.

TOLERATION.

The English Constitution and English Freemasonry were changed by toleration, so far only as they were liberalised.

ENGLISH FREEMASONRY AT THE UNION.

English Freemasonry at the union, 1813, was a particular Freemasonry, and an universal Freemasonry. The religion, as a particular Freemasonry, was Christianity. The religion, as a universal Freemasonry, was natural theology.

MASONRY.

Masonry is natural to man; but it is not true Masonry, unless made so by the right exercise of his reason.

THE SOUL.

The pious and instructed Mason may *believe* that the stars "will fade away;" and that the sun "will grow dim with age;" but he *knows* that the soul "will flourish in eternal youth." *

GOOD MEN IN OLD TIMES.

Brother,—Good men in old times found Masonry in their own minds, if they found it not in a lodge.
THE GRANDIDIER THEORY.

The subject of the Grandidier Theory was the English Freemasonry, first introduced into France in 1725, and into Germany in 1733.

It is our 1717 Revival Freemasonry.

THE TWO 1717 THEORISTS. TESTIMONY.

"If the present system was fabricated in 1717, there would be, say in 1760, persons living, and connected with the Order, who could personally testify to the fact; but can the two 1717 theorists show any such testimony in their favour amongst Masonic writers?"

CHRISTIAN, JEWISH, AND MAHOMEDAN FREEMASONRIES.

A Christian Sect establishes a Freemasonry, opening the door of the lodge to the members of their own sect only. But when five years had elapsed they opened the door of the lodge to members of all other Christian sects. And when twenty years had elapsed they opened the door of the lodge to all men, believers in the Great Architect of the Universe.

Now there is nothing which prevents a Jewish sect or a Mahomedan sect from doing what the Christian sect is decried to have done.

We shall thus have, during five years, Christian, Jewish, and Mahomedan Freemasonries limited to certain sects of Christians, Jews, and Mahomedans; and during fifteen years Christian, Jewish, and Mahomedan Freemasonries comprehending all sects of Christians, Jews, and Mahomedans; and lastly, twenty years having elapsed, we shall have three Universal Freemasonries.

KRAUSE.

Krause has observed that when we find in any nation or age social efforts resembling in aim and organization those of the Freemasons, we are by no means justified in seeing any closer connection in them, than such as human nature, everywhere and in all ages, is known to have in common—which characteristics form the basis of all social intercourse.—*Krause.*

* "Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds."—*Addison*

MASONIC NOTES AND QUERIES.

THE GERMAN MASONIC UNION AND BRO. W. P. BUCHAN.

The Union of German Freemasons has elected Bro. Buchan, as Corresponding Member, on its tenth anniversary at Darmstadt, and also forwarded its Diploma to him as a token of the acknowledgment of his services to the Craft. As masonic author he has been engaged to promote historical truth and the true welfare of the Craft. In electing him like the Brethren, Hughan, Woodford, Lyon, Peck, &c., the Union of German Freemasons, wishes to make a new link between English and German Freemasonry, and to promote the unity of our Masonic family.

RIGHT OF ADMISSION INTO THE ENGLISH LODGE.

Every brother regularly initiated into a true Freemasonry, has the right of admission into the English Lodge in every part of the Globe.—*CHARLES PURTON COOPER.*

UNION OF GERMAN MASONS.

The following are my answers to the questions contained in a letter, entitled as above. First.—Ten years have elapsed since the Society was founded. Secondly.—The first meeting took place at Potsdam, 19th May, 1861. Thirdly.—In the "Freemasons' Magazine," vol XI, page 382, is an account of the proceedings at that meeting. Fourthly.—The Rev. A. F. A. Woodford, of Swillington (Ebor, "A Masonic Student") is a Corresponding Member of the Society.—*CHARLES PURTON COOPER.*

IN WHAT SENSE FREEMASONRY IS A RELIGION. *

"God has created man, he preserves him, he makes himself known to him, he judges him. From these relations spring duties, on the part of man, which may be reduced to four principal ones—to believe, to love, to obey to worship.

God has an existence; all nature proves it; the reason, the moral sentiment; the order of the universe. Man is constrained therefore to believe in God.

Man exists, and preserves his existence only by the Will of God. It is to God that he owes intelligence and liberty, which makes him the king of nature. Man therefore is constrained to love God.

God, the creator of man, displays himself to him as a power, not only beneficent, but superior. Man therefore is constrained to obey God.

Everything that man possesses is the gift of God. On him he depends, to him he looks up. He owes him then the homage of his being. As a finite and frail being he is constrained to humble himself before the being who is infinite and perfect. He is thus constrained to worship God."—From a bundle of Masonic Excerpts.—*CHARLES PURTON COOPER.*

A PLEASANT DISPUTATION.

There is a pleasant disputation in Masonic Literature, touching what a Contributor thinks fit to call *his* theory. The parties are a Fellow-Craft, and an Entered Apprentice.

The former contends that according to a Contributor's theory, Speculative Masonry did not exist,

* See before page 128, "In what sense Freemasonry is not a Religion.

whilst the latter contends that, according to such theory, it did exist, before the year 1717.

The Fellow-Craft's proof consists of the five ensuing passages, taken from communications of the Contributor to the "Freemasons' Magazine," in the month of October, 1869.

1. "Since Bro. J. A. H. asserts that Speculative Masonry was in existence before 1717, it is his place to prove the affirmative, not mine to prove the negative."

2. "I mean by speculative Masonry our present system, which system was instituted about A.D. 1717."

3. "I shall be glad to hear what constituted the speculative Masonry, which, we are told, existed before 1717? I am quite sure it was not the Speculative Masonry, or Freemasonry, we now possess. Therefore, what was it?"

4. "Are we always to hear about, and never to see these precious evidences of the antiquity of Speculative Masonry before 1717?"

5. "First prove if you can, (but I am afraid you cannot) that our Speculative Masonry existed before last century."

The Entered Apprentice's proof consists of the following communication, made to the "Freemasons' Magazine," in the month of May last:—

"Bro. B. does not deny the existence of the doctrines which our system of Freemasonry teaches before 1717. He only denies that our Masonic Society as such, promulgated them before that time. These doctrines existed before 1717, and what the founders of Speculative Masonry then did, was to take hold upon them, and use them for their own purposes."—A PAST PROVINCIAL GRAND MASTER.

BIENSEANCE.

It is better, although right, to be thought wrong, than to be wanting in what the French call "Bienséance." But there are members of the Craft who are wrong, and are wanting in Bienséance also.—A PAST PROVINCIAL GRAND MASTER.

UNSEEMLINESS.

In Masonry where there is unseemliness, look not for usefulness.—A PAST PROVINCIAL GRAND MASTER.

A CONTRIBUTOR.

An Entered Apprentice says that in December, 1869, a certain Contributor wrote "As to finding proof of the *existence* of our Speculative Freemasonry before 1717, I beg to confess my inability to do so, the search on my part being fruitless." Whilst in May, 1871, he writes "he does not deny the *existence* of the Doctrines which our system of Freemasonry teaches before 1717." He adds "these doctrines *existed* before 1717."—A PAST PROVINCIAL GRAND MASTER.

THREE ASSERTIONS AND THEIR ANSWERS, (P. 106).

In reply to Bro. C. P. Cooper, permit me to observe that the German and English Masonic Historians upon whom he relies at page 107, have made several mistakes, e.g. Bro. Findel, at page 113 of the second edition of his History of Freemasonry, says that Thomas Boswell was chosen Warden of St. Mary's Lodge at Edinburgh in the year 1600 and

that Robert Moray was made a Master Mason in 1641, yet at page 652 Bro. Findel admits that he was mistaken in saying so, and Bro. D. Murray Lyon, who is examining the old records of the Lodge of Edinburgh Mary's Chapel, explains that Robert Moray was not "made a Master Mason," but like other non-operatives had an honorary connection with that body. And seeing also that no longer ago than 5th inst., Bro. Hughan says that "Masonic *degrees* were unknown before A.D. 1716," it appears to me that instead of Bro. Buchan being wrong in his "assertions" at page 249 of the Magazine for April 1st 1871, it is the English and German Masonic Historians referred to who were deficient in their knowledge of the subject when they wrote. It must be remembered that owing to many masonic documents having been carefully examined by various brethren within the last three years, "more light" has been shed upon many points that were until then exceedingly obscure. Consequently if any brother wishes to keep abreast of our present position in the attainment of the true history of our Order it will never do to ignore the progress made within the last three years. Seeing therefore that our system did not exist before 1716—17, it follows that it was impossible for the four London Lodges to impart what they did not possess themselves. It was only in 1716—17 they got it.—W. P. BUCHAN.

EARLIEST NON-PROFESSIONAL MASONIC OFFICE HOLDERS.

There is unfortunately a misprint at page 129, eleventh line from top, for "under date of 1672," read "under date of 1670."—W.P.B.

MARKS AND WHO RECEIVED THEM IN THE SEVENTEENTH CENTURY A.D.

Two centuries ago the Entering Prentise, when being entered, received his mark on payment of "ane merk piece for his meason merk." Afterwards when admitted to the privileges of a Fellow-of-Craft, his mark had to be recorded along with his name. No extra secret however in the case.—W. P. BUCHAN.

THE MASTER DEGREE AND THE ROYAL ARCH.

The Master Degree never existed until about A.D. 1717; and the Royal Arch, so far as I have been able to discover, not until the fourth decade of last century. It is also my own opinion, in accordance with Bro. Hughan's, that the Grand Lodge of England "went out of its way to adopt the Royal Arch in A.D. 1813."—W.P.B.

THE HOLY SAINTS JOHN.

From the "Keystone" we learn we learn that the following resolution was introduced before the Grand Lodge of New York, and very properly laid on the table:—

Whereas, The use of the words "Holy Saints John" as practised in the standard work and lectures of this M. W. Grand Lodge, is a sectarian interpolation, and in its tendencies subversive of the primary principles, the tolerant and universal character of Freemasonry; and

Whereas, The "Holy Saints John" were entirely unknown as "Eminent Patrons of Masonry" before the year 1755; and

Whereas, The Grand Lodge of England, the Grand Lodge of France, and other Continental Grand Bodies,

ignore, in their several rituals, any allusion to these mythical holy and saintly patrons of ancient Freemasonry; therefore

Resolved, That it is the duty of this M. W. Grand Lodge, as conservers of the great humanitarian principles submitted to their keeping, to preserve intact and maintain at all times, regardless of "expediency," the cosmopolitan character of the Masonic institution, by discarding all sectarian allusions and tendencies; and

Resolved, That this subject be referred to a special committee, who shall report upon the same, in full, at the next annual communication of the M. W. Grand Lodge.

The committee reported the following resolution, which was properly tabled:—

Resolved, That in the opinion of this committee, the words "Holy Saints John," as used in the standard work and lectures of this M. W. Grand Lodge, should be stricken therefrom, not hereafter to be used as a part thereof, as the same are subject to sectarian criticism.

WAS GEORGE WASHINGTON A CHAPTER MASON?

Some time since we received a letter from a brother in Washington city, stating that he had in his possession a scarf worn by Gen. George Washington in Royal Arch Chapter, and which he presented to Governor Bradford, of Delaware, from whom it came into the possession of the family of our correspondent. As an historical relic of interest to the fraternity, and especially to the Companions of the Royal Arch, it is of much interest. The owner desires that it should go into the hands of some lodge or chapter, and with this view proposes to dispose of it.

The most interesting light in which the matter strikes us is the well-authenticated history which is claimed to accompany the scarf, and which connects George Washington not only with the blue Masonry, but with the Royal Arch. During his day it was worked in connection with and under the charter of some lodge, being a appendant to it, and the degrees it conferred were considered the completion of the third degree. We hope to hear further from this interesting relic, and if so we will give our readers the benefit of our researches.—*The Evergreen*.

A LITTLE TOO EARLY.

Bro. J. L. Gould, of Connecticut, published, in 1866, at New York, a manual entitled "Guide to the Chapter," in which this statement is contained:—

"The earliest account of the introduction of Masonry into the United States is the history of a lodge organised in Rhode Island, A.D. 1668, that is, 59 years before the revival in England, and 75 years before the establishment of the first lodge of Massachusetts." The author states that the Rev. Edward Peterson, in his "History of Rhode Island and Newport in the Past," gives the account of this early lodge.

"In the spring of 1658, Mordecai Comannel, Moses Peckeckoe, Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the first three degrees of Masonry, and worked them in the house of Comannel; and continued to do so, they and their successors, to the year 1742."

M. W. Grand Master Thos. A. Doyle, of Rhode Island, has been exploring this matter, and alleges that no original documents in proof can now be pro-

duced. He expresses his belief that this early lodge is altogether mythical. He says:—

"My own opinion is, that the first lawful lodge of Masons ever convened in this jurisdiction was the one which met in Newport in 1749, now known as St. John's Lodge."

MASONIC SAYINGS AND DOINGS ABROAD.

The "Masonic Mirror" of San Francisco speaks thus upon Freemasonry and Popery:—

When Jacques DeMolay, Grand Master of Knights Templar, was burned at the stake, March 11th, 1314, by order of Pope Clement V., as the flames of his funeral pyre were enveloping him in their fiery mantle, and laying hold of his quivering flesh, he raised his hand toward Heaven, and called upon the one God to forever curse Popery and kingly despotism, and especially his barbarous executioner, Clement V. Within forty days the blood-thirsty despot, who ruled the world from the Vatican at Rome, followed his victim to answer at the great tribunal of the Great I Am, for his atrocities.

At that time the Popes at Rome ruled Europe with a rod of iron. No Monarch dared disobey the commands, or fail to perform the behests of his master at Rome. The Pope made and unmade kings at will. His excommunication tore royalty from the persons of kings and emperors, and absolved their subjects from all allegiance—yea, commanded them to refuse further obedience to such excommunicated ruler. In that age of ignorance and superstition, the Pope was feared far more than God himself. The Vice-gerent made his power directly felt, by faggot and torture, and well might the people fear to disobey, surrounded by spies of the Church, and ruled body and soul by the most consummate despotism ever inaugurated upon earth. Ruler and subject alike bowed their necks to the Papal yoke in humble submission.

Five centuries and a half have rolled away since our heroic Grand Master of Knights Templar yielded up his life rather than forfeit his integrity—and mark the change! The dark night is passed, and education, civilisation and enlightenment, with a free Bible has evaporated the superstitions of those dark ages, as miasmatic fogs vanish before the rising sun. The curse of Jacques DeMolay has been meted out to the Popish Despotism at Rome, as well as the despotisms of the world. From a universal tyrant whose will was law to kings and emperors, Popery has dwindled down to a mere beggarly permittance to exist at the will of regenerated Italy. Its arguments

of inquisitorial torture, faggots and fiery stakes, dungeons and chains, are of the horrors of the past, which, however strong may be the disposition, for want of power cannot be used in this enlightened age to convince heretics of the error of their ways. Then all Europe bowed in submission to the Papal despot. Now there is not a power in Europe so poor as to do its bidding. And as if by direct interposition of the Almighty, as punishment for the impious declaration and assumption of infallibility, what little remaining power left the Pope, and bolstered up by French bayonets, was swept away in the bezom of the Almighty's wrath; and, thanks to educated Germany, Italy to day stands redeemed, regenerated, and virtually free.

Surely, "Babylon the great is fallen! is fallen! and in one hour has her judgment come."

She who drank the blood of Saints and Martyrs, and said "I sit a queen and am no widow, and shall see no sorrow;" therefore shall her plagues come in one day.

This is a true picture of the situation, and the celebration of the political reign of a fallen monarch has more the semblance of a funeral pageant than anything else.

We rejoice that the power of the despot is broken, and his glory departed never to return. This is a feature worthy of being celebrated, and with this view only, was there either propriety or good sense displayed in celebrating that fallen despotism in a Republic.

GRAND LODGE OF ENGLAND AND DISTRICT OF COLUMBIA.—The Grand Master of Masons in this District has received from the Grand Lodge of England, splendidly engrossed and illuminated on vellum, the resolution passed by the latter Grand Lodge, tendering the Masons of this country their hearty thanks for the enthusiastic welcome and reception given to Earl de Grey and Ripon.

RICHMOND (VIRGINIA) MASONIC ACADEMY.—The scholars, male and female, of Richmond (Virginia), Masonic Academy, were recently examined publicly in one of the lodge rooms of that city, before the Masonic Educational Committee, and several prominent Masons. The academy is supported by the Masons of Richmond.

Grand Master Norris, of Alabama, in urging the establishment of the Masonic Orphans' Home in that jurisdiction, said: "Let us engage in this noble God-like work, and leave for our posterity a monument more lasting than brass, and to our Order the proud

consciousness of practically exemplifying those three great Masonic principles—Faith, Hope, and Charity; then indeed we can see, like Jacob in his vision, the starry-decked heaven with its innumerable glittering jewels set in the vast conclave, and the ladder reaching to its heights with angels ascending and descending, the flutter of whose wings deliciously waves in successive billows balmy fresh air from the throne of God."

The new Masonic Hall at Mount Sterling, Kentucky, was dedicated recently with appropriate ceremonies.

The brethren of Monterey are preparing themselves for proficiency in work when they receive the proper credentials for organising a lodge. The Editor of the *Castroville "Argus"* says that he has met the brethren several times, and that they exhibit remarkable proficiency in the work. They are preparing a fine hall for their lodge room.

Legislatures ought to have a better reputation than they do; especially when so large a number of Masons find their way thither. It is reported that there were 56 of the Fraternity in the House of Representatives of the State of Maine, and in the Assembly of New York there were 86.

The Grand Royal Arch Chapter of Kansas has abolished the affiliation fee, as unmasonic, and prohibited its continuance in subordinate Chapters. The Committee on Correspondence of the Grand Chapter of New York endorse the action of Kansas, and remark that it should be adopted in every jurisdiction.

REVIEWS.

"A few Notes and Queries about Newcomi(e)n, (who made the first Steam Engine), and a drawing of his Engine, his House and Fireplace, and something about his Kettle, his Monument, &c."—London, J. Camden Hotten.

Another quaint Pamphlet printed in the very old style following up a former work on the same subject, by Bro. Thomas Lidstone, of Dartmouth, the scene of Newcomen's early labours

The hand of a brother is always open to relieve a worthy distressed brother. So long as one is worthy to remain a member of this Order, so long as he is entitled to its benefactions. Could this be said of every society of men, how few would be found in our almshouses. The mystic future with its unknown reservations is before us. No man can fathom it for a single day. He whose heart is most gay to-day, and whose marrow seems most redolent of bright joys, may be the first to need the assistance of his fellow mortals. The ease and luxury in which he delights to-day, to-morrow may be as the tale that is told. The health and strength in which he now rejoices may flee as a shadow before the light of another day. Against these our Order, to a certain extent, provides. It clothes the naked, visits the sick, and comforts the distressed.

THE MASONIC MIRROR.

* * All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

Bro. L. M. Cockcroft, D. Prov. G.M. for Northumberland, has been appointed Provincial Grand Superintendent of Royal Arch Masonry for Northumberland.

We have been requested to announce that it is proposed to present a testimonial to Bro. F. Binckes, the Secretary of the Royal Masonic Institution for Boys, in recognition of his untiring efforts, and extraordinary exertions to obtain the funds required for the erection of the present handsome building, which, for completeness as a structure, and for utility as a home and school, is probably unsurpassed. At the time of its dedication, it became a question amongst both town and provincial brethren, who were cognizant of the great exertions of the Secretary, whether the time had not then arrived for a general recognition of his valuable services; but in the minds of many brethren of eminence, a difficulty presented itself in the fact that the school was then burthened with a debt of considerable magnitude, and on reflection it was determined that it was more fitting to centralise all efforts towards reducing the liabilities than, even temporarily, to divert the munificence of donors and subscribers. By the secretary's continued perseverance and thorough devotion to the welfare of the institution the liabilities have been so far reduced as to leave the institution now only indebted in a comparatively small sum to its bankers, whilst during the nine years of Bro. Binckes' secretaryship the number of boys had been increased from 70 to 118. This being the case, it is felt that some suitable compliment should be paid to him by such a substantial testimonial for his earnestness and unflagging zeal, as shall hereafter be a permanent benefit to himself and family. By a resolution of the committee individual subscriptions are limited to one guinea—those from lodges and chapters are unrestricted. A committee has been formed, with Bro. E. Cox, of 103, Chancery Lane, as Hon. Sec.

Brother Richard Spencer, informs us the reprint of the 1722 1723, 1726, 1730 editions of "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland," edited by Bro. the Rev. Dr. Cox P.G. Chaplain, &c., illustrated with two facsimile Frontispieces by the Woodbury process, and other cuts, is now in course of delivery to the subscribers, and can be obtained at the Masonic Depot, 26, Great Queen Street, W.C.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION FOR 1871.—The Votes and Interests of the Governors and Subscribers are earnestly solicited on behalf of Earnest Lewis Ralling, Aged 8 Years, Son of the late Bro. Thomas Ralling, for 38 years connected with the "Essex Standard," as Reporter, &c., who died, after a long illness, at the early age of 40, on the 28th January, 1869, leaving an invalid Widow and

Eleven Children—nine Sons and two Daughters—six of whom are entirely dependent upon their eldest Brother for support. Bro. Ralling was initiated into the Angel Lodge, No. 59, (now 51), Colchester, in 1853, and was a Subscribing Member up to the time of his decease. The Application is strongly recommended by Bros. the R.W. R. J. Bageshaw, Provincial Grand Master for Essex; Andrew Meggy, Deputy Prov. G.M. of Essex; V.W. the Rev. C. J. Martyn, Prov. G. Chap of England; Rev. E. I. Lockwood, D. Prov. G.M. of Suffolk. Proxies may be sent to Mrs. Ralling, Military Road, Colchester.

ROYAL MASONIC INSTITUTION FOR GIRLS, OCTOBER ELECTION, 1871.—The votes of the brethren are solicited on behalf of Mary Ann Line, aged 10 years. The father of the candidate, Bro. Thomas Line, who for some years kept the Chequers Hotel, Uxbridge, was initiated in the Royal Union Lodge, No. 382, on the 23d. Jan., 1861, and continued a subscribing member to the time of his decease, which occurred on the 23rd January, 1871. He died suddenly, leaving his widow in very straitened circumstances with four children. The case is strongly recommended by a large number of influential Masons of the Province, and proxies will be thankfully received by Bros. J. Jaquin, W.M. 382; W. Coombes, P.M., Hon. Sec. 389; and G. H. Wools, 382.

GRAND LODGE OF IRELAND.

We are enabled, through the kindness of a correspondent, to give with authority a complete list of the brethren who attended Grand Lodge on the occasion of the installation of M.W. Bro. H.R.H. the Prince of Wales, as Grand Patron of the Order in Ireland.

The following Grand Officers were present:—

- M.W. Bro. His Grace Augustus Frederick, Duke of Leinster, Grand Master.
- R.W. Bro. Robert William Shekleton, Deputy Grand Master.
- " " The Right Honourable William Meredyth, Baron Athlumney, Senior Grand Warden.
- " " Mervyn, Viscount Powerscourt, Junior Grand Warden.
- " " Arthur Bushe, Grand Treasurer.
- " " Maxwell C. Close, Grand Secretary.
- " " The Rev. John James MacSorley, Grand Chaplain.
- W. Bro. Charles A. Cameron, Senior Grand Deacon.
- " " Charles D. Astley, Grand Superintendent of Works as Junior Grand Deacon.
- " " John Maunings, Grand Director of Ceremonies.
- " " Theophilus E. St. George, Grand Steward.
- " " Ambrose Baird, Prov. Grand Secretary, as Grand Sword Bearer.
- " " Francis Quinn, Grand Organist.
- " " Stuart Nassau Lane, Grand Inner Guard.
- " " Charles T. Walmisley, Deputy Grand Secretary and Treasurer.

Bro. Samuel B. Oldham, Assistant Secretary.

Bros. Professor Wm. T. Wilkinson, and Dr. H. Minchin, Secretaries of the Grand Lodge of Instruction.

REPRESENTATIVES.—From the Grand Lodge of England: R.W. Capt. Godfrey Brereton, R.N.; from the Grand Orient of France: R.W. Sir Edward R. Borough, Bart; from the Grand Lodges of Prussia: R.W. Philip C. Smyly; from the Grand Lodge of Canada: R.W. James V. Mackey; from the Grand Lodge of Louisiana: R.W. Lucius H. Deering; from the Grand Lodge of Virginia: R.W. John Cottle; from the Grand Lodge of New York: R.W. John Ringland; from the Grand Lodge of Illinois: R.W. Richard B. De Burgh; from the Grand Lodge of Alabama: R.W. Captain George Hubbard; from the Prov. Grand Lodge of Lisbon: W. John H. Gooddard.

PAST GRAND OFFICERS.—R.W. Bros. Sir Edward Borough, *Bart.*, Past Dep. G. Master; Sir Edward Grogan, *Bart.*, Past G. Warden; Henry R. J. Westley, Past G. Chap.; Rev. Simpson G. Morrison, Past G. Chap.; W. Bros. Edmund R. D. L. Touche, Past G. Deacon; Robert A. Wallace, Past G. Deacon; Davenport Crasthwaite, *L.L.D.*, Past G. Org.; Edward D. Thorp, Past G. Inner Guard; R.W. William S. Tracy, Past Dep. Prov. G.M.

BOARD OF GENERAL PURPOSES.—Bros. Capt. A. Gibton; Henry Johnston, Dr. Minchin, Joseph Wanfer, Samuel Boucher, Morris Harris, Isaac Beckett, Thomas Bumber, P. J. Graham, *L.L.D.*; Thomas McGovern, Edward D. Thorp, Dr. C. A. Cameron, Theophilus E. St. George, Rev. J. J. Macsorely, John Gallic, C. C. Macnamara, William Roper, Geo. Young, James Richering, Arthur Ellis, D. J. Field, Dr. G. D. Powell, Richard M. Carnegie, Capt. Geo. Huband, Dr. J. Ringland, John Cottle.

Dublin Lodges were represented as follows:—

Grand Master's Lodge—Bros. Thomas G. Kerans, W.M.; Lomb Atthill, M.D., S.W.; Henry Wilson, M.D., J.W.; Philip C. Symley, M.D., Sec.; Travers Blackley, Plato Oulton, Robert P. Bayley, James Bell, and John Quain.

2—Bros. Edward W. Smyth, W.M.; Henry N. Carrol, S.W.; Henry Kerr, J.W.; John Gallie, Sec.; Robert S. McClure, Edward McClure, Charles Cooney, John Evans, Dr. Hepburn, Joseph Ferguson, and Charles O'Grandison.

4—Bros. John William Queale, W.M.; Thomas Dockrell, S.W.; Robert A. Millner, J.W.; Samuel B. Oldham, Sec.; John Hodges, George Alexander; John Boon, Arthur Andrews, Samuel Dobbin, George Woodward, William Reside, Harry Hodges, James Ireland, and William Telford.

5—Bros. E. Hunter, W.M.; William L. Barrington, S.W.; Arthur Barrington, J.W.; John A. Hogan, Sec.; Lawrence Smith, William Shaw, Thomas K. Anstin, George W. Drewitt, John V. Legge, and R. Ponclue.

12—Bros. William Peters Smith, W.M.; Capt. Robinson, S.W.; Richard Bushe, E. J. Armstrong, Loury Balfour, Arthur Huband, Edmund St. Casey, and John St. Jessop.

25—Bros. Arthur F. Lloyd, W.M.; Joshua Bewly, S.W.; John White, J.W.; C. A. Cameron, M.D., Sec.; Samuel T. Bradburne, George Nuyers, Rawdon Macnamara, Rev. B. Gibson, Alexander D. Kennedy, John Bewley, and John Brennan.

33—Bros. Rev. Joseph A. Galbraith, F.T.C.D., W.M.; William Stoker, S.W.; Arthur Houston, J.W.; C.C. Macnamara, Sec.; John F. Goodman, Robert T. J. Macrory, Dr. Sinclair, John F. Waller, *L.L.D.*, and Dr. McDowell.

50—Bros. Edward H. Carson, W.M.; Philip F. Lyster, S.W.; Edward Peele, J.W.; James V. Mackey, Sec.; Francis M. Scott, William Thompson, John Dumas, Mus. Doc.; Robert K. Clay, Robert S. Greenhill, Arthur Barlow, and James Wilson.

53—Bros. John F. Echlin, W.M.; Brentnal Talbot, S.W.; Henry Coulter, J.W.; Robert L. Swan, M.D., Sec.; D. Long, Dr. Barker, George Crowe, E. B. Murphy, B. Thompson, and George C. Lett.

75—Bros. Emanuel Spencer Harty, W.M.; Peter Marshall, S.W.; Francis Benson, J.W.; Marcus C. Sullivan, Sec.; Andrew Fitzpatrick, and John O'Ryan.

93—Bros. William Collier, W.M.; John Sutton, S.W.; James Gorton, J.W.; James H. North, Sec.; Thomas Pearsall, R. Donovan, John Forrythe, H. Flavell, Charles Brian, and John Sharpe.

100—Bros. William F. Douglas, W.M.; John B. Gilbert, S.W.; Ralph Valentine, J.W.; T. H. Atkinson, Sec.

120—Bros. Auguste Mouillot, W.M.; Henry Gerty, S.W.; Henry Cochrane, J.W.; James Porter, Sec.; W. H. Collier, J. W. Ormsley, Jas. Waugh, Arthur Sharpley, M. L. Davies, and William J. McCoy.

125—Bros. Benjamin F. M'Dowell, M.D., W.M.; George A. Harvey, S.W.; Benjamin D. Watlock, J.W.; Robert Thacker, Sec.; J. S. Wilson, A. Smith, R. Fitten, John Lawrence, Thos. Hayes, and James Browne.

126—Bros. Frederick Bapty, W.M.; John D. Elliott, S.W.; John Cox, J.W.; Frederic Bapty, Sec.; Graham Lemon, Thomas Morrow, John Turner, J. R. O'Brien, Du. Browne, and Thomas F. Eustace.

141—Bros. Arthur W. Foot, M.D., S.W.; Robert Reeves, J.W.; Henry B. Johnston, Sec.; Richard Thompson, F. Basten, H. A. Dellon, C. H. Woodroffe, D. Galbraith, R. Bourne, Dr. Geo. Johnston, and Dr. Kirkpatrick.

143—Bros. J. T. Hammerton, W.M.; Richard W. Boyle,

S.W.; Charles T. Walmisley, Sec.; Andrew Ferguson, John T. Hamerton, Henry O. Barker, Rev. C. M. G. Boyce, Dr. Tyner, Capt. Staveley, R. P. Williams, Capt. Bailey, and W. L. Payne.

153—Bros. James W. Jackson, W.M.; Thomas, G. Yeates, S.W.; Francis H. Berry, J.W.; Philip R. Patman, Sec.; Thos. Bell, James Allen, Mathew Good, Charles W. Sims, George Bell, and Chas. H. Bourne.

158—Bros. Meldrum Macready, W.M.; John Holmes, jun., S.W.; Thomas E. Linden, J.W.; Percival Jones, Sec.; D. J. Field, J. R. Ryan, M. E. Solomons, W. Telford, H. Lealie, and W. F. Coall.

171—Bros. Cornelius Doherty, W.M.; William Hawkins, S.W.; Bernard Murphy, J.W.; Joseph S. Wilson, Sec.; John Jennings, D. Armstrong, Charles Rankin, J. Batteraley, J. D. Rosenthal, and John Redmond.

225—Bros. Robert W. Griffin, *L.L.D.*, W.M.; William H. Hillsworth, S.W.; Frederick G. Saunders, J.W.; Joseph H. Lloyd, Sec.

245—Bros. Robert Fitzmaurice, W.M.; Nicholas G. Carew, S.W.; Charles F. Phillips, J.W.; George T. Whitestone, Sec.; F. Tinchler, John O. Miller, John Byrne, J. Whyte, W. Green, and J. Kempton.

250—Bros. William Curtis, W.M.; J. J. D. Dillon, S.W.; Ambrose M'Ennery, J.W.; William Scott, Sec.; Thomas Kennan, S. Smithson, Thomas Wright, and Samuel Holt.

494—Bros. Henry R. Quin, W.M.; Henry M. Williams, S.W.; William A. Bell, J.W.; William Allen, Sec.; M. Chamberlain, Dr. Lawless, Dr. Usher, Dr. Chapman, Dr. Jacob, John Mathews, and Dr. Morgan.

500—Bros. Montgomery Anderson, W.M.; Ferdinand Wine-wiser, S.W.; Arthur Andrews, J.W.; William F. Collins, Sec.; John T. Molony, J. Monks, John Winstanley, R. Henderson, and Charles Meagher.

620—Bros. William H. Engledow, *L.L.D.*, W.M.; Capt. Maxwell Harte, S.W.; E. Bernard Coleman, J.W.; D. Crosthwaite, *L.L.D.*, Sec.; C. H. G. Emerson, J. Foster, George Smith, and John Sproule.

666—Bros. George D. Enright, W.M.; George Booth, S.W.; John De C. Franklin, J.W.; Arthur White, Sec.; Thomas Edwards, John Griffin, Charles Hedgelong, Fred Flint, Robert Neill, and J. Simonton.

728—Bros. Emanuel Hutchins, W.M.; Capt. Edward Evans, S.W.; Charles A. Cooper, J.W.; W. Peebles, Capt. Mostyn, Capt. Murray, O. P. Cotton, J. Haglett.

The Provinces were represented as follows:—

ANTRIM.—Bros. W. H. Dixon, P.G.W., and Robert Atkinson, P.Prov. G.W.

ARMAGH.—Bro. M. C. Close, Prov. G.M.

CONNAUGHT (NORTH).—Bros. Major Ormsby Gore, Prov. G.M. Thos. M. Wood, Prov. G.W.; B. Ferguson, Prov. G. Sec.

CONNAUGHT (SOUTH).—Bros. W. F. Potts, Prov. G.M.; W. Gamett, Prov. G.W.; R. Eaton, Prov. G.D.; R. Carroll, Prov. G. Sec.

DOWN.—Bro. H. H. Wallace, as D. Prov. G.M.

DENNY AND DONEGAL.—Bros. I. G. McMurray, Prov. G.W.; William Dale, Prov. S.W.; Capt. A. W. Smyth, Prov. G.D.

MEATH.—Bros. W. Featherstonbough, Prov. G.M.; J. Featherstonbough as Prov. G.W.; Geo. N. D'Arcy, Prov. G. Sec.

MIDLAND.—Bros. Right Hon. Major General Dunne, Prov. G.M.; Arthur St. George, D. Prov. G.M.; H. J. P. Kane, Prov. G.W.; A. M. Baird, Prov. G. Sec.

MUNSTER.—Bros. Lord Bernard, Prov. G.D.; Geo. Chatterton P. Dep. Prov. G.M.

NORTH MUNSTER.—Bro. J. Spaight, D. Prov. G.M.; H. J. Land, Prov. G.M.

SOUTH EASTERN.—Bro. Sir John Kean, *Bart.*, Prov. G.M.; E. Fitzmaurice, Prov. G.W.

TYRONE.—Bro. Major Irvine, D. Prov. G.M.; Capt. Nicholson, Prov. G. Sec.

WICKLOW.—Bro. Viscount Powerscourt, Prov. G.M.; J. R. Sutcliffe, Prov. G. Treas.; H. Ebbs, Prov. G. Sec.

There were also present:—Bros. Henry G. Henderson, J. Gordon, 18, Newry; Alexander Lyons, and Stephen Cherry, 20, Sligo; Capt. Massey, and S. Harding, 13, Limerick; W. Green, and M. Greene, 68, Youghal; J. Maloney, and P. O'Brien, 60,

Kanis; G. Fitzgerald, J. Gibson, and Thomas Adama, 73, Lime-rick; W. Slater, 76, Longford; George N. Menue, 71, Cork; A. J. Johnston, 86, Belfast; Dr. Saunderson, 79, Donoghue; Major Thompson, 86, Downpatrick; D. Allen, 93, Dublin; W. R. Rogers, 47, Dundalk; M. F. Panes, P. D. Shackleton, T. Levan, and Thomas C. Butler, 116, Carlow; H. J. Lunth, 150, Rathdermoy; R. Null, 109, Belfast; John Cook, 196, Belfast; Capt. Robertson, Henry Iscom, and John Iscom, 242, Boyle; G. F. Stoney, M. Andrews, and F. N. Young, 201, Nenagh; R. Willis, D. Pattison, P. Fawcett, and H. J. Love, 321, Tullamore; Rev. C. K. Irwin, 219, Portadown; Major Coleclough, and William R. Hickey, 935, Wexford; H. Potts, and Dr. Eaton, 137, Ballmastow; W. Peyton, Major Ormsby Gore, and Dr. Bradshaw, 854, Carrick and Shannon; Thomas Mitchell, 163, Parsonstown; William F. Bleach, 332, Omagh; Geo. C. Roberts, 270, Ennisworthy; W. I. Leggett, A. Jenson, J. Keir, and Thomas Nesth, 222 Bray; Dr. Hayes, 205, Naas; R. J. Kinhead, and D. Rutledge, 161, Tuam; James, Hease, 384, Dundalk; J. W. Fair, 101, Athlone; John Haima, 272, Belfast; Joseph Lightburne, 696, Mullaglass; W. H. Frazer, 642, Kilkenny; John Waldun, 402, Abbeylax; Dr. Edge, 150, Rathdowney; H. Sheey Muir, 114, E.C.; A. Hill, 555, Fermoy; S. Bensor, 579, Tralee.

The following brethren acted as Stewards:—

Bros. F. William Wilde, 143; Leoll Snow, 141; Capt. Massey, 13; Dr. Thos. E. Beasley, 12; Dr. John Thomas Banks, Grand Master's Lodge; Dr. Owens, 143; Edward W. Maunsell, 83; James Ireland, 4; William Allen, 494; Harry Hodges, 4; David Galbraith, 141; George A. Stephens, 6; Jas. D. Mitchell, 53; Dr. J. Taffnell, 728; Samuel B. Oldham, 4.

The Visitors from the Grand Lodge of England were:—Bros. His Grace the Duke of Manchester, Provincial Grand Master of Northamptonshire; William E. Gumbleton, Past Grand Deacon of England; Marquis of Hamilton, Comptroller to H.R.H. the Prince of Wales; Francis Knollys, Private Secretary to H.R.H. the Prince of Wales; B. Courtney Boyle, Private Secretary to his Excellency the Lord Lieutenant; J. C. Parkinson, Jun. Grand Warden of the Grand Mark Lodge of England.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

HERVEY LODGE, No. 1260.—The regular meeting of this lodge was held at the Swan Inn, Waltham Green, on Wednesday, 9th inst. There were present Bros. P. H. Jones, W.M.; G. King, Jun., P.M., as S.W.; Wm. Smith, C.E., as J.W.; Pulsford, W.M., Eastern Star Lodge, as S.D.; Czarnecki, J.D.; Davidson, I.G.; G. King, Jun., P.M. and Sec. The visitors were Bros. Holland, P.M.; P. Prov. G. D. Suffolk; Cooper, P.M., Zetland Lodge; Pulsford, W.M., Eastern Star Lodge. The minutes of the previous meeting having been read and confirmed, Bros. Portner, Bicknell and Mason were raised to the sublime degree of Master Mason; and Mr. James Johnson having been balloted for and unanimously elected, was initiated. The business being over, the lodge was closed in ancient form with solemn prayer.

LODGE OF ASAPH (No. 1319).—The brethren of this lodge held an emergency to relieve the lodge of the work at the next regular meeting, on which occasion the installation of the W.M. elect, Bro. Coote, S.W., will take place. There were present Bros. E. S. Jones, W.M.; C. Coote, S.W.; J. Chamberlain, J.W.; E. Frewin, I.G.; W. A. Tinney, D.C.; T. Adams, P.G.P., H. J. Tinney, Egerton, Compton, Easton, Weston, Reynolds, Horton, J. Baker, Jun., Boatwright, Silderberg, Snelling and Snyders; visitor, Bro. S. Caswell, 333, I.C. The business consisted in balloting for Mr. J. F. Hutchings for initiation, which proved unanimous; passing Bro. Reynolds, and raising Bro. G. A. Compton. The W.M., having entrusted the chair

to Bro. Coote, P.M., then retired. Bro. Coote, in submitting that a P.M.'s jewel be voted to Bro. Jones, said that it afforded him the greatest possible pleasure to be the proposer. It was a law in this lodge, and he thought a very salutary one, that the sum should not exceed ten guineas, as some brother would subscribe a certain amount which others could not afford, but at the same time, from feelings of delicacy, felt they could scarcely do otherwise; he should therefore propose that the highest amount allowed by the bye-laws, namely, ten guineas, be voted to Bro. Jones for his indefatigable exertions as the first Master of this happy and prosperous lodge. Bro. Chamberlain, J.W., seconded the motion in a few well-chosen words, and it was carried unanimously. It was also proposed by Bro. Cooke, duly seconded, and carried unanimously, that a testimonial, engrossed on parchment, be prepared and framed, to accompany the jewel, expressing the great esteem the brethren have for their first W.M., from whom the idea of the Lodge of Asaph emanated. On the W.M.'s return to the lodge, Bro. Coote announced to him what had been proposed and carried during his temporary absence. Bro. Jones expressed the great pleasure it would afford him to receive this great mark of esteem; he assured the brethren that the testimonial would be more prized by him than gold or jewels, as it displayed the feelings of the brethren towards him. The lodge was then closed in solemn prayer.

ROYAL ARTHUR LODGE (No. 1360).—This new lodge, to be held at the Duke of Edinburgh Hotel, New Wimbledon, was consecrated on the 3rd inst., at 4 p.m., by W. Bro. James Brett, P.M., and P.G. Purst, assisted by Bro. William Watson, G.S.L. as S.W.; and Bro. J. Thomas, P.M. 507, as J.W. The ceremony was performed in a most beautiful and impressive manner, and excited the admiration of all present. Bro. Joseph Smith, P.M. and P.G. Purst, who has already been the means of founding several lodges, was installed as the first W.M., and the following officers were appointed:—Bros. Henry Robert Willson, S.W.; Robert Wiffen, J.W.; Henry Smith, S.D.; William Henry Jackson, J.D.; Walter C. E. Snow, P.M., Sec.; and J. L. King, P.M. 657; George Neale, P.M. 1208, and P. Prov. G.A. Dir. of Cera. as members. Bro. Stevens, P.M., assisted most ably as Director of Ceremonies. After the lodge was closed the brethren sat down to a most excellent and liberal cold collation, provided at the expense of the worthy host of the Duke of Edinburgh, himself a candidate for initiation into the mysteries of the Order. The usual loyal and Masonic toasts were drunk, and the brethren dispersed about 9 p.m., after having seen one of the most interesting ceremonies performed in a manner that must have impressed all with the beauty, solemnity, and sound foundation of Freemasonry. The following visitors were present:—Bros. James Brett, P.M., and P.G. Purst; W. Platt, P.M. 144, and Sec. 23 and 946; W. Watson, G.S.L.; John Reeve, 780; Thomas Lane, 720; Daniel Truster, 720; Henry F. Huntley, W.M., 720; George Lilley, 720; Henry Cooper, 172; A. Treadwill, 177; H. Masielski, 177; H. Elney, P.M., 177; P. M. Crane, 177; M. A. Lowenstark, W.M. 73; E. H. Finney, 255; James Stevens, 25, P.M. 720, 1216; W. S. Larham, 1216; John Thomas, P.M. 507; David Stoltz, 554; J. H. Lassam, 742, 1269; J. Wright, S.D. 1158; J. R. Brown, 1158; A. D. Lowenstark, P.M. 548, and 733; W. M. Hilton, J.D. 780, and J.W. 1351; Henry Potter, P.M. 11, 177, 1351; Thomas Baker, 1269, 429; and D. D. Beck, S.W. 1306.

PROVINCIAL.

DORSETSHIRE.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of Dorsetshire was held on Thursday, the 10th inst., at the charming watering place of Lyme Regis. Owing to the town being surrounded by hills, and six miles from a railway station; being also at an extreme part of the province, and well into Devon, a large number of Dorset brethren could not be expected, but there were, nevertheless, some 80 present.

The Lodge having been opened at one o'clock, the minutes were read and confirmed, and the abstract of the Provincial Grand Treasurer's accounts was received.

The Provincial Grand Master then made the following appointments:—

Bro. Ben. P. Gundry, P.M. 170....	Prov. G. S.W.
" E. A. H. Castleman, W.M. 1266,...	Prov. G. J.W.
" Rev. W. Roxby, 1168,...	Prov. G. Chaplain.
" Francis T. Johns, S.D. 1266, ...	Prov. G. Registrar.
" Thomas Coombs, P.M. 417, ...	Prov. G. Secretary.
" Henry Ling, W.M. 417, ...	Prov. G. S.D.
" Sir E. H. Greathead, Bart, 622, ...	Prov. G. J.D.
" W. Mansfield, S.W. 622, ...	Prov. G. Sup. of Wks.
" Joseph Maunders, P.M. 170,...	Prov. G. Dir. of Cers.
" Robert Case, Treas. 417, ...	Prov. G. Ast. D. of Cers.
" John B. Cole, S.D. 1,037, ...	Prov. G. Swd. Bearer.
" Charles Keats, 417, ...	Prov. G. Organist.
" Thomas Ratcliffe, S.W. 1,037, ...	Prov. G. Purst.
" Alfred Mason, 170, ...	Prov. G. Steward.
" James Lee Carpenter, 170, ...	Prov. G. "
" Frederick Moudey, J.D. 417, ...	Prov. G. "
" Edwin Targett, 1,037, ...	Prov. G. "
" William Dyer, 1,037, ...	Prov. G. "
" Edward Pidgeon, 1,037, ...	Prov. G. "
" William F. Russell, 170, ...	Prov. G. St. Bearer.
" William B. Scriven, 170, ...	Prov. G. "
" John Lovelace, ...	Prov. G. Tyler.

A most eloquent address was delivered by the Rev. F. C. Newnham, Provincial Grand Chaplain.

After the transaction of the Lodge business, the brethren were called from labour to refreshment, at the Royal Sun, the banquet being well served by Bro. John Grove.

The following were present:—Bros. Joseph Gundry, P.M. 707, Prov. G.M.; J. M. P. Montagu, P.M. 707, D. Prov. G.M.; J. Hinton, P.M. 665, P. Prov. G.S.W.; B. P. Gundry, P.M. 707, P. Prov. G.J.W., Acting P.G.J.W.; the Rev. P. H. Newnham, S.W. 417, W.M. 195; Thomas Coombs, P.M. 417, P. Prov. G.S.W., Prov. G. Sec.; Charles Dyke, W.M. 665, Prov. G.S.D.; J. Maunders, P.M. 170, Prov. G. Dir. of Cers.; Charles Burt, S.W. 622, Prov. A. Dir. of Cers.; R. G. Long, Treas. 1168, Prov. G.S.B.; R. Radford, Org. 665, Prov. G. Org.; John Hine, 707, Prov. G. Purst.; William Mansfield, S.W., and Charles Snell, 665, Prov. G. Stewards; P. F. Gundry, P.M. 707, and L. H. Rugg, 1168, P. Prov. S.G. Wardens; George Thompson, W.M. 1168; Joseph New, P.M. 472, and S. S. Moore, P.M. 665, P. Prov. G. S. Bearers; T. R. Charles, P.M. 1037, and W. S. Gillard, P.M. 1168, P. Prov. G. J. Deacons; James Soppitt, P.M. 472, P. Prov. G. Sup. of Works; John Goodden, 665, P. Prov. G. Dir. of Cers.; S. K. Woodward, S.W. 1168, P. Prov. G. A. Dir. of Cers.; Joseph Sanswell, and W. C. Usher, 472, P. Prov. G. Sword Bearers; J. Lunde, P.M., and James Jesty, 170, P. Prov. G. Pursts.; Henry Ling, W.M. 417; James Emblin, S.W. 472; C. S. Buddin, W.M., and Sir E. H. Greathead, S.W. 622; Vere Temple Bayly, J.W. 665; Thomas Radcliffe, S.W., and G. R. Waters, J.W. 1037; E. W. Castleman, W.M. 1266; E. W. Wallis, and James Martin, 665, Prov. G. Standard Bearers; John Lovelace, 417, Prov. G. Tyler; William Robins, 965; J. W. Jerrard, 665; Arthur Field, 665; John E. Wallis, 665; William Lsnford, 665; Eli Dollin, 665; Charles Brown, 665; J. M. V. Cotton, 665; R. W. Hillman, 665; S. C. Penny, 665; John Foot, J.D. 472; Frank Frith, 472; J. B. Cole, 170; Petty Hooper, 170; Robert Case, Treas. 417; J. Himbury, Tyler 1168; W. B. Scriven, 170; E. V. Williams, 170; Charles Keats, 417; Thomas W. Haselgrove, Sec. 475; Arthur Mason, 170; R. Simmonds, 170, 1037; Richard Skincil, 1266; W. F. Galpin, P.M. 84, P. Prov. G.D.C., Somerset; W. Roxby, Chaplain, 1168; Francis I. Johns, S.D. 1266; Charles Jetty, S.D. 170; R. Smith, 114. The following were present as visitors:—Bros. C. J. Vigne, P.M., P. Prov. G.S.W., Somerset; F. Binckes, P.M.G.S. Lodge, Secretary to the Royal Masonic Institution for Boys; Thomas Budge, Jun., P.M., P. Prov. G. J.D., Somerset; W. T. Galpin, P.M., P. Prov. G. Dir. Cers., Somerset.

KENT.

RAMSGATE.—*Lewis's Lodge (No. 1209).*—This lodge held its regular meeting on the 9th inst., at the Royal Hotel. Bro. T. H. G. Snowden, P.M., P. Prov. G.J.W., in the unavoidable absence of the W.M., opened the lodge, assisted by the whole staff of the officers. The minutes of the previous meeting were read and confirmed, when the W.M., in a thoroughly impressive and efficient manner, not to be surpassed by any of our best London Lodges, raised Bro. A. F. W. Wade to the third degree, giving the traditional history in full. Bro.

McIntosh Valon, C.E., was elected a joining member. The lodge was then called off, and on its being resumed the W.M., Bro. M. Fruck, P.M. 429, P. Prov. G.I.G., took the chair and passed Bro. S. Goodson to the second degree, in the same efficient and admirable manner. The charge in this degree, was most ably rendered by Bro. W. J. Smith. We cannot close our notice of this meeting without giving the W.M. and Brethren, that need of praise which they eminently deserved; as not only were the ceremonies of raising and passing strictly and correctly worked by each and every officer, according to their several duties, but the W.M., instead of resuming in each degree, closed the lodge down each time separately, shewing that the W.M. and officers were thoroughly conversant with the various ceremonies, and which, considering the lodge has been but three years in existence, reflects the more credit on the officers. The following officers and members were present:—Bros. L. Finch, P.M. 429, P. Prov. G.D.C., W.M.; H. Wootton, P.G.S., S.W.; J. Crocker, J.W.; Bedford Z. Hiscocks, P. Prov. J.G.D., Hon. Sec.; Bedford N. Hiscocks, S.D.; W. Call, J. D.; A. Wootton, I.G.; Geo. Meager, Tyler; T. H. G. Snowden, P. Prov. J.G.W., P.M.; G. W. Sicklemore, P. Prov. J.G.W., Chaplain, P.M.; G. Page, E. J. Smith, F. Cruise, W. Winch, J. Hazeldine, John Chase, A. W. F. Wade, C. J. Burgess, J. W. Smith, S. Goodson, G. Miles, J. O. Eve, A. Twyman, P.M. 429, P.G.D.C. The visitors were:—Bros. H. W. Hemsworth, P.M. 190; C. Nash, S.W. 79; W. West Smith, P.M. 890; G. S. English, 65; R. T. Rolfe, P.M. 429; H. G. Snowden, 429; W. C. Brasier, P.M. 127; H. G. Curtis, P.M. 429; Meyer A. Loewenstark, W.M. 73.

INDIA.

BENGAL.

DISTRICT GRAND LODGE.

A Quarterly Communication of the District Grand Lodge of Bengal was held at the Freemasons' Hall, Calcutta, on Saturday, the 24th of June, 1871.

There were present W. Bro. Hugh David Sandeman, C.S., District Grand Master; W. Bros. H. H. Locke, Dep. Dist. G.M.; G. H. Daly, as D.S.G.W.; W. B. Farr, D.J.G.W.; D. J. Zemin, D. G. Reg.; Capt. W. G. Murray, D. G. Sec.; I. L. Taylor, D.S.G. Deacon; W. G. Amos, as D.J.G. Deacon; Col. B. Ford, Past D.S.G. Deacon; Capt. G. Nelson, as D.G. Dir. of Cers.; E. F. Longley, as D.G.S.B.; C. H. Compton, D.G. Org.; R. Harvey, as D.G. Pursuivant; W. H. MacGowan, T. Carritt, T. H. Henty, W. J. Curtoys, W. H. T. Ayres, (Acting) R. C. Sterndale, (Acting) D.G. Stewards; G. Alexander, D.G. Tyler; D. J. Daniel, Past D.G. Tyler.

There were also present:—Bros. F. H. Marsden, W.M. 67; E. H. Fenn, J.W. 67; Col. J. F. Tennant, R.E., W.M. 109; W. Goodenough Bayly, S.W. 109; G. J. Scott, W.M. 218; J. A. Ferris, S.W. 218; A. Le Franc, S.W. 229; S. Lawry, J.W. 229; J. W. Turner, W.M. 232; J. E. Barnes, W.M. 392; E. H. Lloyd, S.W. 392; W. Hunt, W.M. 486; J. Watson, S.W. 486; J. W. Purchini, J.W. 486; W. Hay, W.M. 825; J. R. Pomeroy, J.W. 825; A. J. Meyer, W.M. 1,160; R. M. Wibrow, S.W., 1,160; W. E. Hillier, J.W. 1,160; A. Friedeman, W.M. 38; W. Girling, S.W. 38; O. Morrissey, J.W. 38.

The visitors were Bros. A. B. Mitchell, W.M. 404, of Scotland; W. Avery, 218; J. Nickols, 229; J. T. Limpus, 1,160; J. H. E. Bear, 825; Leach, 38, Bengal; G. Atkinson, 38, Bengal; J. F. Baness, unattached.

District Grand Lodge was opened in due form at 7-15. p.m.

The District Grand Secretary reported the receipts of apologies from several brethren, for unavoidable non-attendance that evening.

The Minutes of the Communication of the 21st March, 1171, having been printed and circulated, were, on the motion of the District Grand Master, taken as read, and on being put to the vote, were confirmed.

The Right Worshipful the District Grand Master addressed the District Grand Lodge as follows:—

"W. Brethren,—I have but little to communicate to you on the present occasion.

"The report of the Committee of General Purposes is satisfactory, showing on the aggregate of our funds a balance of upwards of Rs. 2,000, against a deficit under one head only of nearly Rs. 800.

"It is a matter of congratulation to observe the increased regularity of Lodges in the payment of their dues, and I am glad to report the resuscitation of Lodge 'Dalhousie' at Mussoorie, under the able superintendence of W. Bro. J. H. Clarke, Past Master of Lodge 391, at Allahabad, and an old member of the Lodge.

"The amended bye-laws of this District Grand Lodge, as passed at our quarterly communication in March, have been received from England, duly approved by the Grand Master, and are now in the hands of the printer. Referring to this circumstance, I would notice a clerical error in para. 4 of the paper of agenda for this evening, where it is stated that the quarterly report of the fund of benevolence will be read for the information of District Grand Lodge. The general control of the fund is now vested by this District Grand Lodge in a committee composed as before of the Masters and Immediate Past Masters of Lodges, and the report of the Committee, together with the accounts of the fund, was to be submitted to and therefore confirmed by you.

"You will be glad to learn by the report of the Bengal Masonic Association for the Education of Children of Indigent Freemasons, that that excellent charity is progressing favourably; I would earnestly recommend it to the favourable consideration of all Freemasons, and would especially ask Masters to assist us by obtaining subscriptions from members of their lodges.

"The office of Grand Organist having become vacant during the quarter, I have selected Bro. Compton to fill the post. Bro. Compton has justified my selection by the interest which he has taken in the musical arrangements of Grand Lodge, and the prominent position which he has filled in furthering the objects of the local Masonic charity for the education of children.

"I have to report the following exclusions for non payment of dues:—

"Bros. P. T. Mooney, from Lodge 'Marine,' No. 232; Wm. Hosey, from Lodge 'St. John,' No. 486.

"I am requested by the Master of Lodge 404 of Scotland to report the exclusion from his lodge of W. Bro. James Davidson, a Past Master; Bros. J. W. Pundt; F. Arwell; J. R. Cousin; and W. Bro. A. J. Sharpe, a Past Master of Lodge 392 of England."

The report of the Committee of General Purposes was read:—

"The committee have much satisfaction in bringing to the notice of the District Grand Lodge the fact that there is only one Lodge in the district in arrears, and the District Grand Secretary anticipates that this will be settled before the meeting of the District Grand Lodge.

"There has been for a considerable time past a wish to obtain a new piano in lieu of the present old and almost unserviceable one; the Musical Instrument Fund being now in a position to bear such a change, the committee recommend that the District Grand Organist be requested to obtain the best instrument obtainable for the money at command, and also draw up a set of rules for the guidance of Masters and brethren using the instrument on lodge nights.

"The committee have learnt with much satisfaction that the Lodge 'Dalhousie,' No. 649, at Mussoorie, has resumed work, and in order to afford every facility for the carrying on of this lodge, they recommend that all dues for the several years which have elapsed since their last returns to District Grand Lodge, be remitted except the fee of Rs. 4 for each Initiation, it being also distinctly understood that the sum of 7s. 6d. be likewise forwarded by the lodge to the Grand Lodge of England for the the registration and certificate of each initiate admitted since the date of their last return to home authorities."

It was proposed by W. Bro. G. H. Daly, and seconded by Bro. Col. J. F. Tennant—"That the Accounts as shown in the report of the Committee of General Purposes, be accepted and passed as correct. Carried unanimously.

Bro. C. H. Compton proposed, and Bro. Capt. G. G. Nelson, seconded—"That the recommendation of the Committee as regards the purchase of a new piano be adopted. Carried unanimously.

Bro. Harvey proposed, and Bro. G. F. Longley seconded—

"That the recommendation of the Committee as regards the remission of dues by Lodge 'Dalhousie,' No. 639, at Mussoorie, be adopted." Carried unanimously.

The following report, submitted for the information of District Grand Lodge, was laid on the table, and ordered to be recorded:

At a General Meeting of Subscribers to the Bengal Masonic Association for the Education of the Children of Indigent Freemasons, held in pursuance of the provisions of the 10th Bye-Law, at the Freemasons' Hall, No. 55, Bentinck Street, on Wednesday, 7th June, 1871, at 4 o'clock in the afternoon, Bro. Hugh D. Sandeman, President, in the chair—"The proceedings of the general meeting, held on the 7th December last were read and confirmed.

"The accounts from the 1st December 1870, to the 31st May, 1871, showing a balance of Rs. 13,500 in Government Securities, and Rs. 1,724-12-8 in cash, were examined and passed.

"The President laid on the table an abstract of the cash transactions of the Association during the past half-year, with balance sheet, prepared according to the provisions of the bye-law 25, showing a sum of Rs. 963-13-0 available for expenditure during the remaining half of the year ending 30th November, 1871.

"The President in addressing the meeting observed that their progress though slow, was steady, that since their last general meeting the trustees invested Rs. 2,000 in Government Securities, and they were now investing a further sum of Rs. 1,000. He desired to notice one liberal gift of Rs. 300 among the list of donations, and also a very handsome donation of Rs. 900 from a party of gentlemen who conceived the liberal idea of giving a Theatrical Performance at the Opera House for the benefit of the Association, to which their net proceeds as above were devoted. The donation was accompanied by a letter from the Theatrical Company, which was composed partly of gentlemen amateurs, and partly of gentlemen and ladies attached to the Theatrical Company which was in Calcutta during the cold season, announcing that the experiment might probably be repeated from year to year. The Trustees had addressed a special letter of thanks to the Chairman of the Theatrical Committee for the very liberal aid which he and his colleagues had rendered to the Association, and the President thought that a vote of thanks should also be tendered to the Committee by this General Meeting.

"The receipts of the Association during the past year were Rs. 1,720 on account of donations, and Rs. 656 on account of subscriptions. Three children were receiving education at the expense of the Association, of whom two (girls) were placed at the Girls' Martiniere School in Calcutta, and one (boy) at St. Paul's School in Darjeeling. He was happy to say that good accounts were received of the progress of all three children from their teachers. No applications for admission to the benefits of the Fund had been received during the half-year under review.

"Upon the proposition of Bro. D. J. Zemin, seconded by Bro. A. G. Roussac, it was resolved that a cordial vote of thanks be tendered to the Chairman and Committee of the Theatrical Company, for their generous aid in behalf of this Association, in arranging a Benefit Performance, by which a sum of Rs. 900 had been added to the Funds of the Association.

"After the usual vote of thanks to the Chair, the meeting separated."

The R.W. the District Grand Master again addressed the District Grand Lodge as follows:—

W. Brethren,—Before closing Grand Lodge, I have a duty to perform, which I have purposely kept back till now, in order that I may conclude our work with the most pleasing portion of our business for the evening. I need not recapitulate the many and valuable services which have been rendered to Freemasonry in Bengal by your Deputy Grand Master, who, although even now but a young Mason, has served you with fidelity and unceasing labour as Grand Secretary for five years. It would be a waste of words, although an excusable and a pleasant one, to go over what is so well known to you all, and what must be conscientiously felt by our worthy Brother. A few of his friends, not content that he should lay down his office of Grand Secretary without some token of regard, have joined together in purchasing for his acceptance a testimonial, which although of no great intrinsic value, is yet intended to serve him as a memento of their fraternal love and regard. It is my province, and I have rarely had a more gratifying office to perform, to

ask our Brother to accept of this token of esteem from those who have styled themselves his "true friends in Masonry."

The District Grand Master then called Grand Lodge to order, and after addressing a few words to Bro. Locke in expression of his high appreciation of his services to the Craft, and the assistance which he had rendered to him as District Grand Secretary, read the following address:—

"To H. H. Locke, Esq., Deputy District Grand Master, Bengal.

Dear Brother,—We, the undersigned, solicit your acceptance of the accompanying Goblet and Dish as a small token of our personal esteem for you, and as a memento of our Masonic fellowship during the time that you so ably filled the Secretary's chair in the Grand Lodge of this District. We feel that it would be a waste of words to dwell upon what your own conscience must fairly tell you, that for five long years you performed the duties of Grand Secretary with devoted interest, unflinching diligence, and marked success; and whilst as a token of our very high appreciation of the many services which you have rendered to the Craft in Bengal, we beg you to accept our small offering, we would be further glad to feel that in the long life of happiness and success which we fervently hope is before you, we may ever be regarded by you as, what we sincerely profess ourselves to be, your real friends in Masonry."

At the conclusion of the address, the District Grand Master handed to W. Bro. Locke, through the Grand Director of Ceremonies, the testimonial, which consisted of a Goblet and Dish, prepared by Messrs. Hamilton and Co., of Calcutta. They both bear the following inscription:—

"To H. H. Locke, Esq., from a few real friends in Masonry."

W. Bro. Locke, in a few appropriate words, acknowledged the presentation, the kindness and honour of which he would not soon forget, and stated his readiness to be at all times, and at all seasons zealous in the cause of Masonry.

Wor. Bro. G. H. Daly enquired from the R.W. the District Grand Master, whether "Lodge representatives, other than Masters and Wardens, who were not Members of the District Grand Lodge, had votes in the proceedings of that body."

The R.W. the District Grand Master said, in reply, that although the question was out of order, no previous notice having been given, he would answer it. He considered that Delegates from Lodges in place of the Master and Wardens holding appointments in District Grand Lodges had votes in the District Grand Lodge.

A collection was then made for the Fund of Benevolence. The District Grand Secretary announced the amount to be Rs. 106-0-0, which was directed to be sent to the District Grand Treasurer.

There being no further business, the District Grand Lodge was closed in due form at 8-10 p.m.

CAPE OF GOOD HOPE.

PORT ELIZABETH.

INSTALLATION MEETING OF PORT ELIZABETH LODGE, No. 711.

The annual meeting of this lodge took place at the Masonic Temple, on Saturday, June 24th, St. John's Day, at high noon. Owing to the unpropitious state of the weather, there was not so large a gathering as is usual on this occasion. Bro. S. Bain, W.M., presided, supported by his officers, and Bros. F. S. Fairbridge, P.M., J. C. Kemsley, P.M., Geo. Smith, P.M., and several visiting brethren. Bro. F. S. Fairbridge duly presented the W.M. elect, Bro. H. E. Tonks, S.W., according to ancient custom, for installation, and after the brethren had retired, he was duly and impressively installed into the chair of K.S. by the W.M.

The customary salutations followed, and the W.M. then proceeded to the appointment and investiture of his officers as follows, viz:—Bros. F. A. Pearson, S.W.; C. E. Dnnsterville, J.W.; G. Armstrong, Treas.; H. Frost, Sec.; J. A. Bell, S.D.; A. Hill, J.D.; J. F. Gertenbach and J. W. Clark, Stewards; T. Crage, I.G.; J. Morley, Tyler.

The addresses were given with much earnestness and feeling by the Installing Master, and, after the usual routine business, the lodge was closed.

In the evening the brethren again assembled, in number about fifty, at the annual banquet, which was sumptuous and well served by Bro. Phillips, of the Club. Dessert followed, and, after the customary toasts were given, of the Queen and the Craft, and others with masonic honours, the toast of the evening was proposed by Bro. S. Bain, P.M., who observed that this was the second pleasurable duty which had devolved upon him on this occasion, the first being the installation of their esteemed W.M. and the second that of proposing his health, which he was sure the brethren would respond to with enthusiasm. Bro. Tonks had faithfully served the office of S.W. during his (Bro. Bain's) first year of office, and had acted in that capacity during the greater part of his second year, owing to the continued absence of the officer appointed to that post, and if ever merit deserved preferment it was in the case of their present W.M., and being, as he believed, the oldest mason present, he would be of infinite service to the brethren if they would only rally round him and give him the support which he undoubtedly deserved at their hands. In the early days of the lodge the W.M., as an old and experienced mason, had done good service to the promoters by his advice, and he (Bro. Bain) felt sure if the brethren would only listen to his teaching, they would all become good and zealous masons.

The W.M., in responding, said that he could scarcely express to the brethren how deeply he felt the kind and hearty manner with which they had received the toast, and he could assure them this was a day he had looked forward to for many years and the brethren might depend upon his doing his utmost to follow in the steps of their late W.M., whose ruling, working and governing the lodge had met with the cordial approval of all the brethren.

The W.M., in the unavoidable absence of Bro. F. D. Deare, P.M., gave the health of the retiring W.M., to which Bro. Bain duly responded.

Other toasts then followed, interspersed with some capital songs and recitations, and altogether a most agreeable evening was spent, the brethren retiring about 11 o'clock.

AUSTRALIA.

NEW SOUTH WALES.

PROVINCIAL GRAND LODGE.

The quarterly communication of the Provincial Grand Lodge of New South Wales, was held at the Freemason's Hall, York-street, Sydney, on Monday, 15th May. There were present R. W. Bro. James Squire Farnell, P.G.M., in the chair; V. W. Bro. John B. Jackson, D.P.G.M., and a full attendance of P.G. Wardens, Officers, W. Masters, and Past Masters.

The Provincial Grand Lodge was opened in due form by the R.W. the Provincial Grand Master, at 7-45 p.m.

The minutes of the last quarterly meeting were read and confirmed.

Correspondence of a formal character was also read and noted. The returns from the various lodges, metropolitan and rural, containing records of the several brethren elected to occupy the chairs of their respective lodges for the ensuing six months, were received, considered and duly approved of by Provincial Grand Lodge.

An application from a number of brethren in a country district, praying for a warrant and dispensation to open a new lodge, was received, and is under the consideration of the P. G. Master. This application was considered by most, if not all, of the W. brethren present, a gratifying instance of the steady progress Masonry is making in the country districts. Foreign brethren, unacquainted with the peculiarities of rural life in the colonies, can form no idea of the trouble and expense the country members are put to in attending lodge. To ride a distance of fifty miles on horseback for that purpose is nothing unusual.

Business of a routine character was subsequently transacted, including notices of motion, and a discussion on matters of minor importance.

Provincial Grand Lodge was finally closed in peace, love, and harmony, at 9.30 p.m.

GRAFTON.—*Palmerston Lodge* (No. 1148, E.C.).—An Emergency meeting of this Lodge was held on Tuesday, April 18th, at eight o'clock, the W.M. Bro. T. Bawden, J.P., M.P., took the chair, and was supported by all the officers, a large muster of brethren, and visitors. The lodge was opened in form, posed, raised, when a candidate who had undergone the necessary examination, was raised to the sublime degree of a Master Mason. The lodge was closed in peace and harmony at half-past nine o'clock, when the brethren adjourned to Bro. Holmsten's, where arrangements had been made for a complimentary supper to P.J. W. Bro. C. Krauss, who was on the eve of his departure from Grafton for the metropolis. At ten o'clock the W.M. Bro. Bawden took his position at the head of the table, Bro. E. Potts, S.W. occupying the vice-chair. The festive board was well attended, and ample justice done to the repast—which was all that the most fastidious appetite could desire. The cloth being removed, the W.M. gave the usual loyal and Masonic toasts, "The Queen and the Craft," which were heartily received. The W.M. then gave the toast of the evening "Our Guest, P.J.W. Krauss," who, he remarked, was one of the oldest members of the lodge, and had had always taken a lively interest in its welfare. The W.M. concluded a neat and appropriate speech by wishing Bro. Krauss, health, happiness, and prosperity, in his new home, assuring him that the members of the Palmerston Lodge will at some future time be pleased to welcome him once more. Bro. Krauss feelingly acknowledged the compliment paid him on this occasion, expressing his pleasure at being connected with this lodge—his mother lodge—for so long a period; he reviewed its career since its foundation. Bro. Krauss thanked the brethren sincerely for their kindness to him, and concluded by bidding them farewell, and wishing the Palmerston Lodge every success. Other toasts followed, and the musical brethren, as usual, did their duty during the evening—which was a very agreeable one. "Auld Lang Syne" brought the meeting harmoniously to a close at midnight.

ROYAL ARCH.

KENT.

CHATHAM.—*Chapter of Antiquity, No. 25.*—On Wednesday, 9th inst, at a convocation of the Chapter of Antiquity No. 20, held at the Sun Hotel, Chatham, the most Ex. Comp. H. W. Moon, M.E.Z. and Treasurer, very ably exalted Bros. Edwards and Gilbert to this degree, the most Ex. Comp. T. Vesper, P.Z. 554, acting as P.S., after which Comp. Vesper, P.Z., and Father of the Yarborough Chapter, 554, installed the M.E. Comps., W. J. Blakey as Z., and G. Ashdown as H. The Ex. Comp. who had been elected as J. was not present, but his place was most ably filled by the Rev. Comp. Thomas Robinson, P.Z. of two chapters, P. Prov. G. Chap. Cambridgeshire, and a joining member of this chapter. Ex. Comp. Warne was invested as S.E., and Ex. Comp. Redman as S.N., with Ex. Comp. Seabrook as P.S.; and Ex. Comp. Moore as Treas. A brother was proposed for exaltation at the next meeting, and there is little doubt but that this chapter will now rapidly resume its high status in Royal Arch Masonry. After closing the chapter the Companions adjourned to an excellent banquet, after which the usual loyal and Royal Arch toasts were ably proposed and responded to, the M.E.Z., the M.E.H., and the M.E.J., *pro tem*, gaining golden opinions from the Companions by the style in which they presided at the festive board.

RAMSGATE.—*Thanet Chapter, No. 429.*—An emergency meeting of this chapter was called on the 10th inst., for the purpose of exalting Bro. Capt. Burgess, R.N. The chapter was opened by the Principals, and the ballot proving unanimous, Bro. Capt. Burgess was exalted to the sublime degree of a Royal Arch Mason. The three chairs were filled by most Ex. Comps. J. C. Twyman, Z., T. H. G. Snowden, H., and L. Finch, P.Z., Treas., J., and most beautifully and perfectly did they render the ceremonies and lectures. Comp. Winch acted as P.S., and also was thoroughly *au fait* in the work. The Rev. Comp. G. W. Sicklemore filled the position of chaplain very impressively. The other Companions present were H. G. Curtis, P.Z.; R. Z. Hiscocks, P.Z.; A. Twyman, S.E.; B. Rolfe, S.N.; H. Wootton, 1st A.S.; J. Crocker, 2nd A.S.; J. S. Clark. Visitors, Comps. Meyer A. Loewenstark, J., Mount Lebanon, 73. We were highly delighted with both the manners and precision with which the chapter appears to be governed.

SURREY.

SUTTON.—*The Frederick Chapter of Unity, No. 452.*—A convocation of this chapter was held at the Station Hotel, Sutton, on Tuesday, the 1st inst. Present: Comps. James Robins, M.E.Z.; R. H. Evans, H.; Magnus Ohren, Scribe E.; C. W. Dommett, 1st A. S.; A. J. Dickinson, 2nd A.S.; W. L. Webb, H. E. Frances, and W. S. Masterman, P.Z.'s; and Frederick Williams. The minute was confirmed altering the days of the meeting of the chapter to the first Tuesdays in April and September, instead of May, June, July and August, as before—they being the meetings of the lodge and most inconvenient. It was moved by Comp. Magnus Ohren, Scribe E., seconded by the M.E.Z., and carried unanimously, "That, from and after September next, the subscription to the chapter be 5s. per annum, and that the joining fee be £1 3s. 6d."

KNIGHTS TEMPLAR.

METROPOLITAN.

TEMPLE CRESSING ENCAMPMENT.—At a Conclave of the Temple Cressing Encampment, held at the Horns, Kennington, on Thursday last, the Emt. Sir Knt. F. W. Mitchell, P.E.C., supported by Sir Knights Geo. Harrison, First Captain; H. S. Sanderson, Second Captain; Dr. Lilley, P.E.C., Prelate; R. Farrar, P.E.C., Reg.; Dr. Harrison, Expert, and other Knights, most impressively installed Ex. Comp. Walls as a Knight of the Illustrious Order. The usual pleasant banquet of this Encampment followed with the usual loyal and religious toasts, concluding with that of the Querry by the Emt. Sir Knight Vesper, P.G.E.

ANCIENT AND ACCEPTED RITE.

SUFFOLK.

IPSWICH.—*Victoria Chapter Rose & H.R.D.M.*—A meeting of this chapter was held in the Masonic Hall, Brook Street, Ipswich, on Monday, the 14th inst. Present: Ill. Bros. Rev. R. N. Sanderson, M.W.S. 30°; Emra Holmes, 31° 1st General; and Captain Astley Terry, 30°; Ex. Bro. C. T. Townsend, P.M.W.S.; Rev. T. G. Beaumont, Prelate; Rev. F. R. Palmer, Past Prelate; Rev. G. W. Marwood, Past Prelate, Hilda Chapter, Whitby; Dr. Mills, 2nd General; A. J. Barber, Recorder, as Organist; G. S. Gilding, Treasurer; P. Cornell, C.G.; H. B. MacCall, &c. After the chapter had been opened in ancient and mystic form, and the minutes of the last regular chapter and chapter of emergency read and confirmed, the ballot was taken for Bro. Walter Azemberg Smith, W.M. of the Perfect Friendship Lodge, and Prov. G.D.C., Suffolk, who was accepted for perfection. Bro. George Andus Beaumont Beecroft, Mu. Bac., P.G. Organist, Oxford, however, was the only candidate present, and having previously signed the petition and declaration of allegiance to the S.G.C., was admitted to the intermediate degree and dubbed a Knight of the East and West, and was subsequently advanced, installed, perfected, and proclaimed a Knight of the Pelican and Eagle, and Sov. Prince Rose & H.R.D.M. The ceremony was ably performed by I.W. Bro. Sanderson, the musical portion being undertaken by Ex. Bro. Barber, P.G.O., Suffolk. The M.W.S., pursuant to notice, proposed the following alteration in the bye-laws, viz., that members should be permitted to compound for their subscriptions to the chapter, resident members for £5, and members residing without the liberties of Ipswich, £3 3s.; seconded by Ill. Bro. Emra Holmes, and carried unanimously. Ill. Bro. Emra Holmes, and Ex. Bro. Dr. Mills were appointed auditors of the accounts. The Recorder gave in the names of two or three members who had failed to pay their subscriptions for more than a twelvemonth, and they were ordered to be erased from the books. Ex. Bro. C. T. Townsend proposed as a joining member of this chapter Ex. Bro. Rev. C. J. Martyn of the Metropolitan Chapter, Past Grand Chaplain of England, and W.M. of the Stour Valley Lodge, No. 1,225, Sudbury; seconded by Ex. Bro. Rev. G. W. Marwood. The third point having been given, and Bro. Beecroft received into the mystic code, the chapter was closed, and the Sov. Princes retired to the banqueting room, where an excellent collation was prepared. On the removal of the cloth the W.M.S., who presided, proposed "The Queen," which was drunk with due honour, the National Anthem being sung by the brethren.

The "Supreme Grand Council of the Ancient and Accepted Rite" was next proposed, and much regret was expressed that none of that distinguished body had been able to be present. The toast was received with every expression of respect and esteem. Ill. Bro. Sanderson next proposed the newly elected member of the chapter to the 30 degree, the Ill. Bro. Terry, whose rapid promotion was a matter of congratulation to himself and to the chapter. Bro. Terry briefly and modestly returned thanks. The M.W.S. afterwards gave the health of the newly perfected Sovereign Prince, Bro. Beecroft, who replied in suitable terms. The evening was agreeably enlivened by the vocal efforts of Ex. Bro. MacCall and others, and it was at a late hour that the brethren separated.

THE KNIGHT TEMPLAR, PAST AND PRESENT: HIS MISSION AND ITS MODERN OBJECTS.

[The following is a condensed report of a Lecture on the above subject, delivered before the Members of St. Andrew's Priory, Sydney, New South Wales, by Sir Knight J. S. Moore, Chaplain.]

M. E. Prior, Sir Knights, and Brethren,

History, the silent witness of national progress and decay, of action and reaction in human affairs, of eras of peace and epochs of convulsion, presents one scene to the eye of the student more startling in its effects—in its masses of light and shade—in its extraordinary enthusiasm and more extraordinary superstition—than any other in her varied panorama: I allude to the moral phenomena exhibited in Europe and the East in the eleventh century. As the first thousand years of the Christian era drew to a close, the gloom of an appalling delusion darkened the intellect of Europe. The facile tongue of the interpreter of prophecy had already unequivocally announced the day of wrath was at hand. From A.D. 950 to 990, frantic preachers declared from pulpit and market-cross, in private houses and on the public highways, that the Sixth Angel of Revelations had sounded his trumpet before the torrent of Mahomedanism swept over the Christian empires of the East, and that "the consummation of all things" was at hand.

I have elsewhere, and in poetic form, embodied the progress of Mohammed and his successors; let me quote a few passages:—

From grim Caaba, and its mystic shrine,
To Mecca marched he, like a fiery orb;
And then, as sweep simoons 'cross desert wastes,
He passed in lurid conquest—crimson glory!
Oh! how the nations bent before his sword,
Like ripened corn beneath the reapers' steel!
And why all this? Why doth success still wait
Upon his blood-stained path, if not to show
That heaven permits such awful visitants
To punish men forgetful of its laws.

And the prophet brought such influences as these to stimulate his followers to action:

Prepare ye now, the fierce enthusiast cries,
Prepare ye now for deeds of rare emprise!
Your guerdon's sure whether ye live or die;
For living, earth shall all your joys supply,
But better still (and greater the delight)
For him who falls amid the glorious fight.
On wings of fire to Paradise he'll move,
And seize fruition in the heaven above.
There in the gardens of eternal Spring,
While birds of Paradise around you sing,
Each, with a blooming houri by his side,
Shall quaff the bliss of Life's celestial tide,
Breathe fragrant gales o'er fields of spice that blow,
And gather flowers immortal as they grow;
Ecstatic bliss shall all your powers employ,
And every sense be lost in every joy!

Under such influences Mahomedanism spread, and Christians looked upon it (trembling the while) as the outpouring of the penultimate vial of God's wrath. Distorted imaginations revelled in the gloom they had created. Men, full of this phantasy, awaited "the day of wrath" with as gloomy a certainty as we do the approach of death. They expected that, at the close of the Chilid (or thousand years), the the Saracenic Antichrist would be smitten, and the day of general judgment follow. Some of the more imaginative prophets threw a slight irradiation on these dark anticipations—they taught the doctrine of the millennium, or the reign of the glorified Christ on earth for a thousand years, during which period the exalted visions of Isaiah and the the impassioned desire of the Roman sybil were to be accomplished. The Adamite paradise was to be restored—the lion was again to lie amicably alongside the lamb—and children were to make pets of vipers and rattle-snakes. But this poetic hope threw a pale light only on the funeral imaginings of general society; for general society stood within the gloom of the suspected Day of Judgement. As the tenth century drew to its close, the shadow became darker and denser. It was universally believed," says Mackey, "that the end of the world was at hand; that the thousand years of the Apocalypse were near completion, and that Jesus Christ would descend upon Jerusalem to judge mankind. All Christendom was in commotion. A panic-terror seized the weak, the credulous, and the guilty, who in those days formed nineteen-twentieths of the population. Forsaking their homes, kindred, and occupation, they crowded to Jerusalem to await the coming of the Lord, lightened, as they imagined, of a load of sin by their weary pilgrimages. To increase the panic, the stars were observed to fall from heaven, earthquakes to shake the land, and violent hurricanes to blow down the forests. All these, and more especially the meteoric phenomena, were looked upon as the forerunners of the approaching judgments. Not a meteor shot athwart the horizon that did not fill a district with alarm, and sent away to Jerusalem a score of pilgrims, with staff in hand and wallet on their back, praying as they went for the remission of their sins. Men, women, and even children, trudged in droves to the Holy City, in expectation of the day when the heavens would open, and the Son of God descend in his glory."

An old chronicler says that men awaited "the coming" in an awful silence. But the state of Christendom, just described, was followed by an active upheaving of European society, the most sudden and tremendous in the records of history, and singularly like those marvellous phenomena of geological science, in which a period of apparent repose is followed by one of vast convulsion—the level lands being rent, mountain ranges formed, and long slumbering volcanoes suddenly rendered active, Fancy a whole continent starting from the midnight horrors of the dark delusion. I have described, and becoming a vast brotherhood—sworn to hurl back Oriental power from Christian lands; and above all things bound to rescue the "holy places"—the Zion of the Old Law and the Calvary of the New from the hands of infidels. The growth and progress of this delusion, in which enthusiasm almost spontaneously awakened enthusiasm, are so interesting that I cannot refrain from giving you—following Charles Mackey—a rapid resumé of them. [Here the lecturer gave an outline of events preceding the First Crusade, and made a few reflections on the Crusades generally.] But these reflections lead me away from the subject proper of my discourse this evening. I have not to deal with the Crusades, nor to dwell on the good or evil that resulted from that movement. My theme, on the present occasion, is the heroic associations that sprang up during (and from) the Crusades, and the effect of those associations on European progress and

civilisation. The first order of Soldier Monks were the Knights of the Hospital of St. John, whose retreat—the temporary home of all Christian pilgrims—lay first in the valley of Jehosaphat, and afterwards within the walls of Jerusalem. I need not follow the Hospitallers through their chequered history, and many of the remarks and illustrations, which I shall hereafter use, will apply equally to them as to the glorious band of Brothers, the Knights of the Temple, the fame of whose chivalric achievements would be far greater were not it absorbed in the tragic grandeur of their misfortunes and unmerited sufferings. The historian Stebbing* gives a sufficiently accurate account of their institution and the principles which animated them; but like too many other writers, through the warping influence of sectarianism he fails to realise the heroism of their self-sacrifice and the beautiful ideal of their founders. His opinions are valuable because they are those of an adversary. "Among the many brave knights," he says, "who had followed Godfrey to Jerusalem, there were nine whose deep piety and fervent devotion to the cause of the faithful acted as a strong incentive to their uniting with each other in strict and affectionate friendship. Hugo of Payence, and Godfrey Saint Omer, were at the head of this little band of pious warriors, and they bound themselves by a vow to pass a life of chastity and humiliation; to fight for the protection of the objects which claimed their veneration; and travel through the most dangerous and least defended parts of the Holy Land in furtherance of their devout profession. In the reign of Baldwin the Second, when a great number of other knights professed their desire to associate themselves with these noblemen, the society subjected itself to the rules of Saint Augustine; and the King, in order to encourage an institution so calculated to increase the glory of his reign, and assist in the general advancement of the Christian cause, gave the members of the new establishment a part of his palace for their residence: and this being near the Temple of Solomon, they thence took the title of Knights of the Temple, or Templars. Many valuable benefactions soon increased the power of this order. Foulque, Count of Anjou, had so high an esteem for it, that he contributed yearly thirty pounds of silver to its support. Many other noblemen showed an equal desire to contribute to its splendour and usefulness; and it continued to increase in importance, till it was doubtful whether the valour or the pride and luxury of its members, were the greater."

But let us avoid criticism, and see how the Templar was admitted in the society of the Soldiers of the Shrine. 'Tis night. A number of shadowy figures armed—you can catch a glimpse of their long straight swords—pass into a church or chapel, dimly lit. In a few moments the blast of a trumpet is heard—it is repeated twice—then a challenge is given by a warder to the candidate (if ready) to approach. He is admitted, guarded, into the presence of the Prior, or President, who thus addresses him:—

"The perils which you will have to meet, in pursuance of the vows you are to take, are many and imminent. The rules of our order, also, are severe and strict. You will have to suffer hunger and thirst when you desire to eat and drink; to watch when you wish to sleep, and to pass into another country, when you desire to remain in the one where you are dwelling." Having thus warned him of the hardships to which he would expose himself, by becoming their associate, the chief continued: "Is it your desire to become a knight of this order? Are you sound of body? Are you married, or under an engagement of marriage? Do you belong to any other order? Have you any debts which you or your friends are not able to pay? If the answers to these inquiries were such as satisfied the chapter, the

candidate was next called upon to take (substantially) the following obligation:—"I swear to devote my conversation, my strength, and my life, to defend the faith of one God, and the mysteries of one Gospel. I promise to be submissive and obedient to the Grand Master of the Order. Whenever the Saracens shall attack any possessions of the Christians, I will pass the seas to deliver my brethren. I will render the aid of my arm to the church and to kings, in battle against the infidel. Whenever I am opposed by but three enemies, I will combat with them, and never flee; I will contend with them alone, if they be infidels." We can easily understand the effect of this solemn obligation on men of a glowing temperament. The Templar not only became a missionary of the Church (perhaps a necessity of the troublous times in which he lived); but he joined the side of order and humanity against the iron despotism of semi-barbarous kings and the brutality of lawless lords. St. Bernard bears ample testimony to the purity of their lives and the arduous character of their labours. "They live," he writes, "without having anything as their own, not even their will. Simply clad and covered with dust, their countenance appears burnt with the heat of the sun, and is haughty and severe. When they approach to battle, they arm themselves with faith inside, and fire outside; their courage is unshaken in danger, and they fear neither the strength nor the number of their enemies. They place their whole trust in the God of armies; and in fighting for His glory, they seek a certain victory, or a holy and an honourable death."

Mr. Christopher Baker, in his lectures on the "Associative Principle in the middle Ages," supplies me with an ably condensed summary of the heroic achievements of the Knights Templar, that I cannot refrain from reading to you. "They enlarged their objects," he states, "from the defence of the roads to the defence of the Christian Kingdom of Jerusalem itself, now ruled by Baldwin, who had succeeded his brother, Godfrey de Bouillon, the leader of the first Crusade; and eminent men from various countries joined their society, and threw the whole of their possessions into the common stock. A mission to the Pope, and to the several great potentates in Europe, resulted in making the Order known throughout Christendom; and hundreds of the noblest knights in Europe returned with the mission to Jerusalem. Templar establishments speedily rose in various parts of England, the chief, however, being in London. Increasing in numbers and wealth, the newly-formed Society set about erecting their magnificent church and buildings on the spot still bearing the name, the Patriarch of Jerusalem having come over to England to officiate at the consecration. This event may be said to mark the consummation of the establishment of the Order in England; from which date the importance of the Templars is ever conspicuous. Of the part which they took in maintaining the Christian cause in the Holy Land, we need only remark, with the Hospitallers they shared in the perils and glories of many a well-fought fray. Generous emulation sometimes degenerated into envy, and the heats and feuds of the rival Orders at times violated the peace of the country, and brought scandal upon the Christian name; but these dissensions were speedily brought to a close when danger approached their charge, and the standard of the Mussulman was seldom raised on the frontier of the kingdom without the trumpets of the Brotherhood in every preceptory and commandery receiving and echoing the challenge. But the prowess of the Templars was particularly conspicuous in the moments of the Kingdom's final fate. When the Christians of the Holy Land were reduced to the possession of Acre, and 200,000 Mameluke Tartars, commanded by the Kalif of Egypt, were camped round its walls, the defence of the city was entrusted to the

* Constable's Miscellany, vol. LI., p. 27.

Grand Master of the Order; and well and chivalrously did he maintain his high and sacred charge. Acre fell, as we stated in our summary of the achievements of the Hospitallers, but not until this heroic representative of Christian chivalry and most of the noble followers of his standard were slain. That glorious standard, with its terrific—"Beauseant," forming the war-cry of the Templars, was now to be unfurled no more; the few survivors of Acre retired to Armenia and Cyprus; and with their departure appeared the last hope of arresting in the East the progress of the Mahomedan domination.

(To be Continued.)

THE MARK DEGREE IN ENGLAND.

(Continued from page 140).

Extract from Minutes of Meeting of Grand Committee, held 25th November, 1870.

Grand Secretary produced and read letters from Bro. F. Binckes, Secretary to the Grand Lodge of Mark Masters of England and Wales, soliciting that Grand Lodge to concur in a proposed Conference regarding the Mark Degree, and send Delegates to the same.

It was moved by Bro. Alex. Hay, and seconded by Bro. G. McLean, that this subject lie over till next monthly meeting, and that Bro. Andrew Kerr be invited to attend that meeting, as having taken a leading part in the settlement of the question regarding the Mark Degree when before Grand Lodge.

An amendment was moved by Bro. Robertson, seconded by Bro. Officer, that the application of Bro. Binckes be not entertained.

After some discussion, Bro. Robertson withdrew his amendment, and the motion was unanimously agreed to.

Extract from Minutes of Meeting of Grand Committee, held 6th January, 1871.

The Meeting then proceeded to further consideration of the proposal for Conference on Mark Degree, and the Grand Secretary having read the communication of Bro. Binckes, Secretary of the Grand Lodge of Mark Masters of England and Wales, Bro. Mann, Senior Grand Warden, explained the object of the proposed Conference as an effort to establish the recognition and uniform working on a satisfactory basis of the Mark Degree, and stated that the Supreme Grand Royal Arch Chapter of Scotland had agreed to send Delegates to the Conference on behalf of that body.

The Grand Secretary read copy of a letter addressed to Bro. Binckes by the Grand Secretary of the Grand Lodge of England, from which it appears that that Grand Lodge, while sympathising with the promoters of the Conference in their laudable desire to effect a settlement of the question at issue, having nevertheless respect to its own Constitution, felt obliged to decline taking any part in the movement.

The Grand Clerk read the report of the Special Committee appointed by Grand Lodge, on 6th February, 1860, to consider the whole subject of the Mark Degree, and which report was adopted by Grand Lodge at quarterly communication, on the 5th November, 1860, and became the law of the Grand Lodge on the subject, and Bro. Andrew Kerr, who attended this meeting at the request of Grand Committee, as per minutes of the last meeting, and who had represented Grand Lodge on the Joint Committee now referred to, gave a very lucid and interesting account of the proceedings of that Committee, and the grounds upon which the report just read had been prepared and agreed upon, showing that Grand Lodge had, at the time of the formal recognition of the Mark, sufficient historical data for holding it as part of Ancient St. John's Masonry, legally practised by the Old Operative Daughter Lodges, and as such entitled to be worked under the existing Charters in force.

After some discussion—

Bro. Wallace moved, seconded by Bro. Monteith, that as Grand Lodge of England had declined to join the movement, Grand Lodge be recommended not to entertain the proposal of sending Delegates to the Conference, and

Bro. Mann, (S.G.W.), considering that the Grand Lodge of Scotland was differently situated from the Grand Lodge of

England in this matter, moved that further consideration of the proposal be postponed till next monthly meeting, and which was seconded by Bro. Robertson, whereupon Bro. Wallace withdrew his motion, and that of Bro. Mann was unanimously agreed upon.

Extract from Minutes of Meeting of Grand Committee, held 1st February, 1871.

The Meeting then proceeded to re-consideration of the question as to Conference on the Mark Degree, when Bro. Alexander Hay moved, seconded by Bro. H. E. Kay—"That Grand Lodge be recommended to entertain the proposal from the Grand Lodge of Mark Masters of England and Wales, and to depute Bros. Andrew Kerr and Wm. Mann, (S.G.W.), to attend the Conference as Delegates from the Grand Lodge of Scotland, and to report the suggestions emanating therefrom to Grand Lodge for consideration.

On the suggestion of Bro. Mann, the name of Bro. William Hay was included with those already nominated as Delegates, in the event of either being unable to attend the Conference, and the motion, as so amended, was unanimously agreed to.

Extract from Minutes of Meeting of Grand Lodge, held 6th February, 1871.

On the recommendation of Grand Committee, Grand Lodge was pleased to entertain the proposal from the Grand Lodge of Mark Masters of England and Wales for a Conference on the subject of the Mark Degree, and to appoint Bros. William Mann, Senior Grand Warden, and Andrew Kerr, as Delegate to represent this Grand Lodge, with Bro. William Hay as substitute, in the event of either of those brethren finding it inconvenient to attend the Conference.

On the suggestion of Bro. Mann, Senior Grand Warden, the name of the Right Worshipful Past Grand Master, the Earl of Dalhousie was substituted for his own as one of the Delegates.

Extract from Minutes of Meeting of Grand Committee, held 24th February, 1871.

The Grand Secretary intimated that he had received a communication from the Right Hon. the Earl of Dalhousie, declining to act as Delegate to the Conference to be held on the Mark Degree, in respect that his Lordship is the Representative of the Grand Lodge of England, by which the Conference will not be recognised.

I hereby certify that the foregoing are true and faithful extracts from the Minutes of Grand Committee and Grand Lodge of Scotland.

JOHN LAURIE.

Grand Clerk, G.L.

APPENDIX E.

Articles of Union, England, 1813.—Art 2—5.

2.—It is declared and pronounced, that pure Ancient Masonry consists of three Degrees, and no more: viz, those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this Article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Orders of chivalry according to the Constitutions of the said Orders.

3.—There shall be most perfect unity of obligation, of discipline, of working the Lodges, of making, passing and raising, instructing and clothing Brothers; so that but one pure unsullied system, according to the genuine landmarks, laws, and traditions of the Craft, shall be maintained, upheld and practised, throughout the Masonic world, from the day and date of the said Union until time shall be no more.

4.—To prevent all controversy or dispute as to the genuine and pure obligations, forms, rules, and ancient traditions of Masonry, and further to unite and bind the whole Fraternity of Masons in one indissoluble bond, it is agreed that the obligation and forms that have, from time immemorial, been established used, and practised, in the Craft, shall be recognised, accepted, and taken, by the members of both Fraternities, as the pure and genuine obligations and forms by which the incorporated Grand Lodge of England, and its dependent Lodges in every part of the world, shall be bound; and for the purpose of receiving and communicating due light and settling this uniformity of regulation and instruction (and particularly in matters which can neither be expressed nor described in writing), it is further

agreed that brotherly application be made to the Grand Lodges of Scotland and Ireland, to authorise, delegate and appoint, any two or more of their enlightened members to be present at the Grand Assembly on the solemn occasion of uniting the said Fraternities; and that the respective Grand Masters, Grand Officers, Masters, Past Masters, Wardens and Brothers, then and there present, and solemnly engage to abide by the true forms and obligations (particularly in matters which can neither be described nor written), in the presence of the said members of the Grand Lodge of Scotland and Ireland, that it may be declared, recognised, and known, that they are all bound by the same solemn pledge, and work under the same law.

5.—For the purpose of establishing and securing this perfect uniformity in all the warranted lodges, and also to prepare for this Grand Assembly, and to place all the members of both Fraternities on the level of equality on the day of re-union, it is agreed that as soon as these present shall have received the sanction of the respective Grand Lodges, the two Grand Masters shall appoint each nine worthy and expert Master Masons, or Past Masters of their respective Fraternities, with warrant and instructions to meet together at some convenient central place in London, when each party having opened in a separate apartment a just and perfect lodge, agreeably to their peculiar regulations, they shall give and receive mutually and reciprocally the obligations of both Fraternities, deciding by lot which shall take priority in giving and receiving the same; and being thus all duly and equally enlightened in both forms, they shall be empowered and directed, either to hold a Lodge under the warrant or dispensation to be entrusted to them, and to be entitled the Lodge of Reconciliation, or to visit the several Lodges holding both under the Grand Lodges for the purposes of obligating, instructing and perfecting the Masters, Past Masters, Wardens and Members, in both the forms; and to make a return to the Grand Secretaries of both the Grand Lodges of the names of those whom they shall have thus enlightened. And the said Grand Secretaries shall be empowered to enrol the names of all the members thus remade in the Register of both the Grand Lodges, without fee or reward; it being ordered that no person shall be thus obligated and registered whom the Master and Wardens of his Lodge shall not certify by writing under their hands, that he is free on the books of his particular Lodge. Thus on the day of the Assembly of both Fraternities, the Grand Officers, Masters, Past Masters and Wardens, who are alone to be present, shall all have taken the obligation by which each is bound, and be prepared to make their solemn engagement, that they will thereafter abide by that which shall be recognised and declared to be the true and universally accepted obligation of the Master Mason.

The marriage of Bro. Rawstorne with Miss Edith Elizabeth Fermor Hesketh, eldest daughter of Bro. Sir Thomas Fermor Hesketh, Bart. M.P., for Preston, was solemnised on Thursday 10th inst., at St. Paul's, Knightsbridge. The bride, accompanied by her father, who gave her away, was received at the church by the following young ladies, who were her bridesmaids:—Miss Constance Hesketh, Miss Eva Palk, Miss Gerard, Miss De Trafford, Miss Wilbraham, Miss Georgina Thorpe, and Miss Gardiner. For the information of "Mason's wives, and Mason's bairns," we will state that the bride's dress was composed of rich white satin trimmed with Brussels point, bouillons of tulle, and pansies of satin attached by garlands of orange blossoms and myrtle. Her headdress was of orange blossoms with a tulle veil. The bridesmaids' dresses were of white muslin, trimmed with lace, white satin bows and sashes; white tulle bonnets ornamented with apple blossoms, and they wore a gold locket, with an enamelled monogram of the bride and bridegroom in the centre, presented by the bridegroom. The ceremony was performed by the Hon. and Rev. R. Liddell. The bride's presents were very numerous; and among the most valuable were a handsome gold band bracelet, with brilliant star centre, and a large oval gold locket, with brilliant star centre, on a wide band necklace, an oval gold locket, with a beautiful ornament in emeralds and diamonds, a curiously-wrought gold band bracelet in the Etruscan style, a gold snake bracelet, with ruby eyes; an amethyst and pearl bracelet, a pair of gold enamel earrings, set with coral, and a coral brooch set in gold; a gold bracelet, with horse-shoe centre in pearls, &c.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING AUGUST 26TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 21st.

LODGE.—Panmure, Balham Hotel, Balham.

Tuesday, August 22nd.

LODGE.—Industry, Freemasons' Hall.

Wednesday, August 23rd.

General Committee of Grand Lodge and Lodge of Benevolence at 6 precisely.

LODGE.—United Pilgrims, Horns Tavern, Kennington-park; High Cross, Seven Sisters Tavern, Page Green, Tottenham.

CHAPTER.—Union of Waterloo, Freemasons' Hall, William Street, Woolwich.

Thursday, August 24th.

House Committee Girls' School, at 4.

CHAPTER.—Canonbury, Masons Arms, Masons Avenue, Basinghall Street.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—

ROYAL UNION LODGE (No. 382), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

ST. JAMES'S, (No. 765), Gregorian Arms Tavern, Jamaica Road, Bernondsey, Fridays at 8.

TEMPERANCE, (No. 169), Victoria Tavern, Victoria Road Deptford, Fridays at 8.

STAR, (No. 1275), Marquis of Granby Tavern, New Cross Road Deptford, Saturdays at 7.

We have been requested to announce that Radley's Hotel being closed, no meetings of Lodges or Chapters can be held there for the present.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded as soon as possible in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers addressed, "Freemasons' Magazine, London, although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

ERRATUM.—In the letter from A. F. T., page 129, line 2, for "constitutions" read "constitution"; line 2 of the second paragraph, for "reasons" read "remedies."

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LONDON, SATURDAY, AUGUST 26, 1871

MUSIC AS A MASONIC ACCOMPLISHMENT.

The power of music in swaying the passions of our nature is undoubtedly great, as a reference to history, sacred and profane, will render apparent to every searcher for truth; and that its influence upon our Craft, when used with discretion and in conformity with those immutable laws by which it is governed and controlled, cannot be doubted by those who are sufficiently acquainted with the subject to form a correct opinion.

For the purpose of diffusing correct opinions upon this subject, it is important that the principles of its construction should be clearly shown in a thorough, and at the same time, attractive, manner.

As there is a great lack of a definite knowledge of the true principles of musical construction among those who are professed teachers of the art, we are constrained to acknowledge the fears with which we are affected lest our deduction should not be fully and properly understood by our readers; but as our aim is to do good among those in whom "charity abounds," we are encouraged to proceed, and would ask for a careful examination of our premises and positions, and a careful comparison and adjustment of the same, so as to form a clear comprehension of this delightful art, by which its exercises will be rendered more pleasant, because the understanding

will be appealed to, as well as the fancy, in our participation in the exercise of the powerful auxiliary to our beautiful and all-important ritual. Were any apology necessary for our devoting so much time and space to the consideration of this "liberal art," we might refer to the fact that the philosophers of olden time have considered it worthy their attention, and have traced its principles from their source to their ultimate, so far as human research has been able to trace them.

The illustrious writers and philosophers who have not considered the subject of music as being beneath their investigations, have left the results of their genius and research for our edification. Among these we may here mention the names of Plato, Aristotle, Plutarch, Euclid, Pythagoras, Ptolemy, Rauseau, Guido, Galileo, Descartes, Haygens, Euler, Kepler, and many others of various ages or periods, who have won a world-wide renown as mathematicians, astronomers, or philosophers.—these, with a host of others, have lent their brilliant mental powers to develop the true principles upon which the art is founded, and it is a source of regret that so little attention is paid to their deductions and investigations by those who aspire to the distinguished position of teachers and performers of the divine art.

We do not wish it to be inferred from our remarks that every performer should be fully versed in the laws of harmony, yet we do contend that a knowledge of these laws should be more general among musical devotees, and that every Mason should look into these laws, as well as the general laws of nature, in all her phenomena.

Ptolemy says: "It is the business of contemplation and science to show that the works of nature are constituted according to some proportion and settled order, and not at random, or as it were, by mere chance, but this ought particularly to be done in relation to the finest of her works: such as those senses that approach nearest to reason,—that is, seeing and hearing." The study of the art in early ages presented calculations formidable enough to deter students from attempting to comprehend it; calculations that sometimes seem to be more ingenious than useful, and consequently more fitted to obstruct, than to advance, improvement, for the want of that simplicity which ought to accompany every art and every science.

Simplicity in every science cannot be obtained

without a just and well founded system ; to form such a system is to create, according to the Platonic sense of that word, by taking the confused elements of things and bringing them to order. To do this, to make them the object of knowledge ; for knowledge, properly speaking, is seeing the properties, connections, and dependency of one thing to another ; it is seeing effects in their causes,—forseeing natural events,—and consequently, it is knowing the use of things, and in what manner they are to be applied, in order that we may render them of use to us.—*The Evergreen.*

THE KNIGHTS-ERRANT.

Translated from Victor Hugo's 'Legend of the Ages.'

The earth of old saw paladins wander; they flashed like sudden lightnings, then faded away, leaving on men's faces the dread and the gleam of their unlooked-for passing. They were, in those times of oppression, mourning, shame.....the spectres of honour, of right, of justice; they struck down crime as with thunder-bolts, they buffeted vice on the cheek; you could see theft flee, imposture hesitate, treason turned pale, and all unjust, inhuman, usurped power become disconcerted, before those sinister judges of the sword. Woe to who-soever did evil!—one of those arms came forth out of darkness, with the cry, Thou shalt perish! Against mankind and before nature they attempted the adventure of sovereign equity. Ready for work, always, everywhere, fierce, they were knights of God.....Their lordship was guardian of the cottages. They were just, good, awful (*labugres*), dark. Though guarded by them, though avenged by them, the people in their presence had the disquiet of the crowd, before pale solitude; for one is afraid of those who walk dreaming whilst the north wind plunging down from the heights of heaven, roars, and the rain pours its urn out in floods over their head, scarcely seen in the depths of the night-wrapped wood. They passed, dreadful, dumb, masked in iron; some resembled infernal larvæ; their crests rose up ill shapen on their helmets. One never knew whence these phantoms went forth; men said, "Who are they? whence come they?" "They are those who punish, those who judge, those who go."...O the blackriders!

O the marchers without cease. Wherever gleamed the steel of their corslet—wherever one of them, calm and grave, appeared, resting his spear in the dark corner of the hall—wherever up rose their colossal shadow—one felt the terror of unknown lands. This one comes from the Rhine, that one from the Cydnus. Behind them walked death, a bald skeleton. It seemed as if in the nostrils of their red mare one heard of the noise of the sea or the forest; and it was of the four winds you had to ask if the passer-by were king of Alba or of Brittany, if he came from the plain or from the mountains, if he had triumphed over the Moor, or over the kennel of monstrous peoples that howl near the Nile—what town his arm had taken or saved—of what monster he had crushed the brood.

The following *resumé* of the "Legend of the Satyr"—from the same poem—will give the reader some idea of Bro. Hugo's "appalling creative power."

A satyr dwelt in Olympus, in the great wild wood at the foot of the holy mount; he lived there, hunting, dreaming amid the leafage, night and day pursuing there the vague white forms, unknown to all the terror of all nature through his sensualism. Psyche, surprised by him, made complaint in the empyrean, and Hercules was sent to bring him by the ear before Jupiter. The description of the demi-brute introduced into the Olympian Court, though too long, is wonderful. All burst into laughter at the sight of the monster, who, nothing daunted, goes straight to Venus, and solicits her favours. The laughter of the Gods becomes a tempest, Jupiter tells the rascal that he deserves to be changed to marble, or imprisoned in a tree; but that, having laughed, he forgives him, on condition he will sing. The goat-foot replies that his pipes are broken, through Hercules having trod upon them. Mercury lends him his flute, and he goes to sing behind a cloud. He sings nature with its horrors, nature with its life, nature with its secrets, till he flings the flute away, and sings on in turn the holiness of nature, of the tree, of the brute, of man. Phœbus offers him the lyre, which he takes, and stands up "with two resplendent depths in his eyes," while Venus, terrified, murmurs "Beautiful," Then he sings man, and the horrors of his destiny, and the possibility of his future. The Gods become anxious; Jupiter is amazed. Still the satyr con-

tinues, prophesying the new birth of the Real, conquering over evil. "Gods," he cried to them, "ye know not what the world is; gods, ye have conquered, ye have not understood; be the immortals, crush the beings of the earth, reign; when your measure is full, ye shall be replaced by that last black God whom man calls Enough. As he speaks, he becomes great and greater still; greater than Polyphemus, than Typhon, than Titan (?), than Atlas. "A strange dawn whitened upon his face; his hair was a forest; streams, rivers, lakes, ran down from his deep haunches; his two horns seemed Atlas and Caucasus; the thunders surrounded him with dull noises; the lyre became gigantic at his touch, sang, wept, growled, thundered, screamed; the hurricanes were taken in its seven strings, as flies in doleful webs; his terrible breast was full of tears. The future, he cries, is the spreading out into infinitude; the Spirit penetrating the Thing from all sides; all the evil comes "from the form of gods." Place for the holy atom which burns or flows! Place for the radiation of the universal soul! A king is war, a god is light. Liberty, life, and faith on dogma destroyed! Everywhere a light, everywhere a genius! "Place for All! I am Pan! Jupiter, on thy knees!"—*Australian Freemasons' Magazine*.

MASONIC JOTTINGS, No. 83.

BY A PAST PROVINCIAL GRAND MASTER.

THE TWO PARTIES IN ENGLISH FREEMASONRY.

In English Freemasonry there are two parties; the old party, and the new party. The old party is the party of Christianity, and the new party is the party of Natural Religion. In its communications to the "Freemasons' Magazine," the old party ignores Natural Religion, and the new party ignores Christianity.

THE INCOMPREHENSIBLE.

A young brother is in error. In true Masonry there is belief in much that is incomprehensible.

There is commonly a belief in Creation out of nothing, and there is commonly a belief in possible Annihilation. And yet Creation out of nothing is incomprehensible, and annihilation is incomprehensible.

THE MOST PROSPEROUS MASONRY.

The most prosperous Masonry will probably be found to be that which is both a Particular Masonry and a Universal Masonry; its Religion, as a Particular Masonry, being that of the people to which its lodge belongs; that is to say, a Christian, Mahommedan, Jewish, or Parsee Religion.

THE HIGH GRADES.

A brother thinks that, in Christian countries, Freemasonry cannot altogether dispense with the High Grades.

FORCES OF NATURE.

The pious and instructed Mason sees the cause of gravitation, and of all the other forces of nature, in the will of the glorious Architect of heaven and earth.

VIRTUE.

Brother, call the true Mason's soul virtue's seat, and add the words of the Pharsalia, "*Et Virtus est Dei sedes*."

QUANTITY.—NUMBER.

A diminution of the quantity of Christianity in English Craft Masonry would be speedily followed by a diminution of the number of Masons in English Craft Lodges.

TWO SYNCHRONOUS SYSTEMS.

A Brother thinks that since the year 1788 two synchronous systems have been working side by side—the Christian system, and the Universal system.

THE TWO ST. JOHNS.

A Brother writes that a small volume on the Two Saint Johns, as Patrons of Masonry, has lately been printed at Utrecht for private circulation.*

OUR FREEMASONRY AND CHRISTIANITY.

Brother, investigate the point, and you will find that our Freemasonry has ever been the handmaid † of Christianity—first of the Christianity of the Church of Rome, and afterwards of the Christianity of the Church of England.

APPRENTICE.—FELLOW-CRAFT.—MASTER.

A Correspondent thinks that no terms in Masonry are more ancient than those of Apprentice, Fellow-Craft, and Master; but that until the 16th century they were applicable only to the art or calling of stone-masons.

* See a communication entitled "Netherland Freemasonry," "Freemasons' Magazine," vol. xxiv., page 189.

† This expression is less in favour amongst us now than it was fifty years ago, but it will not fail to come again into frequent use.

MASONIC WORK AND PLAY.

We do not know any one who has a higher theoretical estimate of work, in its every day sense, than we have; we believe in work, we like to see men work, and we think every one ought to work. On the other hand, there is no one who has a more profound practical faith in play, than we have, and we are always ready to prove this faith by our works. Both work and play, therefore, are exemplified in our life. But while entertaining this honest regard for work and play separately, we never believed in uniting them. Some things will not mix well in this world—oil and water for instance. You may pour them together, but the combination does not give satisfaction; it is a sort of two-story arrangement, with no communicating stair-way; the particles of oil won't and can't go over the line to the water, and the water won't go to the oil; separate, each is useful; together, both are worthless. Now its precisely the same with work and play. Work's work, and play's play, and the moment you try to unite them, you spoil both. You have heard of Comic Histories and Comic Grammars, and Play-Books of Science; but they all do not amount to a row of pins. There is a religion in work; it is a serious thing. You can't do it in a hurry, or thoughtlessly, or playfully; you must do it carefully, soberly, earnestly. Method is the life of work. But as soon as you put method into play, you destroy it. So much for work and play in their ordinary sense. Now let us look at them Masonically.

A large part of the Freemason's life, while united with his brethren in the lodge, is spent in work; for this the Craft was constituted, and in it lies its chief glory. But we are not always at labour; sometimes, when weary, we are called off to refreshment, and no one enjoys this more than the Freemason. A table-lodge, for example, is a scene of real, innocent, convivial enjoyment. Heart beats to heart, hand clasps hand, music wings the hour, song allies earth to heaven, while glowing speech elevates and thrills the very soul. This is play, Masonic play, and we should be the very last to prohibit it. But while we believe, both theoretically and practically, in Masonic work and Masonic play, apart from each other, we never want to see them united; for their at-

tempted union only produces a ridiculous farce. Any Master who is guilty of levity in the "work" of the lodge, is ignorant of the first principles of common sense as well as of Masonry, and, has as little idea of genuine humour as he has of real wisdom. The language lately used by M. Ex. Grand High Priest Hill, of North Carolina, is to the point when he says: "Be true, be dignified, be great—at least, while representing what is great." And, to come nearer home, we commend the advice of our estimable companion Charles E. Meyer, given in the course of his report on Foreign Correspondence to the Grand Chapter of this State. He says: "We always look upon any one who would introduce levity or frivolity in our august ceremonies, as a very poor Mason; he should be served like the defective stones at the building of the Temple—thrown among the rubbish, and lost. A few such worthless stones will, in time, destroy the beauty, harmony and stability of the building." Brethren, we must not play when we work. To do so, is to mar our ritual, by rendering its letter in an unbecoming spirit; to degrade the science of Freemasonry to the level of buffoonery; to change a tragedy into comedy; and to marry the noblest truths to ceremonies that annihilate them in the utterance. It were as well to place a clown in the pulpit to preach a sermon, as an habitually frivolous brother in the Master's chair to do the work of the Craft. Freemasonry is the noblest science known to the ages, and it must have noble men to exemplify it, or else it will be one day rembered only as a tale that is told. Let it be the earnest endeavour, then, of every brother who sits in the East, to worthily wear the mantle of King Solomon; and not only to speak the words of wisdom that have been derived from him, but to act as he acted—with dignity, and an ever-present sense of the eternal value of the principles he inculcates.—*Keysione*.

TIME.—"When I look upon the tombs of the great," said Addison, "every emotion of envy dies in me. When I read the epitaph of the beautiful, every inordinate desire goes out. When I see the tombs of parents themselves I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying over those who disposed them: when I see rival wits side by side, or holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind. When I read the several dates of the tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together."

MASONIC NOTES AND QUERIES.

TOLAND.—PANTHEISTICON

See Bro. Findel's History, page 133. According to the "Biographie Universelle," first edition, the Pantheisticon was published in 1720, and Toland died in 1722. Toland would never have recognised our Glorious Architect of Heaven and Earth. In his Philosophic Letters to Serena, (Queen of Prussia), he questions, if I recollect right, our doctrine of the soul's immortality.—CHARLES PURTON COOPER.

INDIVIDUALS—FREEMASONS—SOCIETIES—LODGES.

As Individual Christians, Jews, Mahomedans and Parsees, may become Freemasons; so Christian, Jew, Mahomedan and Parsee societies may become Lodges.—CHARLES PURTON COOPER.

A SYSTEMATIC ATTEMPT.

"A systematic attempt is now being made to turn the stronghold of Masonry into a Christian Institution. It is time that this spirit should be resisted."

Brother,—Thanks for your Extract from our Periodical. Occasionally for several years past I have read words in no respects differing from the foregoing, as regard signification.

The author seems little versed in the history of our English Masoury, or he would have known that instead of the inroads made upon it since A.D. 1738, having been the inroads of Christianity, they have been the inroads of Judaism, Mahomedanism, and Parseeism.—CHARLES PURTON COOPER.

ENGLISH MASONS, NATURAL RELIGION, CHRISTIANITY.

The 24 volumes of the present series of the "Freemasons' Magazine," contain, occasionally indications that whilst some members of the Craft have no inclination for a closer union with Natural Religion apart from the Religion of the Holy Jesus, others would gladly see what, of late, has so often been witnessed elsewhere—the total disappearance of Christianity.—CHARLES PURTON COOPER.

A DOUBT.

A Correspondent admits that there are some points of resemblance. The words are put together in the same loose manner. There are numerous needless synonyms and repetitions, and vulgarity is not wanting—moreover, it is known that a contributor sometimes affixes a feigned name to his communications.

Still my Correspondent entertains a doubt of the communication, respecting which inquiry is being made coming from the said Contributor. The doubt is occasioned by these circumstances:—First: there is in the communication no bad grammar; next, there is in it no bad logic; and lastly and chiefly, there is in it no bad Masonry.—A PAST PROVINCIAL GRAND MASTER.

QUESTION AND ANSWER.

Entered Apprentice's question: Why does a certain Contributor eschew the Legend of the Craft? Fellow-Craft's answer: Because the Legend of the Craft enjoins instruction in grammar and in logic.—A PAST PROVINCIAL GRAND MASTER.

WHAT IS FREEMASONRY?

Very many definitions have been given to the term Freemasonry, all agreeing in one essential particular, declaring it to be a system of morality, the teaching of which makes men better and happier, and leads them to live while on earth with a reference to an eternal life after death. We give below a few definitions by different men, which cannot fail to prove of interest to all Craftsmen:—

"Freemasonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols."—*Hemming.*

MASONIC LITERARY CONTROVERSY.

A Brother is right in declining to consider a theory which is propounded in language, not befitting Masonic literary controversy.—A PAST PROVINCIAL GRAND MASTER.

"Freemasonry is an establishment founded on the benevolent intention of extending and conferring mutual happiness upon the best and truest principles of moral life and social virtue."—*Calcott.*

"Freemasonry is an institution calculated to benefit mankind."—*Andrew Jackson.*

"From its origin to the present hour, in all its vicissitudes, Masonry has been the steady unvarying friend of man."—*Rev. Erastus Burr.*

"Freemasonry is an order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."—*La Fayette.*

"The grand object of Masonry is to promote the happiness of the human race."—*Washington.*

"Masonry is an art, useful and extensive, which comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power nor fortune can bestow."—*Preston.*

APPLICATION OF THE TITLE "SOLOMON."

The name of Solomon has been often used, but chiefly to designate the wise. We find in history the following application: "Solomon of England" was bestowed upon Henry VII., the first of the Tudor Kings of England, whose reign, conducted upon pacific principles, was, upon the whole, beneficial to his country, and gave an opportunity for the nation to flourish by the development of its resources. The same title has been satirically awarded to James I. (1566-1625,) on account of his pedantry and puerility. Buchanan, his instructor, said that he "made him a pedant because he could make nothing else of him." The appellation of "Solomon of France" was conferred upon Charles V., who was also called "the Wise." The same title was bestowed upon Louis IX., or St. Louis (1215-1270), who summoned to his council the most able and virtuous men of his kingdom, put an end to many ecclesiastical abuses, and was always intent upon promoting the happiness of his subjects.—*Heptasoph.*

A PLEASANT DISPUTATION, (PAGE 146).

Excuse me observing that the "proof" of an "Entered Apprentice," as brought forward by him at page 147, is all imaginary, and is simply based upon mis-conception and mis-application. The doctrine of

Toleration is one especially promulgated by the Masonic Constitutions of 1723, but as shown at page 407, *ante*, it had been already promulgated by William Penn, as the "Great Fundamental" in his *political* constitutions drawn up for Pennsylvania, in 1681. The doctrine of belief in and reverence for the Great Architect of the Universe, also has existed long before 1717—yea, for ages. Then again certain words exist, and have existed in the Bible for many centuries past, yet, although all these existed before 1717, viz.: toleration in the Pennsylvania Constitutions, belief in God, and certain words in the Bible. What has that to do with proving the existence of *Freemasonry* before 1717? certainly nothing.

A new society might start up to-day, and adopting certain of our Masonic ideas, might promulgate them amongst other things as the basis of its constitution, yet that would not give it any right to date the period of its existence as a society any further back than from to-day. So with our system of Speculative Masonry, or "Freemasonry," *it, as a Society*, cannot date its existence before 1717, because, although the *doctrines* it adopted existed elsewhere before 1717, it as a Society, in its present form, neither existed, nor promulgated them before 1717. The doctrines which the Good Templars promulgate, were promulgated by the Total Abstiners, many years ago; but where did Good Templarism, with its system—copied from Freemasonry—of words, grips, signs, &c., ever exist until quite recently?

Further, the "doctrines" which Freemasonry teaches are only part of its system, and even supposing the *doctrines*, in whole or in part, existed before 1717, we have no proof that the ceremonies, degrees, &c., existed before then.—W. P. B.

THE MANNINGHAM LETTER AND BRO. W. J. HUGHAN.

I have been attacked again and again within the last two years because I had stated my opinion that several of the statements in this Manningham Letter were untrue and could not be supported. By turning back to page 133 of the Magazine for August 15th, 1868, it will be seen that Bro. L. H. Hertzveld considers that this letter *proved* "That before 1717, the now existing rituals have been worked." I took exception to that, and considered it was *not* "proved," such was the case, as the statement made by the "old brother of ninety," which implied that as our Masonic ceremonies and degrees were wrought in 1757, so were they wrought at the end of the seventeenth century, was untrue. Now, as the old saying has it, "time tries all things," and so with this; for if it be true, as Bro. Hughan has just admitted, that "Masonic degrees were unknown before A.D. 1717," it follows that Bro. Buchan was perfectly justified in having little faith in the story of this old brother of ninety; more, it also follows that Bro. Buchan's ideas on the subject are now proved to be right.—W. P. BUCHAN.

THE MASTER'S DEGREE AND THE ROYAL ARCH.

It seems almost useless to reiterate what I have before said on these subjects, but, as Bro. Buchan, with amusing pertinacity, and with unabated confidence proclaims his favourite "dogmata," I can only give once more a simple denial and contradiction to

his unwise and unqualified statements. Nothing can in truth be more incorrect, or unhistoric, than Bro. Buchan's repeated assertion that "the Master's Degree never existed before 1717," or "the Royal Arch until the 4th decade of last century."

As regard the "Master's Degree," there is plenty of indisputable evidence to prove that it was well-known and practised in this country before 1650, while there is a great body of proof now forthcoming that the threefold division of Master, Fellow-Craft, and Apprentice, is coeval with the existence of the Masonic guilds in this country.

That the speculative Grand Lodge of 1717 is the legitimate succession and continuation of the old operative Grand Assembly; and that we, as Free and Accepted Masons, preserve to-day the carefully guarded secrets and traditions of the Operative Sodalities in England, is, also, the further conclusion to which a careful study of Masonic history and archæology, I feel myself convinced, must lead every candid mind.

But Bro. Buchan has, unfortunately for himself, endorsed the hasty and ill-advised statement, that Freemasonry only dates from 1717; and he therefore completely ignores all evidence which seems to upset his favourite but visionary theory.

So intent is he on asserting, what others besides myself have denied and answered successfully before, as if assertion in the long run was to gain the day, that he remains utterly unconscious of the fact patent to all other students and all who take part in the controversy, that the very "excerpta" from old minute books, he so carefully accumulates, and for which he deserves our best thanks, actually entirely cut away the foundation on which he rests so complacently, and tend more than anything else to *disprove* the statement he has made so often and so unhesitatingly, with much more boldness than discretion.

In one sense I agree with Bro. Hughan, that before 1717 the present arrangement of Masonic Degrees was not systematized exactly in the way we have it now; but that Bro. Hughan means to say, as Bro. Buchan would infer, that *before* 1717 the peculiar secrets of the three Craft Degrees, and the traditions and ritual of the Royal Arch were altogether unknown to Masons, I for one, do not for a moment believe.

Bro. Hughan is far too well versed in the archæological history of our Order to make so rash an assertion.

With a learned brother who wrote some time back, I am afraid that there is little practical good to be obtained from continuing this controversy, as Bro. Buchan has a way peculiar to himself of treating all evidence which oppose his pet and remarkable theory.

For fear, however, that silence might be assumed to give consent, I am anxious to make one more protest against his many assertions and assumptions in respect of the real antiquity of Freemasonry.

I hope my brethren generally will bear carefully in mind that, unsupported statements do not constitute *proof*, and that constant repetitions of oft-repeated fallacies do not supply us with a satisfactory, or credible, or authentic history of Freemasonry in this country.—A MASONIC STUDENT.

THE KNIGHT TEMPLAR, PAST AND PRESENT : HIS MISSION AND ITS MODERN OBJECTS.

(Continued from page 159).

And now I come to one of the saddest chapters in history—that which records the oppression and final suppression of this noble Order, and the tragic drama that brought it to a close. The facts are few and simple, and have been thus briefly summarised from Raynouard *; Von Hammer †; Vertot ‡; and Wilcke §. When the Knights left Jerusalem (1291), they established their Grand Priory in the Island of Cyprus. There the Grand Master resided, with a host ever ready for warfare against the Saracen. James Bernard Molay, of Burgundy, when Grand Master (1294), began an intellectual regeneration of the order, which drew upon him and it the suspicions of the secular clergy and the jealousy of Princes. In the quarrels between Philip the Fair and Pope Boniface VIII. the order took part against the king. In consequence of this, Clement V., Philip's friend, under the pretext of consultations for a new crusade, and for a union of the Templars with the Knights of Saint John, summoned, 1306, the Grand Master Molay, with sixty knights, to France. After their arrival, these and all the other Knights were suddenly arrested, October 13, 1307, by the king's soldiers. Philip seized upon the estates of the order, removed his court into the temple (the residence of the Grand Master in Paris), and ordered the trial of the knights to be commenced without delay, by his confessor, William of Paris, inquisitor, and Archbishop of Sens. He endeavoured to justify this arbitrary procedure by horrible crimes and heresies of which the order had been accused. Historical records represent the accusers as some expelled Templars, who calumniated the order at the instigation of its enemies.

The charge of apostacy from the Catholic faith could not be substantiated. The other allegations, such as that they worshipped the devil, practised sorcery, adored Baphomes, condemned the sacrament, neglected confession, and practised unnatural vices, were, according to the general opinion of historians, down to the present day, malicious representations or absurd calumnies.

By means of the most horrid tortures, confessions of crimes which had never been committed were extorted from the prisoners. Overcome by long captivity and torment, many Templars confessed whatever their inquisitors wished, since a persevering denial of the crimes with which they were charged was punished with death. Clement V. at first opposed this arbitrary treatment of an order which was amenable only to the church; but Phillip soon prevailed on him to join in its suppression. Two Cardinals were sent to take part in the examinations at Paris; and other clergymen were united to the courts of inquisition in the province, in order to impart a more legal appearance to the procedure. Though little was in fact proved against the Templars, the Archbishop of Sens, dared, in 1310, to burn alive fifty-four knights, who had denied every crime of which they were accused. Charles of Sicily and Provence imitated the example of Philip, and shared the booty with the Pope. In England, Spain, Portugal, Italy, and Germany, the Templars were arrested, but almost universally acquitted. The inquisitions at Salamanca, and at Mentz (1310), also resulted in the justification of

the Order. Nevertheless, the Pope, at the council of Vienne, in Dauphiny, solemnly abolished the order by a bull of March 2, 1312, not in the legal way, but by papal authority (*per provisionis potius quam condemnationis vium.*)

The members of the order, according to this bull, were to be punished with mildness, when they confessed the crimes imputed to them; but those who persevered in denying them were to be condemned to death. Among the latter were the Grand Master, Molay, and Guido, the Grand Prior of Normandy, who were burnt alive at Paris, March 13, 1314, after they had cited, according to tradition, Philip and Clement to appear before the judgment-seat of God within a year. The pope, in fact, died April 19, in the same year, and the king November 29."

Between the brilliant past of the Soldiers of the Cross and the Masonic degree of the Knight Templar, lies an admirable subject for historical investigation. Although in possession of some valuable material, I will leave to M.E. Past Prior Wilson, or other learned members of the Priory, the duty of enlightening us on this section of the subject hereafter

From remarks previously made, it will be noticed that Scotland never persecuted the great Military Brotherhood; and, hence, it has happened that Scotland justly claims the high honour of preserving and perpetuating this peculiar association. A new phase of civilisation has dispelled much of the illusive surroundings of the Mediæval Knight, and favourably-concurring circumstances have brought the order within the protective circle of Freemasonry. What then is the mission—or rather what are the complex duties and functions—of the Knight Templar at the present day? They may be briefly recapitulated under six heads. Firstly, our association helps to complete the cycle of Masonic Mysteries; secondly, its very existence is the vindication of a great historical fact; thirdly, we aim at a higher chivalry than did our ancient brethren; fourthly, we have an intellectual Islamism to resist; fifthly, we have a most hallowed temple to protect; and, lastly, our travail as Templars, through the arduous duties of life, will enable us to win the crown of immortality. I invite you to a few minutes' consideration of each point.

1.—Freemasonry, or (to use a popular expression) Blue Masonry, is a sublime deism, based on a recognition of the immortality of the Soul, and the individual responsibility of every creature to his Creator. Jew and Gentile, Mohammedan and Parsee, all who acknowledge and adore the Great Architect of the Universe, can range under its banner. This is its grand mission—to bring a multitude of antagonisms—such as variety of race, contrariety of religious opinion, and peculiarity of national habits—into harmony and good fellowship on its tessellated level pavement. But why should Masonry, if it is, as it is said to be, a comprehensive theosophy and system of morals, be limited to this? Why should she not open in her mystic shrine a door leading to chambers where those, who are intellectually and conscientiously compelled to acknowledge a wider theology, may meet, commune and assist each other? Why should her allegorical formulæ be the exclusive possession of those who cannot, or will not, recognise a Trinity in Unity? We, Knights of the Temple, under Masonic auspices, have a grand mission to fulfil, in preserving and maintaining this privilege for all who believe in the unity and distinct personality of the Father, the Word, and the Holy Spirit. Is there not, moreover, an intellectual symmetry in Masonry, thus raising a mystic shrine for the great divisions of spiritual worshippers—Arians (of every hue, including Gnostics) and Trinitarians?

2.—Our being thus associated in arms together—although the arms are now only symbolic—is in itself a

* Monum. histor. relatifs à la condamnation des Chevaliers du Temple, (Paris, 1813).

† Fundgruben des Orients.

‡ Histoire de Malthe (Paris, 1727.)

§ Geschichte des Tempelherrenordens aus den Quellen. cf. Conversations Lexicon and Encyclopædia Britannica.

historical vindication of the lives and actions of martyred heroes—of our brave Brethren, De Molay, Guido, and the thousands who innocently perished during the unchristian persecution of Christian soldiers. We are, by our union, a perpetual commemoration of their glorious death; and, therefore, a lasting protest against the double despotism—kingly and sacerdotal—which brought them to the scaffold, or lit their funeral pyre.

3.—We aim at a higher and purer chivalry than did the Knights of old. St. Paul in his most inspired moments had probably no prevision of such an institution as ours; and yet, in the sixth chapter of his Epistle to the Ephesians, he arrays the Christian Soldier in a panoply more befitting us than the Templars of the Middle age. Attend to the precise manner in which he bids us be spiritually armed:—

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”—Ephesians VI., 10 to 17.

4.—With these weapons we are called upon to war—not against Saracens or Turkomans—but against the intellectual Islamism of the age—its Materialism and Rationalism. Covered with our armour of proof, the Word of God we must, with the Sword of the Spirit smite it. Our duty forbids temporising—forbids compromise—and, also, forbids intolerance. The Lecturer further showed how the spiritual weapons mentioned by St. Paul should be used against Infidelity, quoting the words of the Apostle:—“Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called.”—1 Tim. vi. 20.

5.—We have a temple not made with hands to guard—the shrine of an immortal spirit redeemed in Christ. That temple is the living body of every member of the Order, the Order itself as a whole, and suffering humanity wherever we find it. As Christians we are a kingly people, purchased at a great sacrifice, regenerated by a living grace, and disenthralled from the Powers of Darkness by our Lord's triumph over Death and Hell; each one of us is, therefore, a temple of Christ, or the Holy Spirit which descended after Him on the earth. We must (as Templars) guard this temple's outer shell—the body—by acts of charity—by relief and all kindly service; and its inner shrine—the soul—by good advice and consolation. “Know ye not,” to use the sublime language of the Apostle of the Gentiles, “that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”—(1. Cor. vi. 19-20.)

6.—The perpetuity of our obligation (from which we can never be released) and the solemn duty it imposes, enable us to consider our journey through life as men on a pilgrimage—to wend our way fearlessly even through the valley of the Shadow of Death, as the only sure route to the white gates of Life—and to comfort and encourage one another by the silent eloquence of mutual good example. Who shall then dare to assert the modern Knight Templar is not in quest of a crown? Of the unfading laurel? Let him only persevere unto the end,

and he may be able to cry out, in humble confidence with Saint Paul.—*Bonum certamen certavi, cursum consummavi, fidem servavi!*

“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”—II Tim., 7-8.

The Lecturer concluded by reading the stanzas inscribed to Sir Knight Hopson, Past Prior:—

THEN AND NOW.

What stirred the stalwart Knights of old,
And made them resolute and bold,
Well worthy of their spurs of gold,
Their plumed casques and faulchions bright?
The triple virtues * fired their will
All moral duty to fulfil,
And bade them wield the sword with skill,
But always in and for the Right!

And need we not in these our days,
When Wrong is robed in courtly ways,
And Envy's shaft to pierce essays
The buckler of our fair renown,
With mobile tongue and keen-edged wit,
Repel the recreant, who would hit,
In cowardwise, our fame; and sit
Content, an' he could read our crown?

We see in Vision's golden glow
What Birth and Beauty did bestow
On Chivalry; and well, I trow,
Were then Love's gifts and trophies won;
But now a craven spirit chills,
Or half congeals, the living rills
That fed the heart; and Meanness fills
Old Liberality's polluted throne!

Why can't we, in such tranceful hour,
With all its wealth of light and flower,
Catch resolution's priceless dower
And do as did the Knights of old?
'Twere worth the venture! Then I claim
All Swordsmen of the Shrine † should aim
At Honour's prize and Knightly fame,
And let illusions be dispelled!

* Faith, Hope, and Charity. Cf. 1 Cor. xiii. and Kenelm Digby's Broadstone of Honour," P. 133.

† Knights Templar.

GALLANT CONDUCT OF A BROTHER.—It is with very much gratification we record a deed of conspicuous gallantry, which was performed during the recent cruise of the combined Mediterranean, Channel, and Firth Reserve Fleets. On Tuesday, the 15th August, when the Ships were about 100 miles to the southward of Cape Clear, in Ireland, a sailor while doing some work aloft, was accidentally knocked overboard, and in falling, struck against some part of the ship, which made him quite insensible, life buoys were at once let go, and a boat very quickly lowered, but as the man was stunned he could do nothing to help himself, and would certainly have sunk and been drowned ere the boat could reach him. Bro. A. H. Byng, Lieutenant Royal Navy, of the Phoenix Lodge, 257, the moment he saw the man fall, jumped in after him without the least hesitation, and (assisted by two sailors, who also jumped overboard) succeeded in saving the man. In performing this gallant act, Bro. Byng incurred very great risk, as a heavy sea was running at the time.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

SLOANE MS. No. 3829, FOL. 142; FORMERLY FOL. 102.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Through the kindness of Bro. W. J. Hughan, I have been favoured with the reading of a copy (which he had procured at considerable expense), of this very interesting Masonic MS. Bro. Findel, at page 686, appendix C, of the second edition of his "History of Freemasonry," gives a copy of the latter half of it, which agrees with Bro. Hughan's, except in some of the spelling. Owing to its contents, this MS. is of the greatest interest to Masonic students, more especially if it could be proved that it existed in the seventeenth century, and before 1717. Of this, however, I am very doubtful; as, so far as I can judge as yet, this Sloane MS. No. 3829, fol. 142, is no older than about A.D. 1720, whatever later. No doubt Bro. Findel, at page 118 of his history, inclines to put it at the end of the seventeenth century; and Bro. Hughan, at page 25 of his "Unpublished Records of the Craft," while stating its age as doubtful, places it between "1640 to 1700." Yet the former has brought nothing forward as yet, to support his idea properly, while the latter, at the very same place where he gives its age as "1600 to 1700," also quotes good evidence which goes to prove it to be more modern; for, while stating it that Mr. E. A. Bond and Mr. R. Sims agree that it is "probably of the beginning of the eighteenth century," he also adds, "We are also informed by a gentleman, whose name has been honourably associated with the British Museum for years, that, as Sir Hans Sloane only died in 1753, the article on MS., 3829, might easily be of a date after 1717."

Now with the above statements before him, why Bro. Hughan should have given its age as between 1640 to 1700, I cannot understand. It would have been better and fairer, in my opinion, to have said 1640 to 1720, which latter date I consider was only fairly due to the statements of the gentlemen I have above referred to, two of whom place it at the beginning of the eighteenth century, while one says it may easily be after 1717. In writing to me some time ago about the age of this MS., Mr. Bond said:—"My opinion is that the paper on Freemasonry is of about the year 1710, but I see no certain evidence, and I judge by general character of the writing." Now as Mr. Bond only judges from the writing, it appears to me that we must allow a few years to come and go upon. For, if a man, 35 years of age, wrote in this style in 1710, I ask—What difference, if any, would there be in the style of his writing in 1720? Very little, if any, I consider, for a stranger especially, to judge by. Under the above circumstances, therefore, and for other reasons, I must give it as my opinion that this document cannot be allowed to be pronounced any older than 1717 without the very best of real evidence to support it. I also think that Bro. Hughan would do well to publish it, as, had the copy I have before me been my own, I would have

done so at once, more especially as it is nearly impossible for many brethren situated as they are to visit the British Museum personally.

I am, yours fraternally,

W. P. BUCHAN.

THE INITIATION FEE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—If some expert London Brother could be induced to look up the different editions of the Book of Constitutions, with a view to ascertain when first the present minimum rate of three guineas for making a Mason was fixed, secondly, to calculate the increased value of money. Thirdly, to give notice to Grand Lodge to increase the sum for making Masons in the same ratio, or if more advisable, to increase the amount to ten guineas. I think he would deserve well of the Craft in general, and of the writer in particular.

I am led to a consideration of this subject by the rapid increase of some of the Lodges in this locality, as I am dealing with principles, and not persons, I must decline to give names, but can easily verify every statement I make. I am well acquainted with the leading members of eighteen lodges in this immediate neighbourhood, and I know, more or less nearly the whole of their members, which, by the last returns were 943. I make no allusion to what a great proportion of this number ought to have remained, but I am quite sure, a large number of them ought never to have been made Masons, and would not have been, if the fee had been ten guineas or more. As to the truths symbolised in the work of Masons they have no conception. I remember one case in point. A naval officer and a dairyman were made Masons the same evening, and before leaving the lodge, the dairyman, wishing to put the principles to the test, solicited a berth on board the naval officer's ship. Another case. A boatman or waterman desired to be made; he applied to one lodge, was refused; applied to another, was blackballed; sought for by the officers of another lodge, balloted for, accepted, initiated, passed and raised, and on the following morning hoisted his flag (the square and compass) at the mast-head and flaunted it in the faces of those who had rejected his first application. The keeper of a house of ill-repute made a similar application to the last and was refused, but was ultimately taken into the same lodge with the boatman. One other case. A labourer, earning twelve shillings per week, suffering from heart disease, desired to be made a Mason. He applied to one lodge, was refused; applied to another, also refused; was sought after by the officers of another lodge, accepted, made, passed and raised. How long will it be before these men, or their families, or some of them will become claimants for our charities? These remarks refer to one lodge alone, and one class of entrants. I necessary, I might increase the number of cases of a different character in other lodges, leading to worse evils, but prefer to confine myself to the one that can be met with at the very threshold of Masonry.

Yours fraternally,

A WESTERN WARDEN.



THE JEWEL OF THE GRAND PATRON OF THE ORDER IN IRELAND.

We give, according to promise, an engraving of the Jewel presented to the M.W. Bro. H. R. H. the Prince of Wales, on the occasion of his recent visit to the sister country, when he was invested as Grand Patron of the Order in Ireland at the meeting of the Grand Lodge, convened at the Masonic Hall, Molesworth Street, Dublin, on the 4th instant.

The following is the description of the Jewel,

The Jewel is fixed within an oval wreath of shamrocks in gold upon a ground of enamelled blue. It comprises the square and compasses, studded with diamonds, and standing on the segment of a circle similarly enriched: surmounting it is regal crown, studded with diamonds and rubies.

On the reverse side is a plate of gold, on which is engraved the following inscription:—"Presented by the Grand Lodge of Free and Accepted Masons of Ireland to his Royal Highness Albert Edward Prince of Wales, Earl of Dublin, Knight of St. Patrick, who was made Patron of their Ancient

THE MASONIC MIRROR.

* * All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

¶ The Quarterly Communication of Grand Lodge will be held at the Freemasons' Hall, Great Queen Street, on Wednesday, 6th September, at 6 for 7 o'clock.

THE CLAPTON LODGE (No. 1,365).—A new lodge, for which a warrant has been issued, will be consecrated on Wednesday, 20th September, at the White Hart Tavern, Clapton. Bro. J. D. Taylor, will be the first W.M.; Bro. W. Stephens, of the Vitruvian Lodge, No. 87, the first S.W.; and Bro. J. Saunders the first J.W.. Bro. James Terry, P.M. 228, has been named by the M.W.G.M. as the consecrating officer, and the musical arrangements will be under the direction of Bro. Thomas of the Urban Lodge, No- 1,196.

Brother Richard Spencer informs us the reprint of the 1722, 723, 1726, 1730 editions of "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland;" edited by Bro. the Rev. Dr. Cox P.G. Chaplain, &c., illustrated with two facsimile Frontispieces by the Woodbury process, and other cuts, is now in course of delivery to the subscribers, and can be obtained at the Masoni Depot, 26, Great Queen Street, W.C.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

The Burdett Coutts Lodge of Instruction, which has been closed during the summer months, will resume its meetings on Friday, the 1st of September, at Bro. T. Lloyd's, Approach Tavern, Victoria Park.

We have been requested to announce that it is proposed to present a testimonial to Bro. F. Binckes, the Secretary of the Royal Masonic Institution for Boys, in recognition of his untiring efforts, and extraordinary exertions to obtain the funds required for the erection of the present handsome building, which, for completeness as a structure, and for utility as a home and school, is probably unsurpassed. At the time of its dedication, it became a question amongst both town and provincial brethren, who were cognizant of the great exertions of the Secretary, whether the time had not then arrived for a general recognition of his valuable services; but in the minds of many brethren of eminence, a difficulty presented itself in the fact that the school was then burthened with a debt of considerable magnitude, and on reflection it was determined that it was more fitting to centralise all efforts towards reducing the liabilities than, even temporarily, to divert the munificence of donors and subscribers. By the secretary's continued perseverance and thorough devotion to the welfare of the institution the liabilities have been so far reduced as to leave the institution now only indebted in a comparatively small sum to its bankers, whilst during the nine years of Bro. Binckes' secretaryship the number

of boys had been increased from 70 to 118. This being the case, it is felt that some suitable compliment should be paid to him by such a substantial testimonial for his earnestness and unflagging zeal, as shall hereafter be a permanent benefit to himself and family. By a resolution of the committee individual subscriptions are limited to one guinea—those from lodges and chapters are unrestricted. A committee has been formed, with Bro. E. Cox, of 103, Chancery Lane, as Hon. Sec.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION FOR 1871.—The Votes and Interests of the Governors and Subscribers are earnestly solicited on behalf of Ernest Lewis Ralling, Aged 8 Years, Son of the late Bro. Thomas Ralling, for many years connected with the "Essex Standard," as Reporter, &c., who died, after a long illness, at the early age of 40, on the 28th January, 1869, leaving an invalid Widow and Eleven Children—nine Sons and two Daughters—six of whom are entirely dependent upon their eldest Brother for support. Bro. Ralling was initiated into the Angel Lodge, No. 59, (now 51), Colchester, in 1853, and was a Subscribing Member up to the time of his decease. The Application is strongly recommended by Bros. the R.W. R. J. Bagshaw, Provincial Grand Master for Essex; Andrew Meggy, Deputy Prov. G.M. of Essex; V.W. the Rev. C. J. Martyn, Prov. G. Chap of England; Rev. E. I. Lockwood, D. Prov. G.M. of Suffolk. Proxies may be sent to Mrs. Ralling, Military Road, Colchester.

ROYAL MASONIC INSTITUTION FOR GIRLS, OCTOBER ELECTION, 1871.—The votes of the brethren are solicited on behalf of Mary Ann Line, aged 10 years. The father of the candidate, Bro. Thomas Line, who for some years kept the Chequers Hotel, Uxbridge, was initiated in the Royal Union Lodge, No. 382, on the 23d Jan., 1861, and continued a subscribing member to the time of his decease, which occurred on the 23rd January, 1871. He died suddenly, leaving his widow in very straitened circumstances with four children. The case is strongly recommended by a large number of influential Masons of the Province, and proxies will be thankfully received by Bros. J. Jaquin, W.M. 382; W. Coombes, P.M., Hon. Sec. 389; and G. H. Wools, 382.

GENERAL COMMITTEE OF GRAND LODGE AND LODGE OF BENEVOLENCE.

The meeting of General Committee of Grand Lodge was held at the Board Room, Freemasons' Hall, on Wednesday, 23rd inst. In the absence of the President, the V.W. Bro. J.M. Clabon, Bro. Joshua Nunn, Vice-President, filled the chair of W.M.; that of S.W. was occupied by Bro. James Brett, and that of J.W. by Bro. John Boyd.

Bro. John Hervey, Grand Secretary, read the minutes of the former meeting, which were confirmed.

A discussion arose upon a letter which had been addressed to the M.W. Grand Master, the question being whether it could be dealt with by this Committee. It was ruled by the W.M. that it was a matter which could only be dealt with by the Grand Master.

The motion of Bro. Sir P. Colquhoun having been brought forward at the last quarterly communication, and which had been allowed to stand over at the request of the M.W. Grand Master, was ordered to be inserted on the agenda paper for the next quarterly communication of Grand Lodge.

Bro. Matthew Cooke's notice of motion (similar to that brought before the Grand Chapter) was read, and ordered to be inserted in the agenda paper.

A notice of motion, by Bro. J. M. Clabon, President, was read by the Secretary, having reference to certain alterations in the rules governing the Lodge of Benevolence, as to the disposal of the funds, and which were suggested with the approval of Bro. Joshua Nunn, the original proposer of the existing rules, were ordered to be inserted in the agenda.

The Scrutiners were then appointed for the next quarterly communication of Grand Lodge.

There being no further business, the General Committee was closed.

The Lodge of Benevolence was then opened. The following were present, many of whom had attended the meeting of the General Committee of Grand Lodge.

Bros. J. E. Saunders, S.G.D.; J. R. Stebbing, P.G.D.; Joshua Nunn, P.G.S.B.; Joseph Smith; Boyd, G. Furst.; W. Ough, P.G. Furst.; C. A. Cottebrune, P.M. 733; James Brett, P.G. Parat.; W. M. Bywater, P.M. 19; Wm. Mason, P.M. 186; P. Crick, P.M. 144; J. R. Sheen, P.M. 201; H. I. Garrod, P.M. 749; F. Walters, P.M. 1809; T. E. Harriss, W.M. 538; Jas. Weaver, P.M. 862; Thos. Arnold, W.M. 26; C. H. Driver, W.M. 906; W. C. Crick, W.M. 657; Matthew Clark, W.M. 255; James Stevens, P.M. 1216; G. J. Palmer, W.M. 11; William Smith, C.E., P.M. 33; Ed. Johnson, W.M. 140; William Hale, P.M. 780; Thos. Parker, P.M. 34; Alfred Pulley, W.M. 169; John Child, W.M. 901; G. K. H. Harris, W.M. 18; Wm. Bristow, W.M. 14; J. Gaskill, W.M. 1076; W. West Smith, P.M. 809; H. Collington, W.M. 1230; W. T. Graham, W.M. 700; Jas. Kew, W.M. 179; E. J. Bumstead, P.M. 548.

Four cases relieved at the last meeting of the Lodge of Benevolence, in sums amounting to £80 were confirmed.

Fifteen new applications for relief were considered (of which five were deferred from last meeting), which were relieved as follows:—

A Brother of a French Lodge...	10	0	0
A Brother of a Portuguese Lodge ...	10	0	0
A Brother of, Lodge 140, Greenwich (recommended to the Grand Master) ...	40	0	0
A Brother of an Irish Lodge ...	5	0	0
A Brother of a Californian Lodge ...	10	0	0
The Widow of a Brother of Panmure Lodge, No. 720 (recommended to the Grand Master) ...	40	0	0
The Widow of a Brother of Lodge Harmony, No. 235, Richmond ...	30	0	0
A Brother of Cambrian Lodge, No. 464 ...	15	0	0
A Brother of Sun Lodge, No. 106, Exmouth ...	15	0	0
A Brother of Lodge Holy Temple, No. 412, Loughton ...	15	0	0
A Brother of Lodge St. John's, Plymouth ...	10	0	0
The Widow of a Brother of St. Matthew's Lodge Lostwithiel, No. 856 ...	20	0	0
The Widow of a Brother of St. George's Lodge, North Shields, No. 431 ...	20	0	0
A Brother of Lodge St. Peter, Carmarthen, No. 476, (recommended to the Grand Master) ...	40	0	0
A Brother of Lodge St. Helena, No. 488 (recommended to the Grand Master) ...	30	0	0

Making a total of £310 0 0

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BEADON LODGE (No. 619).—The installation meeting of this lodge took place on Wednesday, at Bro. Medlicott's, the Greyhound, Dulwich. The lodge was opened by the W.M., Bro. Saul Wells, assisted by Bros. H. Massey, P.M., and Forge, as Senior and Junior Wardens. The minutes of the previous meeting were then submitted to the consideration of the brethren, and were duly confirmed. As the W.M. elect, Capt. George Arthur Smith, J.W., was detained by important business many miles away, and none of the candidates being present at the opening of the lodge, no business could be proceeded with, and the brethren, accompanied by the visitors, descended to the beautiful grounds of the hotel, where they had ample time to amuse and recreate themselves, as it was approaching six o'clock before an opportunity was afforded to resume business. Three of the candidates for initiation having arrived—Messrs. E. Wright, J. Collins and W. Dyer—the lodge having resumed, they were properly prepared, separately introduced, and in due form received into the noble order. The candidates for the second degree then put in an appearance, shortly afterwards followed by the W.M. elect, but as the day was fast waning, the ceremony of working the second degree was deferred until October, and the installation of the W.M. commenced without delay. Bro. Wells having vacated the chair in favour of Bro. J. W. Avery, P.M., that brother, according to ancient form, duly placed the W.M. elect in his chair of office, the ceremony being performed by Bro. Avery in a manner to sustain the high reputation of the Beadon Lodge for correct working. The officers for the ensuing year were then appointed as follows:—Bros. Chapman, S.W.; W. Seaman, J.W.; C. A. Potter, P.M., Treas.; A. P. Leonard, P.M., Sec.; W. H. Green, S.D.; Forge, J.D.; and Leeuw, I.G.; the Tyler was re-appointed. The lodge was afterwards closed. A banquet followed. Owing to the lateness of the hour, the usual toasts were rapidly given, the most pleasing one being the health of the retiring W.M., accompanied by the presentation of a handsome P.M.'s jewel in gold. The W.M. pointedly alluded to the modest and retiring excellences of Bro. Wells, who had endeared himself to them all by his many amiable qualities of heart and mind. Bro. Wells, in responding, expressed his thanks for this expression of kind feeling on the part of his brethren of the Beadon Lodge, and his regret that his year of office had been so undistinguished; but this, they all well knew, was occasioned by unfortunate circumstances, of which he was by no means the author, and the evil effects of which he had used his best efforts, he hoped he might with truth say, to successfully overcome. He hoped that his successor would have a pleasant and busy year of office. Amongst the visiting brethren were Bros. E. Coste, P.M., No. 9; H. Potter, P.M., No. 11; H. T. T. Ross, No. 87; W. J. Jones, No. 145; T. Cubitt, P.M., No. 157, P.G.D. Middlesex; Minnis, No. 172; E. J. Dyne, No. 186; J. F. Dugget, No. 186; R. Davy, No. 1305. T. Knott, W.M., R. H. Williams, S.W., and J. W. Manger, S.D. of No. 1314; Wyatt, No. 1314; J. Green; F. Walters, P.M. and others.

STAR LODGE (No. 1275).—On Saturday, 5th inst., an emergency meeting of this lodge was held at the Marquis of Granby Tavern, New Cross-road, Deptford. Punctually at four o'clock (the hour named for meeting), the I.P.M., Bro. Joseph Smith, P.G.P., Treas., opened the lodge. The W.M., Bro. W. Ough, P.G.P., afterwards arrived and took the chair. He, in his usual efficient manner, separately raised Bros. R. F. Duff, Davis, and W. Kippes; initiated Mr. Edwin Townsend; passed Bros. J. Fox and C. Saunders to the second degree. It was announced that after the installation meeting had been held at the lodge house, New Cross, the Marquis of Granby, on Friday, September 1st, that the brethren should adjourn to Anderton's Hotel for the banquet. It was arranged to hold the audit meeting at the Imperial Club, 2, Cursitor Street, Chancery Lane, on Saturday, 26th inst., at four o'clock p.m. The lodge was then duly closed. There were present:—Bros. C. J. Hogg, P.M., S.W., and W.M. elect; H. Keeble, J.W.; F. Walters, P.M.

and Sec.; H. Crabtree, J.D.; G. Pymm, P.M. I.G.; T. Hobson, G. S. Elliott, G. F. Guest, J. J. Limebeer, W. M. Bull, and W. H. Trampleasure. The visitors were: Bros. Elton Glover, 509; G. Andrews, J.D., 871; W. Batchelor, 1178.

ACACIA LODGE No. 1309.—A meeting of this new and flourishing lodge was held on Wednesday, 16th inst., at the Railway Hotel, Potter's Bar, Bro. C. Horsley, P.M., acted as J.W.; J. H. Butten, S.W.; T. Walters, P.M., as J.W.; T. Clemmans, S.D.; J. R. Justin, as I.G.A.; Overton, Healey, &c. The lodge was opened, and the minutes were confirmed. Bros. Gonti and Fitch were raised to the third degree in a very able and impressive manner. Bro. C. Horsley, P.M., was elected to serve the office of steward at the next Anniversary Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons. The lodge was then closed, and refreshment followed.

LEBANON LODGE (No. 1,326).—A meeting of this lodge was held at the Red Lion, Hampton, on Thursday, the 17th inst., Messrs. C. L. Simpson and Stevens were initiated. Bro. J. C. Sinclair was passed, and Bro. J. Catchpole was raised by Bro. R. H. Marsh, P.M., No. 1,196. Two gentlemen were proposed for initiation at the next meeting to take place on the 31st inst. Bro. Catchpole and Jackson were proposed as joining members, and the brethren then adjourned to banquet. Past Masters Moss, Walters, and H. Potter, and a good number of brethren were also present.

PROVINCIAL.

ESSEX.

UPTON.—*Upton Lodge* (No. 1,227).—The installation meeting of this Lodge was held on Thursday the 10th inst., at the Spotted Dog Inn, Upton. The retiring W.M., Bro. J. L. Mather, opened the Lodge, and passed two brethren to the second degree, and afterwards installed his successor, Bro. Bolton, into the chair of K.S. The W.M. then proceeded to appoint and invest his officers as follows:—Bros. English, S.W.; Bratton, J.W.; Mayland, Treas.; Goddard, Sec.; Chidley, S.D.; Dr. Levick, J.D.; Dee, I.G.; and Woodstock, Tyler. The W.M. then initiated two gentlemen into Masonry, and closed his lodge. In the course of the evening the W.M., in the name of the Lodge, presented Bro. Mather with a handsome Past Master's Jewel and several other articles, indicative of the high respect in which he is held by his brethren of the Upton Lodge, which gifts were acknowledged in appropriate terms by the recipient. The banquet was excellent and well served. About fifty brethren were present. Among the visitors were:—Bros. James Terry, P.M. 228; J. Bellerby, P.M.; Picking, P.M.; Cook, P.M. 65; Bowyer, 65; Miles, 1,365; Carruthers, Ashdown, Posener, Cohou, Gundulfinger, and others.

HAMPSHIRE AND THE ISLE OF WIGHT.

PROVINCIAL GRAND LODGE.

The annual meeting of the Grand Lodge of this Province was held at the Star Assembly Room, Gosport, on Thursday at high noon, under the presidency of R.W. Bro. W. W. B. Beach, M.P., the Prov. Grand Master, Bro. Naish, officiating as Deputy Prov. Grand Master, Bro. H. M. Emanuel, as S.G.W.; and Bro. J. Wallingford, as J.G.W.

There was a large attendance of the brethren, including Bros. J. R. Stebbing, Prov. G.D. of England; the Hon. Mildred, D. Dist. G.M. of South Australia; Captain Hooper, P. Prov. G.W.; the Rev. C. R. Pettit, Prov. G. Chap.; M. E. Frost, Prov. G. Treas.; Hickman, Prov. G. Sec.; Le Feuvre, Prov. G. Sec.; W. H. Ford, P. Prov. G.W.; F. G. Bradbear, Prov. G. Reg.; J. H. Smith, Prov. G.D.; F. Binckes, Secretary of the Royal Masonic School for Boys; Aslatt, P. Prov. G.D.; Stapleford, P. Prov. G.D.; E. M. Wells, P. Prov. G.D.; Wollons, P. Prov. G.D.; A. Cudlipp, Prov. G. Dir. of Cers.; G. Holbrook, Asst. Prov. G. Dir. of Cers.; J. P. Hine, Prov. G. Sword Bearer, and several other officers of Provincial Grand Lodge, besides the W.M.'s and representatives of the various lodges in the Province.

The routine business having been transacted.

The R.W. the Provincial Grand Master then said that he had a painful communication to make to the Grand Lodge. He regretted to say that a few days since he received a letter from the Deputy Provincial Grand Master, Bro. C. E. Deacon, informing him that though his health was now better than it had been, yet he felt that age and infirmities prevented him from satisfactorily discharging the duties appertaining to his office, and he therefore he wished to resign the position. He could assure the Grand Lodge that, as Provincial Grand Master, he received this communication with pain, and when they reflected upon the lengthened period during which Bro. Deacon had exerted himself in behalf of Freemasonry in this province, he thought all the brethren would receive his resignation with regret. In that acceptance they would ill discharge their duty did they not return their most hearty thanks to Bro. Deacon for those services, and express their regret at the decision which he had felt himself bound to make. For more than a quarter of a century Bro. Deacon had occupied this post. During the greater part of the time that their late lamented brother (Sir Lucius Curtis) occupied the position he (the Prov. Grand Master) had now the honour of filling, Bro. Deacon was his faithful deputy, and when he kindly consented to continue that office upon his (the speaker's) being placed in it, he could not say how much he felt indebted to him. All present knew how important and onerous were the duties attendant upon presiding over so large a province as this, and Bro. Deacon had been so long accustomed to those duties as to be perfectly conversant with every part of them. In tendering to Bro. Deacon his own personal, cordial, and warmest thanks, he could not do otherwise than wish him much happiness in his retreat from the more active duties of life, and he was quite certain he should express the feelings of the Provincial Grand Lodge collectively, as he did of every brother present individually, when he said that entertaining a lively sense of many of Bro. Deacon's qualities they hoped he would long live to enjoy the respect and affection of those who knew him best, and they hoped life and health would be extended to him yet for a prolonged period. He could assure Bro. Deacon that he would carry with him into his retirement the cordial love and affection with which he was regarded in this province, through so many active years he was associated with it. Let them hope that, although relinquishing those duties, Bro. Deacon would not refrain, when his health permitted, from showing a continued interest in Masonry. For his own part he could not but believe that so long as he lived the cause for which he had done so much must be dear to him, and that he would assist the brethren by his advice, and grace their gatherings with his presence, whenever the state of his health should justify it. Entertaining these feelings he moved that a vote of thanks be presented to Bro. Deacon for his past services, and that there be entered on the minutes this Provincial Grand Lodge's recognition of his labours on its behalf during so many years, and convey to him by the Provincial Grand Secretaries the assurance of the brethren that he would receive, in his retirement, their heartiest good wishes.

Bro. Miller, the W.M. of the Gosport Lodge, in seconding the resolution, felt no observations had need to be added to the felicitous remarks of the Provincial Grand Master, in order to ensure the most cordial unanimity in respect to his proposal. The influence of Bro. Deacon's example had permeated the province, which was at the present time enjoying some of its best effects.

The resolution was then put and carried unanimously, whereupon.

The R.W. Provincial Grand Master said he considered himself exceedingly fortunate in that, having been deprived of most valuable services, there was amongst the brethren one whose ability, zeal, and experience in Freemasonry pointed him out as a most fitting successor. He was proud to say that Bro. J. R. Stebbing had accepted the office. The applause with which the mention of Bro. Stebbing's name was greeted signified the accord—the unanimous accord—with which that appointment would be received throughout the province. There was no need to dilate upon Bro. Stebbing's Masonic abilities and labours, even would time allow. He would, therefore, simply say that during a long series of years, Bro. Stebbing had exerted himself far and wide in the interests of Masonry, and was not only most active in its behalf in this province, but he was

equally well-known in the Grand Lodge of England, on the Board of General Purposes, and in connection with the different Masonic charities, in all which positions he had held important posts. Indeed, his exertions were so well-known that it was only to mention his name to ensure its being received with hearty respect in any part of England, and he felt himself fortunate at having such a Deputy.

Bro. Stebbing, having been duly invested and passed through the custom formalities, on rising to return thanks for the very hearty reception which had been given him, said he would not attempt to thank the brethren, for his heart was at that moment too full. He assured them that nothing would have induced him to accept this great distinction but his belief, from enquiries he had made, that it would be received with that unanimity with which the occasion had been so specially marked. The only matter for regret was the loss of the services of the Right Worshipful brother whose resignation had now been made. He trusted that some more substantial recognition than they had made that day would go forth to Bro. Deacon as the acknowledgement by this province of the long and able services he had rendered to it, and of the efficient manner in which he had discharged its duties when his official chief was absent in a distant land in the service of his Queen and country. He was sure they wished him a long and happy life amongst them, and above all, that he would not miss the felicitous remarks made concerning him by the Right Worshipful Provincial Grand Master, and endorsed by every brother present.

The R.W. Prov. G.M. then appointed and invested his Officers for the ensuing year as follows:—

Bro. Eve	Prov. G.S.W.
" Booth	Prov. G.J.W.
" C. R. Pettat... ..	Prov. G. Chaplain.
" Newnam	Prov. G. "
" M. E. Frost	Prov. G. Treasurer.
" W. Hickman	Prov. G. Secretary.
" J. E. Le Feuvre	Prov. G. "
" J. Morgan	Prov. G. Registrar.
" Lieutenant Miller	Prov. G. S. Deacon.
" P. Oakley	Prov. G. J. Deacon.
" Stopher	Prov. G. Supt. of Works.
" Birkenshaw	Prov. G. Dir. of Cers.
" R. H. C. Udsell	Prov. G. Assist. Dir. of Cers.
" Captain Whitbury	Prov. G. Sword Bearer.
" Carnegie	Prov. G. Pursuivant.
" B. R. Sharpe	Prov. G. Organist.
" Dew... ..	Prov. G. Steward.
" Bunting	Prov. G. Steward.

The banquet took place in the Town Hall, Gosport, at which between ninety and a hundred of the brethren were present. The R.W. Prov. G.M. presided, supported by the R.W.P. G.M. of South Australia (the Hon. Bro. Mildred); the R.W.D. Prov. G.M. (Bro. J. R. Stebbing); the Prov. G. Treas. (Bro. Frost); the Prov. G. Secs. (Bros. W. Hickman and J. E. Le Feuvre), &c. The banquet was served by Mr. Chick, of the India Arms Hotel.

The R.W. Prov. G.M., at the conclusion of the repast, said the first toast he had to propose was one which, as Englishmen, they would be proud to drink in one capacity, and as Masons in another. They showed that loyalty which was due to the Queen as the sovereign of the country, and joined her with the Craft because they believed she ranked under her sway none more loyal than the Masons of the country. He asked them to drink "the Queen and the Craft."

The R.W. Prov. G.M. next gave "the M.W.G.M. of England, the Marquis of Ripon." He had been engaged recently in a most intricate negotiation with America, and the manner in which he had discharged that duty should form a fresh claim to the regard of Masons as well as of the country, and they would hope that the work which he had so well conducted would prove a bond that would cement England and America more closely than they had ever yet been united together.

The R.W. Prov. G.M. said the next toast he had to give was "The Deputy Grand Master and the Officers of the Grand Lodge." In Lord Carnarvon they had a Deputy Grand Master who was exceedingly popular, and belonging, as he did, to their own province, he was sure the toast would enjoy a most hearty and warm reception. The manner in which he had discharged the duties of Deputy Grand Master entitled him to the regard of

all Freemasons. In the absence of the Grand Master he had been called on to perform most important duties, and he had performed them most ably. He also presided over a very important province—Somersetshire—and notwithstanding this he came among them sometimes and gave them the benefit of his presence. He coupled with the toast the name of Bro. J. Rankin Stebbing.

R.W. Bro. Stebbing, D. Prov. G.M., in the name of the Grand Officers of England, thanked the company very sincerely. He believed that no body of men in this country were more entitled to the thanks of the community over which they presided. The Earl of Carnarvon had done much for Freemasonry, and he hoped ere long, with that change which ought occasionally to take place in their presiding geniuses, he would hold the position of Grand Master.

Bro. Hickman, A.G.D.C. of England, also briefly responded.

The R.W.P.G.M. of South Australia (the Hon. Bro. Mildred) said it afforded him infinite pleasure to propose a toast which he was certain would meet with universal acceptance. They all knew sufficient of Freemasonry to admire the principles upon which it was constituted, the order and regularity which pervaded it, and the good government which was necessary to carry it out. The hon. brother whose health he was about to propose had the confidence and esteem not only of the Masons of the province, but of all those to whom he was known in his legislative capacity. After speaking in eulogistic terms of the manner in which the Prov. G.M. carried out his duties, he said it would afford him pleasure when he returned to his home in Australia, to bear witness to the pleasure he had experienced in a Masonic lodge in Hampshire. He then gave the health of the R.W. Prov. G.M., Bro. Beach.

The R.W. Prov. G.M., in responding, assured the previous speaker that the praise he gave, although it might be unmerited, he was exceedingly grateful for. It would be very unsatisfactory indeed to meet them did he not think that some progress had been made during the past year. But he thought he might say that great advances had been made during the last twelve months. In the first place, he had had the pleasure of attending the constitution of a new lodge at Aldershot, which sprang into existence during the last year. Although it might appear, at first view, rather extraordinary that a new lodge should be needed there, when the peculiar circumstances were taken into consideration they would see that it was. From all that he had seen, he believed the new lodge had attained considerable prosperity, and so far from detracting from the Panmure lodge, the brethren entertained the most fraternal regard for it, and worked together in harmony. He had also the pleasure of attending the centenary of the Hengist lodge at Bournemouth. That was a most interesting ceremony, and when they reflected on such a fact they had reason to congratulate themselves on the efficiency their lodges were attaining, because when a lodge had an old character to sustain, it must make them the more particular to act up to the manners and customs of their ancestors, more zealous to avoid detracting from the example they had shown, and more anxious to deserve the praises of others. Other lodges were of great antiquity, and in the course of another year another lodge of great repute (the Royal Gloucester, Southampton,) would attain to that venerable period of existence. No doubt, in a large province like this it was impossible but that slight irregularities might occur from time to time. In some cases it was not always easy to understand the strict letter of the law, so as to apply it rigidly in every case. There appeared to be sometimes an idea that a certain relaxation was allowed, for the purpose of convenience. But he would recommend to the brethren of the different lodges the Book of Constitutions as their guide, and if they only studied that most attentively he did not think they would have any reason to enter into anything which might admit of the slightest symptom of irregularity. He could only say that it would be his effort, as it was his pleasure, to attend all the lodges he could within his province. He would try his best to see how far Freemasonry was extending. He had reason to congratulate himself on the able Masons who served under him. They had, indeed, aided him with their counsel, and given him every assistance in their power, and it was by the aid of able and experienced Masons at the head of the province that he was able to discharge his duties in a satisfactory manner. He believed that he had lost the assistance of one of the most able and experienced in Bro. Deacon. He regretted the loss of his

services, but, at the same time, they had reason to congratulate themselves that such a very able, experienced and loved Mason, as Bro. Stebbing had taken his place. He trusted that during the next year Freemasonry might succeed even more than it had hitherto done. He had reason to congratulate himself upon the liberal manner in which the brethren had come forward throughout the province to support the Masonic charities. He could not too strongly exhort the brethren, as far as the limits of their circumstances allowed, to come forward and support the Masonic charities to the best of their ability. No more noble cause could they have in hand; to no more noble cause could they contribute. He took the opportunity of tendering his thanks, especially to the W.M., Bro. Miller, and the brethren of the Gosport lodge, for the kind reception and the hospitality they had extended to them on this occasion.

The R.W. Prov. G.M. next gave, in truly Masonic sentiments, the health of R. W. P. G. M. of South Australia (Bro. Mildred), who, in reply to the toast, which was drunk with much cordiality, said he must take, in all probability a last farewell. Seventeen thousand miles would separate them, but they might be assured that the kindly feeling he had witnessed that day would be ever remembered by him. He was made a Mason in 1820, and had passed his seventy-seventh year, so that he could not expect to live much longer. By the last day of December the Australian cable was expected to be at work, and he trusted to have the pleasure of sending a vote of thanks from his lodge to the Worshipful Master and brethren of this lodge for the kindness he had received.

The R.W. Prov. G.M., in proposing "the D. Prov. G.M. of Hampshire," said he thought that any Provincial Grand Master throughout the kingdom would be extremely fortunate if he could obtain the assistance of such an able and experienced Mason as Bro. Stebbing. Not only did he bring to bear ability, experience, and reputation, but that knowledge of the brethren and that esteem which he had secured from them, and which would enable him to discharge any duty in the most able and efficient manner. He congratulated himself most heartily on having obtained his services. From the friendship that had existed between them for many years, he knew full well what a valuable brother he had to depend upon, and he tendered him his hearty and sincere thanks for having accepted the office.

The Prov. G.M. having retired in order to save the train, the D. Prov. G.M. took his seat and responded, expressing in warm terms the gratification he felt at the manner in which his appointment had been received. He dwelt upon the duty of brethren not to seek office unduly, and to show that he had practised what he preached, disclosed a secret which he had hitherto kept—that in 1843 the late Prov. G.M., Sir Lucius Curtis, being about to leave England, appointed him D. Prov. G.M. Having read the appointment, he said he felt that a brother of greater position ought to hold the office, and he never registered the appointment. After dwelling, in eloquent terms, upon the pleasure derived from Freemasonry, and the world-wide dissemination of its principles, he congratulated the Gosport Lodge upon its prosperity, after having survived great difficulties, and upon the hospitality shown that day.

The D. Prov. G.M. then gave "the Prov. Grand Officers," to which Bro. Eve, Prov. G.S.W., responded.

Bro. Colonel Owen proposed "the Past Prov. Grand Officers," and Bros. Wallingford, P. Prov. G.J.W.; Frost, P.G.T.; and Le Feuvre, Prov. G.S., severally responded.

The D. Prov. G.M. next gave "the Gosport Lodge," to which Bro. Miller, the W.M., responded in an able speech.

Other toasts of a complimentary character followed, and the pleasure of the company was increased by the vocal efforts of some of the brethren. During the banquet and between the toasts the splendid well-trained band of the Royal Marine Light Infantry was stationed in the balcony, and under the direction Herr Kreyer, discoursed sweet music to the great delight of all present.

LINCOLNSHIRE.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of Lincolnshire met on Thursday, the 17th inst., in the City of Lincoln.

The D. Prov. G.M., Bro. W. H. Smyth, presided, in the unavoidable absence of the Prov. G.M., his Grace the Duke of St. Albans.

The roll of the lodges was called over.

The roll of Provincial Grand Officers was also called.

The minutes of the Provincial Grand Lodge, holden at Gainsborough, on Thursday, the 3rd November, 1870, were read, put for confirmation and duly confirmed.

The Provincial Grand Treasurer read his Financial Statement.

The Provincial Grand Secretary read the Report of the Committee of the Prov. G. Lodge Fund of Benevolence and an abstract of the accounts to the present time.

The Provincial Grand Registrar read the Returns for the past year from the several lodges in the province.

The Benevolent Committee having transacted their business, the D. Prov. G.M. appointed and invested the Provincial Grand Officers for the ensuing twelve months as follows:—

Bro. Sutcliffe, ...	Prov. G.S.W.
" Dr. C. Harrison ...	Prov. G.J.W.
" G. C. Brown... ..	Prov. G. Chaplain.
" W. G. Moore	Prov. G. Registrar.
" C. M. Nesbitt	Prov. G. Treasurer.
" F. D. Marsden	Prov. G. Secretary.
" Crowden	Prov. G.S.D.
" Laughton	Prov. G.J.D.
" W. Watkins	Prov. G. Sup. of Works.
" T. M. Ramplen	Prov. G. Sword Bearer.
" J. G. Bayles	Prov. G. Organist.
" B. Fountain	Prov. G. Pursuivant.
" S. S. Mossop... ..	Prov. G. Steward.
" G. Jackson	Prov. G. "
" Ashton,	Prov. G. "
" A. Kirk	Prov. G. "

On the motion of Bro. Smyth, D. Prov. G.M., seconded by Bro. Hall, P. Prov. G.S.W., the following resolution was adopted:—

"That this Provincial Grand Lodge desires to record its appreciation of the services of the late Provincial Grand Secretary, Bro. Lucas, and of the irreparable loss the Province has sustained by his death; and the brethren do hereby direct the Prov. G. Secretary, Bro. Marsden, to express to the widow and family of our late esteemed brother their heartfelt sympathy with them in their bereavement."

W. Bro. E. Locock, P. Prov. J.G.W., then proposed—

"That in order that this province should be properly represented at the festivals of the Masonic Charities, it is resolved that one of those charities shall be selected each year at the annual meeting, and a representative steward be chosen to communicate with all the lodges of the province, and to receive contributions from such lodges as may have no Steward of their own," which was carried.

W. Bro. W. H. Radley, P.M., 838, Prov. J.G.W., and Secretary to the Provincial Charity Committee, read the Report for the past year as follows:—

"The Charity Committee of the Province are glad to be able to meet their brethren again, with a favourable report of the continued success of their candidates for the Great Central Charities of the Order.

Since the last report, one male and one female annuitant have been elected.

In the Boys' School we have no candidate, the votes therefore were exchanged to aid our candidate in the Girls' School, Letitia Whalley, who was elected on her first application, on the 11th April, 1871, by 1210 votes.

We have now two female and three male annuitants, receiving yearly grants; also one boy and one girl in each school, and 50 Boys' votes to our credit for the election in October.

For the Girls' and Boys' Schools—Furley, the first and only candidate for the latter; and, as we have no candidate for the Girls' School, the girls' votes will be exchanged for the October election.

For the Annuitants' Election in May next, Susan Howell, of Boston, is the only candidate.

The committee especially bring before the members and brethren the valuable services of Bro. Tiark, of London, and Bro. C. Lilley, of the Cumberland and Fortitude Lodge, London, for their provincial services rendered to Letitia Whalley; also to Bro. Jesse Owens, of London, for the great assistance he gave in the election of widow Jackson, and this committee proposes that Grand Lodge should be asked to pay a special vote of thanks to those brethren for their disinterested services.

The committee also ask Provincial Grand Lodge to sanction the adoption of the two following resolutions:—proposed by Bro. Shepherd, W.M. 838, and seconded by Bro. Hildred, W.M. 272,—

“That all stewards of the province to the various charities be added to the list of members of the charity committee.”

Bro. Hildred, W.M. 272, proposed, and Bro. Shepherd, W.M. 838, seconded—

“That for the future at least 21 days notice be given to the Secretary of the Charity Committee, of the proposition of candidates, and that the Secretary do give, wherever practicable, at least 14 days notice of the next meeting after such notices.”

The committee trust that W. Masters, members of the Charity Committee, and all brethren possessing votes, will exert themselves to secure as many votes from their friends as they can, and immediately forward all voting papers, not filled up, but only signed, to Bro. W. H. Radley, of Boston, the Secretary. Even the much increased contributions from the province to the central charities would fail to secure the return of our candidates were it not for the combination by which all proxies are placed in the hands of this Committee.

There is no doubt that the receipts of almost all the established charities of England were more or less affected last year by the lamentable continental war. But the committee have great pleasure in announcing that the charities belonging to the order were hardly at all influenced by it, especially their own province—it is very gratifying to find that by means of our Stewards an amount of £338 10s. has been handed over to the charities since last January, which sums are made up as under—

Bro. Radley, Aged Masons	£82 4 0
Boys' School.....	31 10 0
Bro. Radley, Locock, Lucas, Sutcliffe, Josse and	
Hall—Girls' School.....	224 16 0
Total.....	£338 10 0

Still, with this very gratifying result, the committee have to regret the small annual subscriptions from some lodges to the various institutions from which we are receiving such great benefits every year, at a cost which may easily be determined, estimating each boy and girl at £15, and each male and female annuitant at £26 and £25 per annum respectively.

The accounts have been audited, and there is a balance in favour of your committee of £7 5s. 2d. after payment of all expenses.

The committee beg, in concluding this report to express a hope that, in future, all lodges and brethren proposing candidates for the charities will inform Bro. Radley, the Secretary, of the fact, as soon as possible, as much confusion and embarrassment have arisen from the neglect of forwarding this necessary information.

The committee appended a list of those male annuitants, widows and children, who are recipients of the respective charities; also those who are receiving the benefit of our own Lancashire Benevolent Fund, with the date of admission and name of lodge with which they are connected.

The brethren then walked in procession to the site of the proposed new Masonic Hall for the purpose of laying the foundation stone. There was a good attendance of spectators, but the platform erected for the accommodation of ladies was not so crowded as had been expected, owing doubtless to the heavy shower of rain which fell during the morning.

The D. Prov. G.M. laid the corner stone with the usual Masonic observances, a bottle containing a scroll, on which the following was written, being previously deposited in the cavity:

“The foundation stone of this Masonic Hall was laid, in the absence of his Grace the Duke of St. Albans, Prov. G.M. of Freemasons of Lincolnshire, by Bro. W. H. Smyth, D. Prov. G.M., and other Grand Officers, upon the occasion of the Prov. G. Lodge, held at Lincoln, August 17th, 1871. Bro. W. Watkins, W.M. of the Witham Lodge, architect; Messrs. Otter and Binns, builders.”

Then follow the names of the officers of the Witham Lodge, and also those of the Chairman and Directors of the Masonic Hall Company.

The new building is in the geometrical style of English architecture, having deeply recessed entrances, and windows next Newland on the ground storey, with three tracery-headed doors in the centre of the first floor, over which are four

medallions with Masonic emblems carved in the centre, and these are surmounted by an ornamental cornice and pierced parapet.

The Masonic apartments will consist of a room 35 feet by 24 feet, and 18 feet high, with preparation and reception rooms conveniently adjoining. There will also be a concert-room, 78 feet by 32 inside, and 25 feet high, having galleries on both sides and at the south end, with the orchestra and retiring rooms and the attendant conveniences at the north end. The latter rooms will be fitted up with cooking range, hot plate, boiler, and every convenience necessary for providing for large public dinners, tea meetings, &c.

After the ceremony the brethren returned to the lodge-room, and transacted the usual routine business. Subsequently a banquet was provided at the Saracen's Head by Brother Thornton, the duties of chairman being ably discharged by the D. Prov. G.M.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude* (No. 281).—The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, on Wednesday 11th instant, under the presidency of the W.M., Bro. Dr. Moore, G.S.B. England. There were also present:—Bros. John Hatch, I.P.M.; John Barrow, as S.W.; W. Fleming, J.W.; James Hatch, P.M. and Treas.; E. Simpson, P.M. and Sec.; E. Airey, S.D.; G. Ingall, as J.D.; John Harrison, I.G.; James Taylor, Org.; J. Watson, Tyler; J. Beeley, Serving Bro. Christopher Hartley, W.M. 1353; R. Bateson, J. Bell, Bradshaw Bailie, R. Balfour, E.A.P. Visitors:—Bro. Edwin Lambert Lieut. in the Prussian Artillery, who was wounded in the Franco-Prussian war, and received the well-merited decoration of the Iron Cross; W. Robinson, P.M. 730; J. Conlan, R. Harger. The lodge was opened punctually at the time appointed, and the usual business transacted. The lodge then took into consideration the terms upon which the lodge room and furniture should be let to the Rowley Chapter and to the Duke of Lancaster Lodge, the result being that the use of the lodge room, &c., was granted upon such terms as amply indicated the truly fraternal feeling which existed on the part of the Lodge of Fortitude towards the other Masonic bodies in the town. Bro. R. Balfour, E.A.P., having given proof of his proficiency in the first degree, was duly passed to the degree of F.C. by the W.M., the working tools being presented by Bro. Barrow, the acting S.W. The lecture on the tracing board of the second degree was then delivered by the W.M. A candidate for initiation was proposed by Bro. James Hatch, P.M., and the business of the evening being ended, the lodge was closed in due form.

LIVERPOOL.—*St. John's Lodge* (No. 673).—The regular meeting of this Lodge was held at the Royal Mersey Yacht Club Hotel, 90, Duke Street, on the 5th ult., for the purpose of installing Bro. Henry Nelson. There was a numerous attendance of visitors, including Bros. James Hamer, Prov. G. Treas. for West Lancashire; J. Ashmore, P.M. 823; S. W. Sutton, P.M. 464; T. Sergeant, W.M. 594; P. M. Larson, P.M. 594; J. Pemberton, P.M. 1262; J. Taylor, W.M. 1264; J. K. Smith, W.M. 249; and R. Hill, P.M. 546. The minutes of the previous meeting having been read and confirmed, two candidates were regularly initiated by Bro. T. Clark, W.M. The Lodge was then opened in the second degree, Bros W. T. May, P.M., and Bro. J. Hecken, P.M., presented Bro. A. Nelson for installation. The W.M. elect having agreed to the Antient Charges, was referred to a Board of Installed Masters, who in due and solemn manner, performed the ceremony of installation. The Lodge having been closed down in regular order to the first degree, the W.M. proceeded to invest his officers:—Bros. J. T. Callow, S.W.; E. Kyle, J.W.; R. Pearson, P.M., Treas.; Widdows, Sec.; Digges, S.D.; Roberts, J.D.; Burrows, I.G.; Menlor and Bucknall, Stewards; W. J. May, P.M., as D.C.; Crawford, Tyler. A vote of thanks was passed to Bro. Hamer, P.G.T., and Bro. T. Clark, P.M., for the able and efficient manner in which they had discharged the duties of installation. A Past Master's jewel was also unanimously voted to Bro. Clark, P.M., after which the lodge was duly and solemnly closed. A party of about 150 ladies and brethren subsequently proceeded by steamer to Eastham, where they engaged in dancing and various games till a late hour. A sumptuous repast was provided by Mr. Gough at the hotel, and the usual Loyal and Masonic toasts were honoured

with enthusiasm. The weather having been propitious the party, after thoroughly enjoying themselves, returned by special steamer to Liverpool.

WAVERTREE.—*Duke of Edinburgh Lodge* (No. 1182).—This flourishing lodge—now entering upon the fifth year of a prosperous life—met at the Watertree Coffee House (near Liverpool), on Wednesday afternoon, the 16th inst., the principal business on the summons being the installation of the W.M. elect, Bro. Philip Richard Thorn. Great interest attached to the occasion, as was clearly shown by a large attendance of members, and no fewer than about twenty visitors, amongst whom were Bro. J. Hamer, Prov. G. Treas. W.L. After the transaction of some formal business, the ceremony of installation was performed in an impressive manner by Bro. Woods, P.M., and the W.M. subsequently invested the following officers:—Bros. S. Cookson, I.P.M.; W. Pugh, S.W.; J. Williams, J.W.; J. Taylor, S.D.; J. Edgington, J.D.; W. Brown, Treas.; J. C. Bales, Sec.; E. O. C. Rothwell, I.G.; T. F. Jones, F. F. Meyers, and R. Martin, Stewards; J. Thornton, P.M., as M.C.; and Crawford, Tyler. It may be interesting to know that this is the fifth year during which Bro. Bales has occupied the post of Secretary, having been most indefatigable in his exertions not only in his present office, but also at the foundation and formation of the lodge. After the officers had been invested and charged, the first degree was given by Bro. Thorn, the newly installed W.M., to two candidates, and the highly impressive, efficient, and complete manner in which the second degree was given, proved that he is not only a studious Mason, but a master who is likely to attend well to the working during his year of office. After labour, the brethren adjourned to banquet, which was provided with the greatest liberality and excellence by the hostess (Mrs. Wright). When dessert had been placed on the table the Worshipful Master gave, in happy and appropriate terms, "The Queen, Bro. Albert Edward, Prince of Wales, P.G.M., the Princess of Wales, and the rest of the Royal Family." "The Marquis of Ripon, M.W.G.M., and the Earl of Carnarvon, R.W.D.P.M." "Sir T. G. Fermor-Hesketh, Bart., M.P., R.W.P.G.M., Lord Skelmersdale, W.D.P.G.M., and the Provincial Grand Officers." Bro. Cookson, I.P.M., then proposed "The Worshipful Master," and in doing so, paid a high compliment to him, referring to his zeal and wisdom, and expressing full confidence that, under his direction, the coming year would be a very prosperous one for "1182." The toast was honoured with immense enthusiasm. The W.M., in responding, said he was glad he had merited the eulogiums passed upon him, and secured the approbation of his brethren. He assured them that he would do all in his power for the good of Freemasonry, which he cherished in his heart. The duties of that lodge, too, would have his careful attention, and its workings would be carried out to the very letter. The other toasts were "The Installing Master," given by the W.M., and acknowledged by Bro. Woods. "The Past Masters," responded to by Bro. Thornton. "The Newly-Initiated Brethren," "The Officers of the Lodge," "The West Lancashire Masonic Educational Institution," proposed by Bro. Thornton. "Visiting Brethren," acknowledged by Bro. W. C. Connell, K.T., 137, &c. A number of excellent songs were sung, Bro. Scott presiding at the harmonium, and the brethren separated at an early hour, after spending a most delightful evening.

CHANNEL ISLANDS.

JERSEY.

St. Helier.—*St. Aubin's Lodge* (No. 958).—The stated monthly meeting was held at the Masonic Temple, on Thursday, August 15th., which was attended by an unusually large number of Brethren, every lodge in the Island being represented, four of them by their W.M.'s. Among those in attendance were Bros. Dr. Smith, W.M. 877; Barrow, W.M. 491; Dodge, W.M. 245; A. Schmitt, P.M. 590; Long, P.M. 958; Baker, P.M. 244; Scott, P.M. 491; Dr. Hopkins, P.M., and Honorary Member of 48 and 958. The lodge was opened at 7:15 by Bro. Oatley, W.M., assisted by Bros. Barrow, as S.W.; Martell, J.W.; Bouillier, Sec.; Dr. Smith, as S.D.; Huelin, I.G.; Rogers, Tyler; Dr. Hopkins, as I.P.M., and others. The minutes of the

previous meeting having been read and confirmed, the lodge was opened in the second degree. Bros. Hewett, Le Bas, and Heath, were presented as candidates for the third degree, examined, entrusted, and dismissed for preparation. In the accustomed form, a Lodge of Master Masons was then opened, and by request of the W.M., the chair was taken by Bro. Dr. Hopkins, the founder of the lodge, who, being now a resident in England, was present for the first time since 1866. The candidates were re-admitted, properly prepared, and they unitedly went through the first part of the ceremony. The second portion was communicated to each separately, and after they had been duly invested, they were together made acquainted with the traditional history of the degree, the explanation of the working tools, &c. A lecture in further illustration would have been given, had time permitted. The Lodge was resumed in the second degree, afterwards in the first degree, and no other business offering, was finally closed about 9 o'clock. The brethren adjourned to the banquetting room for light refreshment, and by special wish of the W.M., the founder of the lodge continued to preside over the meeting. The usual routine of toasts was adhered to, and in the different addresses which were given in the course of the proceedings, many interesting reminiscences were indulged in of the early years of the Lodge, when the meetings were held at the little town of St. Aubin, and though it has been considered advisable for various reasons to change the venue to St. Helier, a general desire was expressed, and a hope entertained, that at no distant period the original plan would be again adopted, for which the opening of the railway between the two towns affords great facilities. It need hardly be added, that under the circumstances the proceedings were characterised by some feelings of excitement, though but few of the original members of the lodge are now connected with it, and that a most agreeable evening was spent. The brethren separating at half-past ten.

AUSTRALIA.

NEW SOUTH WALES.

ROBERT BURNS LODGE (117, E.C.)—The regular meeting of this Lodge was held on the 8th of May last, W. Bro. M. A. Vernald in the chair. Two E. Apprentices were passed to the second degree, W. Bro. Cassidy officiating. Afterwards Lodge went into a consideration of the sub-committee's amendments of the bye-laws, which, after considerable discussion, were corrected, new clauses added, and other improvements effected. They were finally (as amended) adopted, and ordered to be forwarded to the R.W., the D.G. Master, for approval. Lodge finally closed in peace and harmony at ten minutes past 10 p.m.

LEINSTER MARINE LODGE (No. 266, I.C.)—The monthly meeting of the above lodge was held on Monday, the 8th of May last. The minutes of the last monthly meeting having been confirmed, and some unimportant correspondence dealt with, a candidate who had been balloted for and accepted at a previous meeting of the lodge, was duly initiated. The officers for the ensuing six months were then elected as follows—Bros. James Hurley, W.M., James Murphy, S.W., J.B. Easton, J.W.; W. G. Yates, Treasurer; E. H. Williams, P.G.S., I.C., Secretary. Lodge closed in peace, love and harmony at 10:30 p.m.

ZETLAND LODGE (No. 655, E.C.)—This lodge held its monthly meeting on Tuesday, the 9th May. A candidate was duly passed, and received instruction by lecture on the tracing board. The lodge then resumed in the first degree, when matters of a trifling character were discussed. We are much pleased to learn that instruction on the tracing board is never neglected in this lodge when time permits.

GOULBURN LODGE OF AUSTRALIA (No. 577, E.C.)—The regular monthly meeting of this lodge was held on Tuesday, May 9th, but, owing to the inclemency of the weather, only a few members were present, and the W.M. consequently postponed all business for one week, and formally adjourned the lodge. The adjourned meeting was held on Tuesday, the 16th of May, when there was a large attendance of officers and brethren, only one officer, the I.G., being absent. Lodge was opened in due form by the W.M., Bro. F. S. Cohen, when the minutes of last meeting were read and signed. A ballot was taken for

Bro. Dooner as a joining member, which was unanimously in his favour. Bro. Stanford being unable to attend regularly to his duties, resigned the office of J.D. The W.M., approving the truly Masonic spirit which had actuated Bro. Stanford, accepted his resignation, it being absolutely necessary for the good working of the lodge that each brother holding office, should be punctual in his attendance. Bro. Sutherland, M.C. was then appointed J.D. and invested. Bro. J. Hawkins accepted the office of M.C., and was likewise invested. Lodge was then opened in the second degree, when Bro. Hussy Zouch was examined as to proficiency. Having acquitted himself in a very satisfactory manner, he was raised to the sublime degree of Master Mason by the W.M. in a most able and impressive manner. A brother from a distance was then proposed by the W.M. and seconded by P. M. Maybury as a joining member, the ballot to be taken at next regular meeting. W. Bro. W. H. Maybury, P.M. suggested some alterations in the by-laws, and proposed that the W.M., P. M. Clarke, and the mover, be a committee to consider what amendments are necessary, and to report to next lodge. Bro. J. W. seconded the proposition, which was unanimously carried. W. Bro. W. H. Maybury then directed the attention of the W.M. and brethren to the Ross monument, around which a proper fence ought immediately to be placed, and proposed that with a view of raising funds for that purpose an amateur concert be given on or about St. John's day. W. Bro. Rev. R. Leigh, D.G. Chaplain seconded the proposition, which was put and carried *unanimously*. The W.M., Past Masters and officers of the lodge, were appointed a committee to make and carry out the necessary arrangements for the concert. It was determined to have a luncheon on Monday, the 26th June, in celebration of St. John's day. Lodge closed in peace love and harmony, and the brethren partook of a slight refreshment in an adjoining room. The usual complimentary toasts were given and responded to. In replying to "Our visiting brethren," a visitor from Sydney passed a high eulogium upon the W.M. and officers of the lodge, remarking that in his travels he had visited many lodges, but had never been in one where the ceremony of raising had been better performed, and where the whole arrangements of the lodge had been more perfectly carried out.

STURDY.—*Volunteer Artillery Lodge* (No. 978. E.C.)—The regular monthly meeting of this lodge was held on the 25th April. The Lodge was opened in due form at 7:40 p.m. Present: W. Bro. Dr. Paterson in the chair, supported by numerous officers and brethren. The minutes of the last regular monthly meeting having been read and confirmed, a ballot was taken for W. Bro. Nicholas Hopson, P.M. Zetland Lodge, No. 655, E.C., Regimental Staff Sergeant-Major, Volunteer Artillery, and D.G., Pursuivant, which being unanimously in his favour, he was elected a joining member of the lodge. The initiation of a candidate, previously accepted, was postponed until the next meeting of the lodge. A ballot for a joining member (Bro. W. H. Cooper) was also postponed; likewise the passing of a brother. The lodge was opened in the second degree, when a brother passed a creditable examination, and he was subsequently raised to the sublime degree of a Master Mason, the Deputy Grand Master, E. O. Smith, having taken a prominent part in the ceremony. Then the lodge was lowered. The Deputy Grand Master complimented the W.M. and his officers upon the efficient manner in which their several important duties were performed. An emergency meeting was ordered by the W.M., for the purpose of conferring the M.M. degree upon two brethren. A committee of the lodge was then formed for the purpose of revising the rules and bye-laws of the lodge, to enable officers, &c., of H.M. ships of war, foreign men of war, commissariat, members of the naval brigade, and all military men to become members, and also the propriety of altering the designation of the lodge, so as to carry out the object intended. There being no other business before the lodge, it closed in peace, love and harmony, at 10 o'clock p.m., when the brethren adjourned to the festive board by invitation from the W.M.

SCOTLAND.

AYRSHIRE MASONIC BURSARY.

At a meeting of the Ayrshire Provincial Grand Lodge Committee, held at the George Hotel, Kilmarnock, on Thursday, 17th August, the Right W. Prov. G.M., Colonel Mure, of Cald-

well, presiding, it was resolved, on full consideration of the many advantages which would result therefrom to Masonry, and to higher education in Ayrshire, that an Ayrshire Masonic Bursary be instituted. The Committee having received many suggestions from professors, and others, regarding the best means of promoting this object, it was agreed that subscriptions be solicited from the several Lodges in Ayrshire, from all Ayrshire Masons, and from all friendly to the cause of education.

ROYAL ARCH.

ESSEX.

ROMFORD.—*Essex Chapter of Faith and Unity* (No. 214).—A Convocation of this Chapter was held on Friday the 4th inst., at the White Hart Hotel, Romford, Essex. Comp. Jas. Self, M.D., M.E.Z., in the chair; Rev. W. J. Skilton, H.; W. P. Scott, as J.; E. J. Barron, P.Z., Treas.; G. Cooper, S.E.; Oldfield, S.N.; Gower, P.S.; Major, E. H. Finney, 1st Asst. Soj.; J. Jordan, 2nd Asst. Soj. P.Z.'s; F. Adlard, D.C.; W. P. Scott, Goddard, and Comps. Nicholls, Godfrey, Major. Du Cane, H. Pearce, and Speight, Janitor. The chapter was opened and the minutes confirmed. Comp. Nicholls, who was absent on the former occasion, and was elected to the office of J., was duly installed by the M.E.Z. The resignation of a companion was tendered and accepted. There being no candidate present, at the request of the companions, the ceremony of exaltation was worked, Comp. Jeffrey, acting as candidate. The ceremony was beautifully and impressively rendered by the M.E.Z., Comps. J. Boyd, and T. W. White, giving the addresses of H. and J., the various officers were also perfect in their workings. A vote of thanks was unanimously accorded to Comps. J. Boyd and White, for their valuable assistance. The chapter was then closed until May next. The companions then roamed about the town. The companions then returned to the hotel, where a sumptuous banquet was provided by the worthy host, Mr. J. Hawley, which gave great satisfaction; the viands and wines being of first rate quality. The usual loyal and Royal Arch toasts were given, Comp. W. Pulteney Scott responding to the toast of the "Officers of Grand Chapter." Comp. Barron, P.Z., in eloquent and eulogistic terms proposed the toast of the "M.E.Z.," who duly responded with his usual ability. The M.E.Z. proposed the toast of the "Newly Installed Comp. Nicholls." The toasts of the "P.Z.'s" was responded to by Comp. Goddard. The visitors present were:—Comps. John Boyd, Z. 145; T. W. White, Cyrus Chapter, 21; Dr. Saunders, 12; T. Cochrane, Shakespeare Chapter, and H. M. Levy, S.E. 188; each companion responding to the toast. The toast of the officers, and the Janitor's toast concluded a very agreeable day and evening. The companions returned to town by an early train.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Chapter* (No. 1051).—The regular convocation of this chapter was held at the Masonic Rooms, Athenæum, Lancaster, on Monday evening the 21st inst. There were present Ex. Comps. Dr. Moore, P.Z. as M.E.Z.; W. Hall, H.; W. H. Bagnall, P.Z., J.; Comps. Whimpray, E.; James M. Moore, N.; E. Simpson, P.S.; John Barrow, and R. Taylor as Assist. Soj.; J. Watson, Janitor; and R. S. Bateson. Visitor: Comp. Robert Walker, S.T., Third Chapter of Ireland. After the usual business of the chapter had been transacted, the ballot was taken for Bro. William Bradshaw, of Lancaster, who, being in attendance, was duly exalted to the degree of the Royal Arch by Comp. Moore, the Acting M.E.Z., who afterwards delivered the Historical and Mystical Lecture, the Symbolical Lecture being rendered by Comp. Hall, H. A candidate was proposed by the M.E.Z. for exaltation in the chapter, which was then closed in due form.

KNIGHTS TEMPLAR.

SUFFOLK AND CAMBRIDGE.

A conclave of the Plantagenet Encampment was held at the Masonic Hall, Ipswich, on Monday, the 21st inst. Present:—Sir Knights J. H. Townsend, E.C.; Emra Holes, 2nd Grand Captain of Lines, as 1st Captain; C. T. Townsend, P.E.C., P. 2nd G. C. of L.; W. T. Westgate, P.E.C.; Capt. Terry, P.G.A.D.C.

Suffolk; W. Cuckow, E. J. Robertson, and others. The encampment having been opened, the ballot was then taken for Comp. Henry Blackwood MacCall, of a Madras Chapter, who was accepted and installed as a Masonic Knight Templar, the ceremony being performed by Sir Knight C. Townsend, P.E.C. It was announced that a Priory of Malta would be held on Tuesday, the 29th, for the installation of Sir Knight MacCall and other members of the encampment. The brethren afterwards retired for refreshment.

MASONIC FESTIVITIES.

BLACKBURN.—MASONIC PIC-NIC TO BOLTON ABBEY.

On Thursday, the 17th inst., the brethren of Lodge of Perseverance (No. 345), held at the Old Bull Hotel, together with several members of Lodge of United Brethren (No. 346), Clayton-le-Dale, and also of Fidelity (No. 269), Blackburn, formed a picnic party to Bolton Abbey and Woods, near to the seat of the Duke of Devonshire. The company assembled at the railway station at 7 o'clock a.m., in all numbering 64 ladies and gentlemen, and were accommodated with spacious and very handsome saloon carriages. They were accompanied by the Borough Band, which during the day enlivened the fête with a varied and splendid selection of choice music, which it is needless to remark was given in first rate style. On the arrival of the train at Skipton, at 9.30, the brethren, with their wives, formed in procession, and, headed by the band, proceeded to the Devonshire Arms Hotel, where a capital breakfast awaited them, to which full justice was done by appetites sharpened by the previous ride of 30 miles. Breakfast ended, the company forthwith proceeded in six waggonettes and other vehicles to their destination in the grounds of Bolton Abbey, where they inspected the remains of that once famous ecclesiastical fabric, now lying in mouldering and moss-covered ruins. Adjacent to the Abbey stands the venerable and noble chapel, in a state of admirable preservation, and in which, it must be noted, divine service is regularly performed. The chapel is neatly fitted up with benches, and will contain, it may be, some 300 persons. The pulpit and reading-desk are of carved stone, corresponding with the general architecture of the building. Over the communion table there is a painting of our Saviour bearing the cross. The tall lancet windows are full of beautiful stained glass, the subjects being of a scriptural character. On leaving the chapel the party wended their way into the woods, and among other sights visited "The Strid," which, as many of our readers know, is a declivity formed by the waters rushing between two tremendous blocks of stone. We believe it has been the scene of one or two most lamentable catastrophes, in consequence of the reckless rashness of visitors. The scenery at this part of the river Wharf is of the most magnificent character, and will well repay the time taken up in a trip. At this point the pleasure of the company was a little damped by a smart shower, but, being well provided with cloaks and umbrellas, no harm was done. The sun burst forth again with great splendour, and the weather was all that could be desired afterwards. A plentiful luncheon was here unpacked, of sandwiches and other edibles, and the company sat down under the shade of those noble old trees, and enjoyed with great zest the provisions. Luncheon over, Bros. Towers and Birkett sang "The Men of Merry England"; and at the request of the company Bro. Tiplady, in a neat and appropriate speech, proposed the health of the Queen, observing that it was well-known her Majesty was a great admirer of rural scenery. The toast was responded to by acclamation, the band striking up "God save the Queen." After this, Bro. Tiplady proposed the health of the noble duke, the proprietor of the mansion, abbey, and estates, in doing which he gave a short recitation from that grand poem, "Thompson's Seasons." The band then gave in splendid style the "Fine old English gentleman," in which the company joined in chorus. A select party of eight couples then formed, and to the strains of music tripped "the light fantastic toe" on the green sward. At this juncture there appeared a bevy of young ladies from a seminary in Leeds, about 50 in number, who no sooner heard the sounds of music than they quickly formed into a dancing party, and were allowed by their preceptors to enjoy themselves for half-an-hour to the strains of Mr. George Ellis's superior band. It was now time

to return to Skipton, where all arrived at five o'clock p.m., and were quite prepared to enjoy the "cup that cheers but not inebriates." Tea over, a stroll in the gardens of the hotel brought the hour at which the train was due, so taking a hearty leave of mine host of the Devonshire, who had catered so liberally for his guests, the company, led up by the band, proceeded to the station, and in a few minutes were on their way home, where all arrived in safety at 9.30 p.m., greatly delighted with the pic-nic. The brethren owe sincere thanks to Bros. Eastwood, Ingham, and Duckworth for their very excellent arrangements, which contributed materially to the comfort and enjoyment of the party. Their thanks are also due to the railway officials for their kindness, and to the station master, who, having leave of absence for the day, accompanied the party.

NEW CONCORD LODGE (No. 813).

The Summer Banquet of this Lodge was held on Wednesday, 15th inst., at the Crystal Palace, and was one of the successes of the present Masonic season. Upwards of seventy ladies and gentlemen sat down to an excellent entertainment, provided by Messrs. Bertram and Roberts. The W.M., Bro. M. J. Adkiss, presided, assisted by his two wardens, Bros. Salisbury and Penny, Bros. J. Emmens, P.M. and P.G.P.; Wilson, P.M.; Treas. and P.G.D., Middlesex; Cornwall, P.M. 65; Main, Hart, Bartlett, Gabb, Gabb, jun., Absell, Tannaire, Fauquez, Sinclair, Captain Taylor, and many visitors. When the cloth was cleared a number of loyal and Masonic toasts were given and responded to, and the W.M., in name of the lodge, presented Bro. Main, P.M. and Secretary, with a secretary's jewel in solid gold. The toast of the "Masonic Charities" was responded to by Bro. Terry, P.G.S.B., Herts. The musical arrangements were under the direction of Bro. McDavitt, and comprised Miss Fraser, Miss Fauquez, Messrs. Hunt, Hubbard, and Hogan. Bro. Cozens presided at the pianoforte.

THE SCOTT CENTENARY AT CARLISLE.

On Tuesday, the 15th inst., the centenary of the birth of Sir Walter Scott, the Freemasons' Hall, Castle Street, in that city, was thrown open for public inspection; and during the day a large number of people availed themselves of the opportunity of visiting the house where Sir Walter Scott resided when in Carlisle, and at the same time examining the elaborate regalia of the Masonic order. The hall was very neatly fitted up, and during Tuesday and Wednesday flags flaunted from the windows of the building. A document posted up above the visitors' book informed those who visited the hall, that Scott was married in Carlisle. The document, which is certified by the Rev. A. Ramsay Macduff, B.A., curate of St. Mary's, to be a true extract from the register of marriages of the parish of St. Mary's, Carlisle, in the year 1797, is as follows:—

"Page 52. Marriages solemnised in the Parish Church of St. Mary's, Carlisle, No. 197. Walter Scott, of the parish of St. Andrew's, in Edinburgh, Esq., bachelor, and Margaret Charlotte Carpenter, of this parish, single woman, were married in this church, by license, this 24th day of December, in the year 1797, by me, J. BROWN.

This marriage was solemnised between us,	{	Walter Scott, M. Charlotte Scott, late Carpenter.
"In the presence of		Jane Mealson, John Bird."

On Tuesday, 17th inst., Bro. Walter Shrimpton, for many years stationmaster at Exmouth, Devonshire, died from the effects of a pistol-shot. The facts are as follows:—On Wednesday evening Bro. Shrimpton had been out for a stroll with his friend, Mr. J. T. Bickford, chemist; Mr. Nankivell, draper; and Mr. George Maynard, watchmaker. As they were returning home together, shortly before 12 o'clock, they went with Mr. Maynard into his shop, and stayed there while he took his watches and jewellery out of his window, and placed the articles, according to custom, in a box, preparatory to removing them to his bedroom for the night. After the valuables were all placed in the box, Bro. Shrimpton remarked jocularly,

"Let's garotte him, and take away his watches." Mr. Maynard entering into the joke, went into a room adjoining the shop, and returned with a breech-loading revolver in his hand, and, pointing the pistol at Bro. Shrimpton, said, "This is the thing that settles garotters!" Mr. Bickford exclaimed, "Don't point it, it may be loaded," and Mr. Maynard replied, "Oh, it is not loaded;" but the words had no sooner escaped from him lips than the pistol went off, and Bro. Shrimpton ejaculated, "Oh, George, you've shot me!" It was quickly ascertained that a ball from the pistol had entered Bro. Shrimpton's body, near the right shoulder. The services of two surgeons were immediately procured, and the wounded man was conveyed to his residence, adjoining the railway-station. The ball, it was found, had traversed the lungs, and the sufferer had to be informed that there was little or no hope of his recovery. The doctors remained with their patient until his death, which occurred at two o'clock on Thursday morning. Deceased was 35 years of age, a married man, and his wife happened to be absent on a visit to some friends at a distance. Bro. Shrimpton was W.M. of the Sun Lodge, No. 106, at Exmouth, and greatly esteemed on account of his genial and obliging disposition. The police-constable who took possession of the revolver—a six-chamber one—on Thursday morning, found that four other of the chambers were loaded. An inquest has been held on the body, and the Coroner's jury have returned a verdict of "Homicide by misadventure."

Poetry.

THE TRUE MASON.

BY ZETA.

No Mason is he who is deaf to the wallings
Of those whom misfortune hath placed under ban;
Who is harsh, unforgiving towards other men's failings,
Or does any act that debases the man.

He may seem a good brother in sight of his fellow,
Be high in his order, and learn'd in its code;
But still his pretensions are truthless and shallow,
And he is no Mason in sight of his God.

But he's a true Mason whose soul ever rises
Above the small honours and glories of earth;
Who all the poor glitter of tinsel despises,
And loves to be measured alone by his worth.

With the square and the plumb-lead as emblems to guide him,
From the line of strict duty he scorns to depart;
With the rule and the compass, both ready beside him,
He rears a true temple of God in his heart.

His thoughts are as pure as the snow when it falleth;
His zeal is enlisted on rectitude's side;
No fear of men's scoffing his courage appalleth,
As he stands the oppressed and the friendless beside.

At the cry of misfortune his love is awakened;
Large-minded, he succours with nought of display;
The widow, the orphan, the hungry, and naked,
From his portals are never sent empty away.

In precept, though firm, he is soft as a mother,
Who seeks in affection her offspring to mould;
More apt by example to win a lost brother,
And waverers keep in the Good Shepherd's fold.

Unsalied by contract with lusts that surround him,
Large-hearted, he loves with a God-like regard;
He lives a rich blessing to all who are round him,
And dies to receive the true Mason's reward.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING SEPTEMBER 2ND, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 28th.

LODGES.—British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End; De Grey and Ripon, Angel Hotel, Great Ilford.

Wednesday, August 30th.

LODGE.—Temperance in the East, Private Assembly Rooms, 6, Newby-place, Poplar.

Thursday, August 31st.

General Committee Girls' School, Freemasons' Hall, at 4.

Friday, September 1st.

LODGES.—Star, Marquis of Granby Tavern, New Cross Road; St. Marylebone, Eyre Arms Tavern, St. John's Wood.

Saturday, September 2nd.

General Committee Boys' School at Freemasons' Hall, at 4.
CHAPTER.—Rose of Denmark, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—

ROYAL UNION LODGE (No. 382), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

ST. JAMES'S, (No. 765), Gregorian Arms Tavern, Jamaica Road, Hermondsey, Fridays at 8.

TEMPERANCE, (No. 169), Victoria Tavern, Victoria Road, Deptford, Fridays at 8.

STAR, (No. 1275), Marquis of Granby Tavern, New Cross Road Deptford, Saturdays at 7.

BURDETT COURTTS LODGE OF INSTRUCTION, Approach Tavern Victoria Park, Fridays.

We have been requested to announce that Radley's Hotel being closed, no meetings of Lodges or Chapters can be held there for the present.

TO CORRESPONDENTS.

. All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Bro. W., (Liverpool).—The report referred to will be found under its proper heading.

